تعلم
القرآن الكريم لفظاً لفظاً

Study the NOBLE QUR'ÂN Word-for-Word

Volume 3

Part 21 - 30

For the first time
Word-for-word English translation
to increase the awareness of
the Arabic Verses

Compiled by
DARUSSALAM



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Publishers & Distributors
Riyadh, Houston, New York, Lahore

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Word-for-Word

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سُورَةُ الْبَقَرَةِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ ﴿١﴾

الٓمٓ ﴿١﴾ ذَٰلِكَ ٱلْكِتَٰبُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ﴿٢﴾ ٱلَّذِينَ يُؤْمِنُونَ بِٱلْغَيْبِ وَيُقِيمُونَ ٱلصَّلَوٰةَ وَمِمَّا
رَزَقْنَٰهُمْ يُنفِقُونَ ﴿٣﴾ وَٱلَّذِينَ يُؤْمِنُونَ بِمَآ أُنزِلَ إِلَيْكَ وَمَآ أُنزِلَ مِن قَبْلِكَ وَبِٱلْءَاخِرَةِ هُمْ يُوقِنُونَ ﴿٤﴾
أُو۟لَٰٓئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿٥﴾ إِنَّ ٱلَّذِينَ كَفَرُوا۟ سَوَآءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ
تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿٦﴾

doubt رَيْبَ no لَا the Book ٱلْكِتَٰبُ that ذَٰلِكَ Alif-Lam-Mim ﴿١﴾ الٓمٓ
يُؤْمِنُونَ who ٱلَّذِينَ for the pious ﴿٢﴾ لِّلْمُتَّقِينَ a guidance هُدًى in it فِيهِ
وَيُقِيمُونَ in unseen (unperceivable humanly apparently) بِٱلْغَيْبِ believe
We have رَزَقْنَٰهُمْ and out of what وَمِمَّا the prayer ٱلصَّلَوٰةَ and perform
believe يُؤْمِنُونَ and who وَٱلَّذِينَ they spend ﴿٣﴾ يُنفِقُونَ provided them
has been revealed (sent down) أُنزِلَ in what بِمَآ
was revealed أُنزِلَ what



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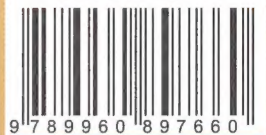
Study the **Noble Qur'ân** *Word-for-Word*

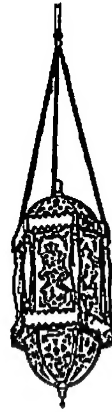
To understand the Qur`ân, it is necessary that one should learn the translation of every word of the Verses. It is very difficult to understand the Qur'ân without the knowledge of the meanings of the Arabic words. Therefore, to convey the accurate meaning of the Quranic Verses this task has been done. The idiomatic translation has also been added in order to ease the readers to see the word-for-word translation of the Arabic Verses along with the idiomatic one on the same page.

All the present English translations of the meanings of the Qur`ân are idiomatic. Such translations are not designed to help the reader learn the meanings of each Arabic word. Therefore, the readers and reciters simply proceed forward without knowledge of the Arabic vocabulary used in the Verses. But when one knows the meanings of each Arabic word of the Verse, then whether he himself recites the Qu`rân, or listens to some other`s recitation, he gets the pleasure of understanding it.



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تعلم القرآن الكريم لفظا لفظا

Study the Meaning of
the English Translation of

THE NOBLE QUR'ÂN

Word-for-Word
from Arabic to English

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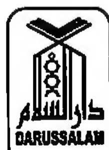
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۞ وَلَا تُجَٰدِلُوٓا۟ أَهْلَ ٱلْكِتَٰبِ إِلَّا بِٱلَّتِى هِىَ أَحْسَنُ إِلَّا ٱلَّذِينَ ظَلَمُوا۟ مِنْهُمْ ۖ وَقُولُوٓا۟ ءَامَنَّا بِٱلَّذِىٓ أُنزِلَ إِلَيْنَا
وَأُنزِلَ إِلَيْكُمْ وَإِلَٰهُنَا وَإِلَٰهُكُمْ وَٰحِدٌ وَنَحْنُ لَهُۥ مُسْلِمُونَ ﴿٤٦﴾ وَكَذَٰلِكَ أَنزَلْنَآ إِلَيْكَ ٱلْكِتَٰبَ ۚ فَٱلَّذِينَ ءَاتَيْنَٰهُمُ
ٱلْكِتَٰبَ يُؤْمِنُونَ بِهِۦ ۖ وَمِنْ هَٰٓؤُلَآءِ مَن يُؤْمِنُ بِهِۦ ۚ وَمَا يَجْحَدُ بِـَٔايَٰتِنَآ إِلَّا ٱلْكَٰفِرُونَ ﴿٤٧﴾ وَمَا كُنتَ تَتْلُوا۟ مِن
قَبْلِهِۦ مِن كِتَٰبٍ وَلَا تَخُطُّهُۥ بِيَمِينِكَ ۖ إِذًا لَّٱرْتَابَ ٱلْمُبْطِلُونَ ﴿٤٨﴾

(of) the ٱلْكِتَٰبِ the people أَهْلَ argue تُجَٰدِلُوٓا۟ and do not ۞ وَلَا
إِلَّا (is) better أَحْسَنُ (it) هِىَ (in a way) بِٱلَّتِى except إِلَّا Book
and وَقُولُوٓا۟ of them مِنْهُمْ do wrong ظَلَمُوا۟ those who ٱلَّذِينَ except
has been revealed أُنزِلَ in that which بِٱلَّذِىٓ we believe ءَامَنَّا say
and our God وَإِلَٰهُنَا to you إِلَيْكُمْ and revealed وَأُنزِلَ to us إِلَيْنَا
to Him لَهُۥ and we وَنَحْنُ (is) One وَٰحِدٌ and your God وَإِلَٰهُكُمْ
We أَنزَلْنَآ and thus وَكَذَٰلِكَ have submitted (as Muslims) ﴿٤٦﴾ مُسْلِمُونَ
so those فَٱلَّذِينَ the Book ٱلْكِتَٰبَ to you إِلَيْكَ have sent down
believe يُؤْمِنُونَ the Scripture ٱلْكِتَٰبَ We gave them ءَاتَيْنَٰهُمُ whom
بِهِۦ believe يُؤْمِنُ who مَن (of) those هَٰٓؤُلَآءِ and some وَمِنْ in it بِهِۦ
except إِلَّا Our Signs بِـَٔايَٰتِنَآ reject يَجْحَدُ and none وَمَا in it
تَتْلُوا۟ you were كُنتَ and neither وَمَا the disbelievers ﴿٤٧﴾ ٱلْكَٰفِرُونَ
تَخُطُّهُۥ nor وَلَا Book كِتَٰبٍ (from) any مِن before it مِن قَبْلِهِۦ reading
لَّٱرْتَابَ in that case إِذًا with your right hand بِيَمِينِكَ did you write
the followers of falsehood ﴿٤٨﴾ ٱلْمُبْطِلُونَ indeed have doubted

46. And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islâmic Monotheism with His Verses), except with such of them as do wrong; and say (to them): "We believe in that which has been revealed to us and revealed to you; our *Ilâh* (God) and your *Ilâh* (God) is One (i.e. Allâh), and to Him we have submitted (as Muslims)."

47. And thus We have sent down the Book (i.e. this Qur'ân) to you (O Muhammad ﷺ), and those whom We gave the Scripture [the Taurât (Torah) and the Injeel (Gospel) aforetime] believe therein as also do some of these (who are present with you now like 'Abdullâh bin Salâm) and none but the disbelievers reject Our *Ayât* [(proofs, signs, verses, lessons, etc.,) and deny Our Oneness of Lordship and Our Oneness of worship and Our Oneness of Our Names and Qualities: i.e. Islâmic Monotheism].

48. Neither did you (O Muhammad ﷺ read any book before it (this Qur'ân) nor did you write any book (whatsoever) with your right hand. In that case, indeed, the followers of falsehood might have doubted.

بَلْ هُوَ ءَايَٰتٌۢ بَيِّنَٰتٌ فِى صُدُورِ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ ۚ وَمَا يَجْحَدُ بِـَٔايَٰتِنَآ إِلَّا ٱلظَّٰلِمُونَ ﴿٤٩﴾ وَقَالُوا۟ لَوْلَآ
أُنزِلَ عَلَيْهِ ءَايَٰتٌ مِّن رَّبِّهِۦ ۖ قُلْ إِنَّمَا ٱلْءَايَٰتُ عِندَ ٱللَّهِ وَإِنَّمَآ أَنَا۠ نَذِيرٌ مُّبِينٌ ﴿٥٠﴾ أَوَلَمْ يَكْفِهِمْ أَنَّآ أَنزَلْنَا
عَلَيْكَ ٱلْكِتَٰبَ يُتْلَىٰ عَلَيْهِمْ ۚ إِنَّ فِى ذَٰلِكَ لَرَحْمَةً وَذِكْرَىٰ لِقَوْمٍ يُؤْمِنُونَ ﴿٥١﴾

the صُدُورِ in فِى clear بَيِّنَٰتٌ signs ءَايَٰتٌ it is هُوَ nay but بَلْ
the ٱلْعِلْمَ have been given أُوتُوا۟ (of) those who ٱلَّذِينَ breasts
Our Proofs بِـَٔايَٰتِنَآ deny and reject يَجْحَدُ and none وَمَا knowledge
why لَوْلَآ and they say وَقَالُوا۟ the wrong-doers ٱلظَّٰلِمُونَ ﴿٤٩﴾ but إِلَّا
رَّبِّهِۦ from مِّن Signs ءَايَٰتٌ to him عَلَيْهِ sent down أُنزِلَ are not
ٱللَّهِ (are) with عِندَ the signs ٱلْءَايَٰتُ only إِنَّمَا say قُلْ his Lord
plain مُّبِينٌ ﴿٥٠﴾ warner نَذِيرٌ I am أَنَا۠ and verily only وَإِنَّمَآ Allah
sent أَنزَلْنَا that We أَنَّآ sufficient for them يَكْفِهِمْ is it not أَوَلَمْ
عَلَيْهِمْ which is recited يُتْلَىٰ the Book ٱلْكِتَٰبَ to you عَلَيْكَ down
وَذِكْرَىٰ (is) a mercy لَرَحْمَةً that ذَٰلِكَ in فِى verily إِنَّ to them
who believe يُؤْمِنُونَ ﴿٥١﴾ for people لِقَوْمٍ and a reminder

49. Nay, but they, the clear *Ayât* [i.e. the description and the qualities of Prophet Muhammad ﷺ written in the Taurât (Torah) and the Injeel (Gospel)] are preserved in the breasts of those who have been given knowledge (among the people of the Scriptures). And none but the *Zâlimûn* (polytheists and wrongdoers) deny Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.). **50.** And they say: "Why are not signs sent down to him from his Lord? Say: "The signs are only with Allâh, and I am only a plain warner." **51.** Is it not sufficient for them that We have sent down to you the Book (the Qur'ân) which is recited to them? Verily, herein is mercy and a reminder (or an admonition) for a people who believe.

قُلْ كَفَىٰ بِٱللَّهِ بَيْنِى وَبَيْنَكُمْ شَهِيدًا ۖ يَعْلَمُ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۗ وَٱلَّذِينَ ءَامَنُوا۟ بِٱلْبَٰطِلِ
وَكَفَرُوا۟ بِٱللَّهِ أُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ ﴿٥٢﴾ وَيَسْتَعْجِلُونَكَ بِٱلْعَذَابِ ۚ وَلَوْلَآ أَجَلٌ مُّسَمًّى لَّجَآءَهُمُ ٱلْعَذَابُ
وَلَيَأْتِيَنَّهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٥٣﴾ يَسْتَعْجِلُونَكَ بِٱلْعَذَابِ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌۢ بِٱلْكَٰفِرِينَ ﴿٥٤﴾ يَوْمَ يَغْشَىٰهُمُ ٱلْعَذَابُ
مِن فَوْقِهِمْ وَمِن تَحْتِ أَرْجُلِهِمْ وَيَقُولُ ذُوقُوا۟ مَا كُنتُمْ تَعْمَلُونَ ﴿٥٥﴾

وَبَيْنَكُمْ between me بَيْنِى Allah بِٱللَّهِ sufficient is كَفَىٰ say قُلْ
فِى what مَا He knows يَعْلَمُ as a witness شَهِيدًا and between you
and وَٱلَّذِينَ and on earth وَٱلْأَرْضِ the heavens ٱلسَّمَٰوَٰتِ (is) in
and وَكَفَرُوا۟ in falsehood بِٱلْبَٰطِلِ believe ءَامَنُوا۟ those who
﴿٥٢﴾ ٱلْخَٰسِرُونَ who are هُمُ it is they أُو۟لَٰٓئِكَ in Allah بِٱللَّهِ disbelieve
on the torment بِٱلْعَذَابِ and ask you to hasten وَيَسْتَعْجِلُونَكَ the losers
appointed مُّسَمًّى for a term أَجَلٌ and had it not been وَلَوْلَآ (for them)
وَلَيَأْتِيَنَّهُم the torment ٱلْعَذَابُ would certainly have come to them لَّجَآءَهُمُ
while they وَهُمْ suddenly بَغْتَةً and surely it will come upon them
بِٱلْعَذَابِ they ask you to hasten يَسْتَعْجِلُونَكَ percieve ﴿٥٣﴾ يَشْعُرُونَ not لَا
surely will لَمُحِيطَةٌۢ Hell جَهَنَّمَ and verily وَإِنَّ on the torment
(on) the Day (when) يَوْمَ the disbelievers ﴿٥٤﴾ بِٱلْكَٰفِرِينَ encompass
above فَوْقِهِمْ from مِن the torment ٱلْعَذَابُ shall cover them يَغْشَىٰهُمُ
and وَيَقُولُ their feet أَرْجُلِهِمْ underneath تَحْتِ and from وَمِن them
do ﴿٥٥﴾ تَعْمَلُونَ you used to كُنتُمْ what مَا taste ذُوقُوا۟ a Voice shall say

52. Say (to them O Muhammad ﷺ): "Sufficient is Allâh for a witness between me and you. He knows what is in the heavens and on earth." And those who believe in *Bâtil* (all false deities other than Allâh), and disbelieve in Allâh and (in His Oneness), it is they who are the losers.

53. And they ask you to hasten on the torment (for them), and had it not been for a term appointed, the torment would certainly have come to them. And surely, it will come upon them suddenly while they perceive not! **54.** They ask you to hasten on the torment. And verily, Hell, of a surety, will encompass the disbelievers.

55. On the Day when the torment (Hell-fire) shall cover them from above them and from underneath their feet, and it will be said: "Taste what you used to do."

يَٰعِبَادِىَ ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّ أَرْضِى وَٰسِعَةٌ فَإِيَّٰىَ فَٱعْبُدُونِ ﴿٥٦﴾ كُلُّ نَفْسٍ ذَآئِقَةُ ٱلْمَوْتِ ۖ ثُمَّ إِلَيْنَا تُرْجَعُونَ ﴿٥٧﴾ وَٱلَّذِينَ
ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَنُبَوِّئَنَّهُم مِّنَ ٱلْجَنَّةِ غُرَفًا تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ نِعْمَ أَجْرُ ٱلْعَٰمِلِينَ ﴿٥٨﴾
ٱلَّذِينَ صَبَرُوا۟ وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٥٩﴾ وَكَأَيِّن مِّن دَآبَّةٍ لَّا تَحْمِلُ رِزْقَهَا ٱللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ ۚ وَهُوَ ٱلسَّمِيعُ
ٱلْعَلِيمُ ﴿٦٠﴾

My أَرْضِى certainly إِنَّ believe ءَامَنُوٓا۟ who ٱلَّذِينَ O My slaves! يَٰعِبَادِىَ
﴿٥٦﴾ فَٱعْبُدُونِ therefore Me (Allah) فَإِيَّٰىَ (is) spacious وَٰسِعَةٌ earth
shall taste ذَآئِقَةُ person (soul) نَفْسٍ every كُلُّ (you should) worship
you shall be returned ﴿٥٧﴾ تُرْجَعُونَ unto Us إِلَيْنَا then ثُمَّ death ٱلْمَوْتِ
righteous ٱلصَّٰلِحَٰتِ and do وَعَمِلُوا۟ believe ءَامَنُوا۟ and those who وَٱلَّذِينَ
ٱلْجَنَّةِ from مِّنَ to them We shall surely give a place لَنُبَوِّئَنَّهُم deeds
ٱلْأَنْهَٰرُ underneath it مِن تَحْتِهَا flows تَجْرِى lofty dwelling غُرَفًا Paradise
the أَجْرُ excellent is نِعْمَ therein فِيهَا to live forever خَٰلِدِينَ rivers
patient صَبَرُوا۟ those who are ٱلَّذِينَ (of) the workers ﴿٥٨﴾ ٱلْعَٰمِلِينَ reward
and وَكَأَيِّن they put their trust ﴿٥٩﴾ يَتَوَكَّلُونَ their Lord رَبِّهِمْ and in وَعَلَىٰ
carry تَحْمِلُ does not لَّا living creature دَآبَّةٍ a (from) مِّن so many
and وَإِيَّاكُمْ provides for it يَرْزُقُهَا Allah ٱللَّهُ its own provision رِزْقَهَا
the ﴿٦٠﴾ ٱلْعَلِيمُ (is) the All-Hearer ٱلسَّمِيعُ and He وَهُوَ for you
All-Knower

56. O My slaves who believe! Certainly, spacious is My earth. Therefore worship Me." (Alone). **57.** Everyone shall taste death. Then unto Us you shall be returned. **58.** And those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds, to them We shall surely give lofty dwellings in Paradise, underneath which rivers flow, to live therein forever. Excellent is the reward for the workers. **59.** Those who are patient, and put their trust (only) in their Lord (Allâh). **60.** And so many a moving (living) creature carries not its own provision! Allâh provides for it and for you. And He is the All-Hearer, the All-Knower.

وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ لَيَقُولُنَّ ٱللَّهُ فَأَنَّىٰ يُؤْفَكُونَ ﴿٦١﴾ ٱللَّهُ يَبْسُطُ ٱلرِّزْقَ لِمَن
يَشَآءُ مِنْ عِبَادِهِۦ وَيَقْدِرُ لَهُۥٓ إِنَّ ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿٦٢﴾ وَلَئِن سَأَلْتَهُم مَّن نَّزَّلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَحْيَا بِهِ ٱلْأَرْضَ مِنۢ
بَعْدِ مَوْتِهَا لَيَقُولُنَّ ٱللَّهُ قُلِ ٱلْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٦٣﴾ وَمَا هَٰذِهِ ٱلْحَيَوٰةُ ٱلدُّنْيَآ إِلَّا لَهْوٌ وَلَعِبٌ وَإِنَّ
ٱلدَّارَ ٱلْءَاخِرَةَ لَهِىَ ٱلْحَيَوَانُ لَوْ كَانُوا۟ يَعْلَمُونَ ﴿٦٤﴾

has created خَلَقَ who مَّنْ you were to ask them سَأَلْتَهُم and if وَلَئِن
ٱلشَّمْسَ and subjected وَسَخَّرَ and the earth وَٱلْأَرْضَ the heavens ٱلسَّمَٰوَٰتِ
Allah ٱللَّهُ they will surely reply لَيَقُولُنَّ and the moon وَٱلْقَمَرَ the sun
enlarges يَبْسُطُ Allah ٱللَّهُ they are deviating ﴿٦١﴾ يُؤْفَكُونَ how then فَأَنَّىٰ

His عِبَادِهِ of مِنْ He wills يَشَاءُ for whom لِمَن the provision الرِّزْقَ
بِكُلِّ Allah اللَّهَ verily إِنَّ for him لَهُ and straitens (it) وَيَقْدِرُ slaves
you سَأَلْتَهُم and if وَلَئِن (is) All-Knower عَلِيمٌ (٦٢) thing شَيْءٍ of every
مَاءً the sky السَّمَاءِ from مِنَ sends نَزَّلَ who مَن are to ask them
مِن to the earth الْأَرْضَ therewith بِهِ and gives life فَأَحْيَا water (rain)
قُلِ Allah اللَّهُ they will surely reply لَيَقُولُنَّ its death مَوْتِهَا after بَعْدِ
most of أَكْثَرُهُمْ but بَلْ to Allah لِلَّهِ all the praises are الْحَمْدُ say
الْحَيَاةُ this هَٰذِهِ and (is) not وَمَا have sense يَعْقِلُونَ (٦٣) not لَا them
وَإِنَّ and play وَلَعِبٌ amusement لَهْوٌ but إِلَّا worldly الدُّنْيَا the life
(is) indeed لَهِيَ of the Hereafter الْآخِرَةَ the home الدَّارَ and verily
but knew يَعْلَمُونَ (٦٤) they كَانُوا if لَوْ the life الْحَيَوَانُ

61. And if you were to ask them: "Who has created the heavens and the earth and subjected the sun and the moon?" they will surely reply: "Allâh." How then are they deviating (as polytheists and disbelievers)? **62.** Allâh enlarges the provision for whom He wills of His slaves, and straitens it for whom (He wills). Verily, Allâh is the All-Knower of everything. **63.** And if you were to ask them: "Who sends down water (rain) from the sky, and gives life therewith to the earth after its death?" they will surely reply: "Allâh." Say: "All the praises and thanks be to Allâh!" Nay, most of them have no sense. **64.** And this life of the world is only an amusement and a play! Verily, the home of the Hereafter — that is the life indeed (i.e. the eternal life that will never end), if they but knew.

فَإِذَا رَكِبُوا فِي الْفُلْكِ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ ﴿٦٥﴾ لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ
وَلِيَتَمَتَّعُوا فَسَوْفَ يَعْلَمُونَ ﴿٦٦﴾ أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا آمِنًا وَيُتَخَطَّفُ النَّاسُ مِنْ حَوْلِهِمْ أَفَبِالْبَاطِلِ يُؤْمِنُونَ
وَبِنِعْمَةِ اللَّهِ يَكْفُرُونَ ﴿٦٧﴾ وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءَهُ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى
لِلْكَافِرِينَ ﴿٦٨﴾ وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴿٦٩﴾

they دَعَوُا a ship الْفُلْكِ on فِي they embark رَكِبُوا and when فَإِذَا
(their) الدِّينَ for Him only لَهُ making pure مُخْلِصِينَ Allah اللَّهَ invoke
الْبَرِّ to إِلَى He brings them safely نَجَّاهُمْ but when فَلَمَّا religion
join others in worship (of Allah) يُشْرِكُونَ (٦٥) they هُمْ behold إِذَا land
We آتَيْنَاهُمْ for that which بِمَا so that they be ungrateful لِيَكْفُرُوا

but فَسَوْفَ and that they take enjoyment وَلِيَتَمَتَّعُوا۟ have given them
أَنَّا seen يَرَوْا۟ have they not أَوَلَمْ come to know يَعْلَمُونَ ﴿٦٦﴾ they will
secure ءَامِنًا a sanctuary حَرَمًا have made (Makkah) جَعَلْنَا that We
حَوْلِهِمْ from مِنْ men ٱلنَّاسُ while are being snatched away وَيُتَخَطَّفُ
they believe يُؤْمِنُونَ then in false deities أَفَبِٱلْبَٰطِلِ all around them
and who وَمَنْ deny يَكْفُرُونَ ﴿٦٧﴾ (of) Allah ٱللَّهِ and the Graces وَبِنِعْمَةِ
against عَلَى invents ٱفْتَرَىٰ than he who مِمَّنِ does more wrong أَظْلَمُ
when لَمَّا the truth بِٱلْحَقِّ denies كَذَّبَ or أَوْ a lie كَذِبًا Allah ٱللَّهِ
a مَثْوًى Hell جَهَنَّمَ in فِى is there not أَلَيْسَ it comes to him جَآءَهُۥٓ
and as for those وَٱلَّذِينَ for the disbelievers لِّلْكَٰفِرِينَ ﴿٦٨﴾ dwelling
We will surely guide them لَنَهْدِيَنَّهُمْ in us فِينَا strive hard جَٰهَدُوا۟ who
ٱلْمُحْسِنِينَ ﴿٦٩﴾ (is) with لَمَعَ Allah ٱللَّهَ and verily وَإِنَّ to Our paths سُبُلَنَا
the good doers

65. And when they embark on a ship, they invoke Allâh, making their Faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others. **66.** So that they become ingrate for that which We have given them, and that they take their enjoyment (as a warning and a threat), but they will come to know. **67.** Have they not seen that We have made (Makkah) a secure sanctuary, while men are being snatched away from all around them? Then do they believe in *Bâtil* (falsehood — polytheism, idols and all deities other than Allâh), and deny (become ingrate for) the Graces of Allâh? **68.** And who does more wrong than he who invents a lie against Allâh or denies the truth (Muhammad ﷺ and his doctrine of Islâmic Monotheism and this Qur'ân), when it comes to him? Is there not a dwelling in Hell for disbelievers (in the Oneness of Allâh and in His Messenger Muhammad ﷺ)? **69.** As for those who strive hard in Us (Our Cause), We will surely guide them to Our paths (i.e. Allâh's religion — Islâmic Monotheism). And verily, Allâh is with the *Muhsinûn* (good-doers)."

سُورَةُ الرُّومِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

الٓمٓ ﴿١﴾ غُلِبَتِ ٱلرُّومُ ﴿٢﴾ فِىٓ أَدْنَى ٱلْأَرْضِ وَهُم مِّنۢ بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ ﴿٣﴾ فِى بِضْعِ سِنِينَ ۗ لِلَّهِ ٱلْأَمْرُ
مِن قَبْلُ وَمِنۢ بَعْدُ ۚ وَيَوْمَئِذٍ يَفْرَحُ ٱلْمُؤْمِنُونَ ﴿٤﴾ بِنَصْرِ ٱللَّهِ ۚ يَنصُرُ مَن يَشَآءُ ۖ وَهُوَ ٱلْعَزِيزُ
ٱلرَّحِيمُ ﴿٥﴾ وَعْدَ ٱللَّهِ ۖ لَا يُخْلِفُ ٱللَّهُ وَعْدَهُۥ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٦﴾ يَعْلَمُونَ ظَٰهِرًا مِّنَ ٱلْحَيَوٰةِ ٱلدُّنْيَا وَهُمْ

عَنِ ٱلْءَاخِرَةِ هُمْ غَٰفِلُونَ ﴿٧﴾

the Romans ٱلرُّومُ ﴿٢﴾ have been defeated غُلِبَتِ Alif-Lam-Mim الٓمٓ ﴿١﴾
غَلَبِهِمْ after مِّنۢ بَعْدِ and they وَهُم land ٱلْأَرْضِ the nearest أَدْنَى in فِىٓ
(few) بِضْعِ within فِى will be victorious سَيَغْلِبُونَ ﴿٣﴾ their defeat
مِن the matter ٱلْأَمْرُ (is) with Allah لِلَّهِ years سِنِينَ three to nine
will يَفْرَحُ and on that Day وَيَوْمَئِذٍ and after وَمِنۢ بَعْدُ before قَبْلُ
(of) ٱللَّهِ with the help بِنَصْرِ the believers ٱلْمُؤْمِنُونَ ﴿٤﴾ rejoice
ٱلْعَزِيزُ and He وَهُوَ He wills يَشَآءُ whom مَن He helps يَنصُرُ Allah
it is the وَعْدَ the Most Merciful ٱلرَّحِيمُ ﴿٥﴾ (is) the All-Mighty
His وَعْدَهُۥ Allah ٱللَّهُ fails يُخْلِفُ not لَا (of) Allah ٱللَّهِ promise
not لَا (of) men (people) ٱلنَّاسِ most أَكْثَرَ but وَلَٰكِنَّ Promise
مِّنَ the outside appearance ظَٰهِرًا they know يَعْلَمُونَ know يَعْلَمُونَ ﴿٦﴾
ٱلْءَاخِرَةِ of عَنِ and they are وَهُمْ of the world ٱلدُّنْيَا the life ٱلْحَيَوٰةِ of
(are) heedless غَٰفِلُونَ ﴿٧﴾ (they) هُمْ the Hereafter

Sûrat Ar-Rûm
(The Romans) XXX

In the Name of Allâh
the Most Gracious, the Most Merciful

1. *Alif-Lâm-Mîm.* [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] **2.** The Romans have been defeated. **3.** In the nearest land (Syria, Iraq, Jordan, and Palestine), and they, after their defeat, will be victorious. **4.** Within three to nine years. The decision of the matter, before and after (these events) is only with Allâh, (before the defeat of the Romans by the Persians, and after the defeat of the Persians by the Romans). And on that day, the believers (i.e. Muslims) will rejoice (at the victory given by Allâh to the Romans against the Persians) — **5.** With the Help of Allâh. He helps whom He wills, and He is the All-Mighty, the Most Merciful. **6.** (It is) a Promise of Allâh (i.e. Allâh will give victory to the Romans against the Persians), and Allâh fails not in His Promise, but most of men know not. **7.** They know only the outside appearance of the life of the world (i.e. the matters of their livelihood, like irrigating or sowing or reaping), and they are heedless of the Hereafter.

أَوَلَمْ يَتَفَكَّرُوا۟ فِىٓ أَنفُسِهِم ۗ مَّا خَلَقَ ٱللَّهُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَآ إِلَّا بِٱلْحَقِّ وَأَجَلٍ مُّسَمًّى ۗ وَإِنَّ كَثِيرًا مِّنَ ٱلنَّاسِ
بِلِقَآئِ رَبِّهِمْ لَكَٰفِرُونَ ﴿٨﴾ أَوَلَمْ يَسِيرُوا۟ فِى ٱلْأَرْضِ فَيَنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن قَبْلِهِمْ ۚ كَانُوٓا۟ أَشَدَّ مِنْهُمْ

قُوَّةً وَأَثَارُوا۟ ٱلْأَرْضَ وَعَمَرُوهَآ أَكْثَرَ مِمَّا عَمَرُوهَا وَجَآءَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ ۖ فَمَا كَانَ ٱللَّهُ لِيَظْلِمَهُمْ
وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ ﴿٩﴾

not مَا their ownselves أَنفُسِهِم in فِىٓ they think يَتَفَكَّرُوا۟ do not أَوَلَمْ
وَمَا and the earth وَٱلْأَرْضَ the heavens ٱلسَّمَٰوَٰتِ Allah ٱللَّهُ created خَلَقَ
with truth بِٱلْحَقِّ except إِلَّا (is) between them بَيْنَهُمَآ and all that
مِّنَ many كَثِيرًا and indeed وَإِنَّ appointed مُّسَمًّى and for term وَأَجَلٍ
لَكَٰفِرُونَ ﴿٨﴾ their Lord رَبِّهِمْ the meeting with بِلِقَآئِ mankind ٱلنَّاسِ of
and فَيَنظُرُوا۟ the land ٱلْأَرْضِ in فِى they travel يَسِيرُوا۟ do not أَوَلَمْ deny
مِن (of) those ٱلَّذِينَ the end عَٰقِبَةُ was كَانَ how (what) كَيْفَ see
قُوَّةً to them مِنْهُمْ superior أَشَدَّ they were كَانُوٓا۟ before them قَبْلِهِمْ
and وَعَمَرُوهَآ the earth ٱلْأَرْضَ and they tilled وَأَثَارُوا۟ in strength
these عَمَرُوهَا than what مِمَّا in greater numbers أَكْثَرَ populated it
their رُسُلُهُم and there came to them وَجَآءَتْهُمْ have populated it
ٱللَّهُ was كَانَ then not فَمَا with clear proofs بِٱلْبَيِّنَٰتِ Messengers
أَنفُسَهُمْ they used to كَانُوٓا۟ but وَلَٰكِن wronged them لِيَظْلِمَهُمْ Allah
to wrong يَظْلِمُونَ ﴿٩﴾ themselves

8. Do they not think deeply (in their own selves) about themselves (how Allâh created them from nothing, and similarly He will resurrect them)? Allâh has created not the heavens and the earth, and all that is between them, except with truth and for an appointed term. And indeed many of mankind deny the Meeting with their Lord. (*Tafsir At-Tabarî*) **9.** Do they not travel in the land, and see what was the end of those before them? They were superior to them in strength, and they tilled the earth and populated it in greater numbers than these (pagans) have done, and there came to them their Messengers with clear proofs. Surely, Allâh wronged them not, but they used to wrong themselves.

ثُمَّ كَانَ عَٰقِبَةَ ٱلَّذِينَ أَسَٰٓـُٔوا۟ ٱلسُّوٓأَىٰٓ أَن كَذَّبُوا۟ بِـَٔايَٰتِ ٱللَّهِ وَكَانُوا۟ بِهَا يَسْتَهْزِءُونَ ﴿١٠﴾ ٱللَّهُ يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ
يُعِيدُهُۥ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿١١﴾ وَيَوْمَ تَقُومُ ٱلسَّاعَةُ يُبْلِسُ ٱلْمُجْرِمُونَ ﴿١٢﴾ وَلَمْ يَكُن لَّهُم مِّن شُرَكَآئِهِمْ شُفَعَٰٓؤُا۟
وَكَانُوا۟ بِشُرَكَآئِهِمْ كَٰفِرِينَ ﴿١٣﴾ وَيَوْمَ تَقُومُ ٱلسَّاعَةُ يَوْمَئِذٍ يَتَفَرَّقُونَ ﴿١٤﴾

who did أَسَٰٓـُٔواْ (of) those ٱلَّذِينَ the end عَٰقِبَةَ was كَانَ Then ثُمَّ
ٱللَّهِ the Signs بِـَٔايَٰتِ they denied كَذَّبُواْ because أَن evil ٱلسُّوٓأَىٰٓ evil
made ﴿١٠﴾ يَسْتَهْزِءُونَ of them بِهَا and (were) وَكَانُواْ (of) Allah
then ثُمَّ the creation ٱلْخَلْقَ originates يَبْدَؤُاْ Allah ٱللَّهُ a mockery
you will be ﴿١١﴾ تُرْجَعُونَ to Him إِلَيْهِ then ثُمَّ He repeats it يُعِيدُهُۥ
ٱلسَّاعَةُ will be established تَقُومُ and on the Day (when) وَيَوْمَ returned
will be plunged into destruction with deep regret يُبْلِسُ the Hour
for لَّهُم will be يَكُن and not وَلَمْ the criminals (sinners) ﴿١٢﴾ ٱلْمُجْرِمُونَ
their partners (whom they made equal to شُرَكَآئِهِمْ of مِّن them
and they will (themselves) وَكَانُواْ intercessors شُفَعَٰٓؤُاْ Allah)
and on the Day وَيَوْمَ reject ﴿١٣﴾ كَٰفِرِينَ their partners بِشُرَكَآئِهِمْ
that Day يَوْمَئِذٍ the Hour ٱلسَّاعَةُ will be established تَقُومُ (when)
they shall be separated ﴿١٤﴾ يَتَفَرَّقُونَ

10. Then evil was the end of those who did evil, because they belied the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, Messengers, etc.) of Allâh and made a mockery of them. **11.** Allâh (Alone) originates the creation, then He will repeat it, then to Him you will be returned. **12.** And on the Day when the Hour will be established, the *Mujrimûn* (disbelievers, sinners, criminals, polytheists) will be plunged into destruction with (deep regrets, sorrows, and) despair. **13.** No intercessors will they have from those whom they made equal with Allâh (partners, i.e. their so-called associate gods), and they will (themselves) reject and deny their partners. **14.** And on the Day when the Hour will be established — that Day shall (all men) be separated (i.e. the believers will be separated from the disbelievers).

فَأَمَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ فَهُمْ فِى رَوْضَةٍ يُحْبَرُونَ ﴿١٥﴾ وَأَمَّا ٱلَّذِينَ كَفَرُواْ وَكَذَّبُواْ بِـَٔايَٰتِنَا
وَلِقَآئِ ٱلْءَاخِرَةِ فَأُوْلَٰٓئِكَ فِى ٱلْعَذَابِ مُحْضَرُونَ ﴿١٦﴾ فَسُبْحَٰنَ ٱللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ ﴿١٧﴾ وَلَهُ ٱلْحَمْدُ
فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ ﴿١٨﴾ يُخْرِجُ ٱلْحَىَّ مِنَ ٱلْمَيِّتِ وَيُخْرِجُ ٱلْمَيِّتَ مِنَ ٱلْحَىِّ وَيُحْىِ ٱلْأَرْضَ
بَعْدَ مَوْتِهَا ۚ وَكَذَٰلِكَ تُخْرَجُونَ ﴿١٩﴾

and did وَعَمِلُواْ believed ءَامَنُواْ those who ٱلَّذِينَ then as for فَأَمَّا
a Garden of رَوْضَةٍ in فِى they فَهُمْ righteous deeds ٱلصَّٰلِحَٰتِ
they shall be honoured and made to enjoy ﴿١٥﴾ يُحْبَرُونَ Delight

disbelieved كَفَرُوا those who ٱلَّذِينَ and as for وَأَمَّا luxurious life
of ٱلْآخِرَةِ and the meeting وَلِقَآيِٕ Our Proofs بِـَٔايَٰتِنَا and denied وَكَذَّبُوا
the torment ٱلْعَذَابِ in فِى they (will) be فَأُو۟لَٰٓئِكَ the Hereafter
حِينَ Allah ٱللَّهِ so glorify فَسُبْحَٰنَ (shall be) brought forth ﴿١٦﴾ مُحْضَرُونَ
you ﴿١٧﴾ تُصْبِحُونَ and when وَحِينَ you come to evening تُمْسُونَ when
all the praises and thanks ٱلْحَمْدُ and for Him وَلَهُ enter the morning
and in the وَعَشِيًّا and the earth وَٱلْأَرْضِ the heavens ٱلسَّمَٰوَٰتِ in فِى
you come to when the day ﴿١٨﴾ تُظْهِرُونَ and when وَحِينَ afternoon
ٱلْمَيِّتِ from مِنَ the living ٱلْحَىَّ He brings يُخْرِجُ begins to decline
the ٱلْحَىِّ from مِنَ the dead ٱلْمَيِّتَ and He brings وَيُخْرِجُ the dead
its مَوْتِهَا after بَعْدَ the earth ٱلْأَرْضَ and He revives وَيُحْىِ living
shall you be brought out ﴿١٩﴾ تُخْرَجُونَ and thus وَكَذَٰلِكَ death
(resurrected)

15. Then as for those who believed (in the Oneness of Allâh — Islâmic Monotheism) and did righteous good deeds, such shall be honoured and made to enjoy luxurious life (forever) in a Garden of Delight (Paradise). **16.** And as for those who disbelieved and belied Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, Allâh's Messengers, Resurrection, etc.), and the Meeting of the Hereafter, such shall be brought forth to the torment (in the Hell-fire). **17.** So glorify Allâh [above all that (evil) they associate with Him (O believers)], when you come up to the evening [i.e. offer the (*Maghrib*) sunset and (*'Ishâ'*) night prayers], and when you enter the morning [i.e. offer the (*Fajr*) morning prayer]. **18.** And His are all the praises and thanks in the heavens and the earth; and (glorify Him) in the afternoon (i.e. offer *'Asr* prayer) and when you come up to the time, when the day begins to decline (i.e. offer *Zuhr* prayer). (Ibn 'Abbâs said: "These are the five compulsory congregational prayers mentioned in the Qur'ân.") (*Tafsir At-Tabari*) **19.** He brings out the living from the dead, and brings out the dead from the living. And He revives the earth after its death. And thus shall you be brought out (resurrected).

وَمِنْ ءَايَٰتِهِۦٓ أَنْ خَلَقَكُم مِّن تُرَابٍ ثُمَّ إِذَآ أَنتُم بَشَرٌ تَنتَشِرُونَ ﴿٢٠﴾ وَمِنْ ءَايَٰتِهِۦٓ أَنْ خَلَقَ لَكُم مِّنْ أَنفُسِكُمْ
أَزْوَٰجًا لِّتَسْكُنُوٓا۟ إِلَيْهَا وَجَعَلَ بَيْنَكُم مَّوَدَّةً وَرَحْمَةً ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٢١﴾ وَمِنْ ءَايَٰتِهِۦ خَلْقُ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفُ أَلْسِنَتِكُمْ وَأَلْوَٰنِكُمْ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّلْعَٰلِمِينَ ﴿٢٢﴾

He created you خَلَقَكُم is that أَنْ His Signs ءَايَٰتِهِۦٓ and among وَمِنْ
(are) بَشَرٌ you أَنتُم behold إِذَآ then ثُمَّ dust تُرَابٍ from مِّن
His ءَايَٰتِهِۦٓ and among وَمِنْ scattered تَنتَشِرُونَ ﴿٢٠﴾ human beings
from مِّنْ for you لَكُم He created خَلَقَ that أَنْ Signs (is this)
that you may find لِّتَسْكُنُوٓا۟ wives أَزْوَٰجًا among yourselves أَنفُسِكُمْ
between بَيْنَكُم and He has put وَجَعَلَ in them إِلَيْهَا tranquility
that ذَٰلِكَ in فِى verily إِنَّ and mercy وَرَحْمَةً affection مَّوَدَّةً you
who reflect يَتَفَكَّرُونَ ﴿٢١﴾ for a people لِّقَوْمٍ (are) indeed signs لَءَايَٰتٍ
(of) ٱلسَّمَٰوَٰتِ (is) the creation خَلْقُ His Signs ءَايَٰتِهِۦ and among وَمِنْ
and the difference وَٱخْتِلَٰفُ and the earth وَٱلْأَرْضِ the heavens
in فِى verily إِنَّ and colours وَأَلْوَٰنِكُمْ (of) your languages أَلْسِنَتِكُمْ
for men of sound لِّلْعَٰلِمِينَ ﴿٢٢﴾ (are) indeed signs لَءَايَٰتٍ that ذَٰلِكَ
knowledge

20. And among His Signs is this, that He created you (Adam) from dust, and then [Hawwâ' (Eve) from Adam's rib, and then his offspring from the semen, and] — behold you are human beings scattered! **21.** And among His Signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect. **22.** And among His Signs is the creation of the heavens and the earth, and the difference of your languages and colours. Verily, in that are indeed signs for men of sound knowledge.

وَمِنْ ءَايَٰتِهِۦ مَنَامُكُم بِٱلَّيْلِ وَٱلنَّهَارِ وَٱبْتِغَآؤُكُم مِّن فَضْلِهِۦٓ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَسْمَعُونَ ﴿٢٣﴾ وَمِنْ
ءَايَٰتِهِۦ يُرِيكُمُ ٱلْبَرْقَ خَوْفًا وَطَمَعًا وَيُنَزِّلُ مِنَ ٱلسَّمَآءِ مَآءً فَيُحْىِۦ بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَآ ۚ إِنَّ فِى ذَٰلِكَ
لَءَايَٰتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿٢٤﴾ وَمِنْ ءَايَٰتِهِۦٓ أَن تَقُومَ ٱلسَّمَآءُ وَٱلْأَرْضُ بِأَمْرِهِۦ ۚ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِّنَ ٱلْأَرْضِ إِذَآ أَنتُمْ
تَخْرُجُونَ ﴿٢٥﴾

by بِٱلَّيْلِ is your sleep مَنَامُكُم His Signs ءَايَٰتِهِۦ and among وَمِنْ
فَضْلِهِۦٓ of مِّن and your seeking وَٱبْتِغَآؤُكُم and by day وَٱلنَّهَارِ night
(are) indeed signs لَءَايَٰتٍ that ذَٰلِكَ in فِى verily إِنَّ His bounty
ءَايَٰتِهِۦ and among وَمِنْ who listen يَسْمَعُونَ ﴿٢٣﴾ for a people لِّقَوْمٍ
by خَوْفًا the lightning ٱلْبَرْقَ He shows you يُرِيكُمُ His Signs is that

from مِن and He sends down وَيُنَزِّلُ and hope وَطَمَعًا way of fear
بِهِ and (He) revives فَيُحْيِۦ water (rain) مَآءً the sky ٱلسَّمَآءِ
verily إِنَّ its death مَوْتِهَآ after بَعْدَ the earth ٱلْأَرْضَ therewith
for a people لِّقَوْمٍ (are) indeed signs لَـَٔايَـٰتٍ that ذَٰلِكَ in فِى
(is) أَن His Signs ءَايَـٰتِهِۦٓ and among وَمِنْ who understand يَعْقِلُونَ ﴿٢٤﴾
by بِأَمْرِهِۦ and the earth وَٱلْأَرْضُ the heaven ٱلسَّمَآءُ stands تَقُومَ that
by دَعْوَةً He will call you دَعَاكُمْ when إِذَا then ثُمَّ His Command
will تَخْرُجُونَ ﴿٢٥﴾ you أَنتُمْ behold إِذَآ the earth ٱلْأَرْضِ from مِّنَ single call
come out

23. And among His Signs is your sleep by night and by day, and your seeking of His Bounty. Verily, in that are indeed signs for a people who listen. **24.** And among His Signs is that He shows you the lightning, for fear and for hope, and He sends down water (rain) from the sky, and therewith revives the earth after its death. Verily, in that are indeed signs for a people who understand. **25.** And among His Signs is that the heaven and the earth stand by His Command. Then afterwards when He will call you by a single call, behold, you will come out from the earth (i.e. from your graves for reckoning and recompense).

وَلَهُۥ مَن فِى ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۖ كُلٌّ لَّهُۥ قَـٰنِتُونَ ﴿٢٦﴾ وَهُوَ ٱلَّذِى يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ وَهُوَ أَهْوَنُ عَلَيْهِ ۚ وَلَهُ
ٱلْمَثَلُ ٱلْأَعْلَىٰ فِى ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۚ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٢٧﴾ ضَرَبَ لَكُم مَّثَلًا مِّنْ أَنفُسِكُمْ ۖ هَل لَّكُم مِّن مَّا مَلَكَتْ
أَيْمَـٰنُكُم مِّن شُرَكَآءَ فِى مَا رَزَقْنَـٰكُمْ فَأَنتُمْ فِيهِ سَوَآءٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنفُسَكُمْ ۚ كَذَٰلِكَ نُفَصِّلُ
ٱلْـَٔايَـٰتِ لِقَوْمٍ يَعْقِلُونَ ﴿٢٨﴾

the heavens ٱلسَّمَـٰوَٰتِ (is) in فِى whoever مَن and to Him (belongs) وَلَهُۥ
وَهُوَ (are) obedient قَـٰنِتُونَ ﴿٢٦﴾ to Him لَّهُۥ all كُلٌّ and the earth وَٱلْأَرْضِ
then ثُمَّ the creation ٱلْخَلْقَ originates يَبْدَؤُا۟ Who ٱلَّذِى And He
for Him عَلَيْهِ (is) easier أَهْوَنُ and this وَهُوَ will repeat it يُعِيدُهُۥ
the ٱلسَّمَـٰوَٰتِ in فِى the highest ٱلْأَعْلَىٰ description ٱلْمَثَلُ and His is وَلَهُ
(is) the ٱلْعَزِيزُ and He وَهُوَ and the earth وَٱلْأَرْضِ heavens
for لَكُم He sets forth ضَرَبَ the All-Wise ٱلْحَكِيمُ ﴿٢٧﴾ All-Mighty
لَّكُم do هَل your ownselves أَنفُسِكُمْ from مِّنْ a parable مَّثَلًا you
your أَيْمَـٰنُكُم possess مَلَكَتْ those whom مَّا among مِّن you have

مَا in فِى partners (to share as equal) شُرَكَآءَ as مِّن right hands
in it فِيهِ then you فَأَنتُمْ We have bestowed on you رَزَقْنَٰكُمْ what
كَخِيفَتِكُمْ you fear them تَخَافُونَهُمْ (are) equal سَوَآءٌ (its possession)
We explain (in نُفَصِّلُ thus كَذَٰلِكَ each other أَنفُسَكُمْ as you fear
who have (٢٨) يَعْقِلُونَ to a people لِقَوْمٍ the Signs ٱلْءَايَٰتِ details)
sense

26. To Him belongs whatever is in the heavens and the earth. All are obedient to Him. 27. And He it is Who originates the creation, then He will repeat it (after it has been perished); and this is easier for Him. His is the highest description (i.e. none has the right to be worshipped but He, and there is nothing comparable unto Him) in the heavens and in the earth. And He is the All-Mighty, the All-Wise.
28. He sets forth for you a parable from your own selves: Do you have partners among those whom your right hands possess (i.e. your slaves) to share as equals in the wealth We have bestowed on you whom you fear as you fear each other? Thus do We explain the signs in detail to a people who have sense.

بَلِ ٱتَّبَعَ ٱلَّذِينَ ظَلَمُوٓا۟ أَهْوَآءَهُم بِغَيْرِ عِلْمٍ ۖ فَمَن يَهْدِى مَنْ أَضَلَّ ٱللَّهُ ۖ وَمَا لَهُم مِّن نَّٰصِرِينَ (٢٩) فَأَقِمْ وَجْهَكَ
لِلدِّينِ حَنِيفًا ۚ فِطْرَتَ ٱللَّهِ ٱلَّتِى فَطَرَ ٱلنَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ لِخَلْقِ ٱللَّهِ ۚ ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ وَلَٰكِنَّ أَكْثَرَ
ٱلنَّاسِ لَا يَعْلَمُونَ (٣٠) ۞ مُنِيبِينَ إِلَيْهِ وَٱتَّقُوهُ وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَلَا تَكُونُوا۟ مِنَ ٱلْمُشْرِكِينَ (٣١) مِنَ
ٱلَّذِينَ فَرَّقُوا۟ دِينَهُمْ وَكَانُوا۟ شِيَعًا ۖ كُلُّ حِزْبٍۭ بِمَا لَدَيْهِمْ فَرِحُونَ (٣٢) وَإِذَا مَسَّ ٱلنَّاسَ ضُرٌّ دَعَوْا۟ رَبَّهُم مُّنِيبِينَ إِلَيْهِ
ثُمَّ إِذَآ أَذَاقَهُم مِّنْهُ رَحْمَةً إِذَا فَرِيقٌ مِّنْهُم بِرَبِّهِمْ يُشْرِكُونَ (٣٣)

أَهْوَآءَهُم do wrong ظَلَمُوٓا۟ those who ٱلَّذِينَ follow ٱتَّبَعَ nay, but بَلِ
يَهْدِى then who فَمَن knowledge عِلْمٍ without بِغَيْرِ their own lusts
and وَمَا Allah ٱللَّهُ has sent astray أَضَلَّ him whom مَنْ will guide
so set (you) فَأَقِمْ helpers (٢٩) نَّٰصِرِينَ any مِّن they have لَهُم not
being upright حَنِيفًا towards the religion لِلدِّينِ your face وَجْهَكَ
ٱلنَّاسَ He has created فَطَرَ which ٱلَّتِى Allah's ٱللَّهِ nature فِطْرَتَ
(is) in the لِخَلْقِ change تَبْدِيلَ no لَا (on it) with عَلَيْهَا mankind
ٱلْقَيِّمُ (is) the religion ٱلدِّينُ that ذَٰلِكَ (of) Allah ٱللَّهِ creation
not لَا of mankind ٱلنَّاسِ most أَكْثَرَ but وَلَٰكِنَّ straight
وَٱتَّقُوهُ to Him إِلَيْهِ turning (in repentence) مُنِيبِينَ ۞ know (٣٠) يَعْلَمُونَ

تَكُونُوا and not وَلَا the prayer الصَّلَوٰةَ and offer وَأَقِيمُوا and fear Him
those who الَّذِينَ of مِنَ the polytheists الْمُشْرِكِينَ ﴿٣١﴾ of مِنَ be
sects شِيَعًا and become وَكَانُوا their religion دِينَهُمْ split up فَرَّقُوا
﴿٣٢﴾ فَرِحُونَ they have لَدَيْهِمْ in that which بِمَا party حِزْبٍ each كُلُّ
دَعَوْا harm ضُرٌّ mankind النَّاسَ touches مَسَّ and when وَإِذَا rejoicing
to إِلَيْهِ turning in repentence مُنِيبِينَ (to) their Lord رَبَّهُم they cry
of مِّنْهُ He gives them a taste أَذَاقَهُم when إِذَا then (but) ثُمَّ Him
with بِرَبِّهِمْ of them مِّنْهُم a party فَرِيقٌ behold إِذَا Mercy رَحْمَةً His
associate يُشْرِكُونَ ﴿٣٣﴾ their Lord

29. Nay, but those who do wrong follow their own lusts without knowledge. Then who will guide him whom Allâh has sent astray? And for such there will be no helpers. **30.** So set you (O Muhammad ﷺ) your face towards the religion (of pure Islâmic Monotheism) *Hanîf* (worship none but Allâh Alone). Allâh's *Fitrah* (i.e. Allâh's Islâmic Monotheism) with which He has created mankind. No change let there be in *Khalq-illâh* (i.e. the religion of Allâh — Islâmic Monotheism), that is the straight religion, but most of men know not. (*Tafsir At-Tabarî*) **31.** (And remain always) turning in repentance to Him (only), and be afraid and dutiful to Him; and perform *As-Salât* (*Iqâmat-as-Salât*) and be not of *Al-Mushrikûn* (the polytheists, idolaters, disbelievers in the Oneness of Allâh). **32.** Of those who split up their religion (i.e. who left the true Islâmic Monotheism), and became sects, [i.e. they invented new things in the religion (*Bid'ah*), and followed their vain desires], each sect rejoicing in that which is with it. **33.** And when harm touches men, they cry sincerely only to their Lord (Allâh), turning to Him in repentance; but when He gives them a taste of His Mercy, behold, a party of them associates partners in worship with their Lord.

لِيَكْفُرُوا بِمَآ ءَاتَيْنَٰهُمْ فَتَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ ﴿٣٤﴾ أَمْ أَنزَلْنَا عَلَيْهِمْ سُلْطَٰنًا فَهُوَ يَتَكَلَّمُ بِمَا كَانُوا بِهِۦ
يُشْرِكُونَ ﴿٣٥﴾ وَإِذَآ أَذَقْنَا النَّاسَ رَحْمَةً فَرِحُوا بِهَا وَإِن تُصِبْهُمْ سَيِّئَةٌۢ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ ﴿٣٦﴾ أَوَلَمْ يَرَوْا
أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَن يَشَآءُ وَيَقْدِرُ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٣٧﴾

We have ءَاتَيْنَٰهُمْ for what بِمَآ so as to be ungrateful لِيَكْفُرُوا
you تَعْلَمُونَ ﴿٣٤﴾ but will فَسَوْفَ then enjoy فَتَمَتَّعُوا bestowed on them
سُلْطَٰنًا to them عَلَيْهِمْ have We revealed أَنزَلْنَا or أَمْ come to know
they كَانُوا of that which بِمَا speaks يَتَكَلَّمُ which فَهُوَ a Scripture

أَذَقْنَا and when وَإِذَآ associating يُشْرِكُونَ ﴿٣٥﴾ with Him بِهِۦ have been
they rejoice فَرِحُوا۟ of Mercy رَحْمَةً mankind ٱلنَّاسَ We cause to taste
بِمَا an evil سَيِّئَةٌۢ afflicts them تُصِبْهُمْ but when وَإِن therein بِهَا
then إِذَا their hands أَيْدِيهِمْ have sent forth قَدَّمَتْ because of what
that أَنَّ they see يَرَوْا۟ do not أَوَلَمْ in despair يَقْنَطُونَ ﴿٣٦﴾ they are هُمْ
He يَشَآءُ for whom لِمَن the provision ٱلرِّزْقَ enlarges يَبْسُطُ Allah ٱللَّهَ
in فِى verily إِنَّ and straitens it (for whom He wills) وَيَقْدِرُ wills
who يُؤْمِنُونَ ﴿٣٧﴾ for a people لِّقَوْمٍ (are) indeed signs لَءَايَٰتٍ that ذَٰلِكَ
believe

34. So as to be ungrateful for the graces which We have bestowed on them. Then enjoy (your short life); but you will come to know. **35.** Or have We revealed to them an authority (a Scripture), which speaks of that which they have been associating with Him? **36.** And when We cause mankind to taste of mercy, they rejoice therein; but when some evil afflicts them because of (evil deeds and sins) that their (own) hands have sent forth, behold, they are in despair! **37.** Do they not see that Allâh enlarges the provision for whom He wills and straitens (it for whom He wills). Verily, in that are indeed signs for a people who believe.

فَـَٔاتِ ذَا ٱلْقُرْبَىٰ حَقَّهُۥ وَٱلْمِسْكِينَ وَٱبْنَ ٱلسَّبِيلِ ۚ ذَٰلِكَ خَيْرٌ لِّلَّذِينَ يُرِيدُونَ وَجْهَ ٱللَّهِ ۖ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿٣٨﴾ وَمَآ
ءَاتَيْتُم مِّن رِّبًا لِّيَرْبُوَا۟ فِىٓ أَمْوَٰلِ ٱلنَّاسِ فَلَا يَرْبُوا۟ عِندَ ٱللَّهِ ۖ وَمَآ ءَاتَيْتُم مِّن زَكَوٰةٍ تُرِيدُونَ وَجْهَ ٱللَّهِ فَأُو۟لَٰٓئِكَ هُمُ
ٱلْمُضْعِفُونَ ﴿٣٩﴾ ٱللَّهُ ٱلَّذِى خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ۖ هَلْ مِن شُرَكَآئِكُم مَّن يَفْعَلُ مِن ذَٰلِكُم
مِّن شَىْءٍ ۚ سُبْحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ ﴿٤٠﴾

and the وَٱلْمِسْكِينَ his due حَقَّهُۥ the kindred ذَا ٱلْقُرْبَىٰ so give فَـَٔاتِ
لِّلَّذِينَ (is) best خَيْرٌ that is ذَٰلِكَ and the wayfarer وَٱبْنَ ٱلسَّبِيلِ poor
and وَأُو۟لَٰٓئِكَ (of) Allah ٱللَّهِ the Face وَجْهَ who seek يُرِيدُونَ for those
and that وَمَآ will be successful ٱلْمُفْلِحُونَ ﴿٣٨﴾ who هُمُ it is they
in order that it may لِّيَرْبُوَا۟ interest رِّبًا of مِّن you give ءَاتَيْتُم which
فَلَا (of) other people ٱلنَّاسِ property (wealth) أَمْوَٰلِ in فِىٓ increase
and that which وَمَآ Allah ٱللَّهِ with عِندَ it has increase يَرْبُوا۟ not
the Face وَجْهَ seeking تُرِيدُونَ charity زَكَوٰةٍ of مِّن you give ءَاتَيْتُم
shall have ٱلْمُضْعِفُونَ ﴿٣٩﴾ (they) هُمُ then those فَأُو۟لَٰٓئِكَ (of) Allah ٱللَّهِ

created خَلَقَكُمْ (is) He Who ٱلَّذِى Allah is ٱللَّهُ manifold increase
He يُمِيتُكُمْ then ثُمَّ He provided for you رَزَقَكُمْ then ثُمَّ you
is هَلْ He will give you life يُحْيِيكُمْ then ثُمَّ will cause you to die
مِن does يَفْعَلُ who مَّن of your partners شُرَكَآئِكُم of any مِن there
وَتَعَٰلَىٰ Glory is to Him سُبْحَٰنَهُۥ thing شَىْءٍ any مِّن that ذَٰلِكُم of
they associate يُشْرِكُونَ (٤٠) above all that عَمَّا Exalted is He

38. So give to the kindred his due, and to *Al-Miskîn* (the poor) and to the wayfarer. That is best for those who seek Allâh's Countenance; and it is they who will be successful. **39.** And that which you give in gift (to others), in order that it may increase (your wealth by expecting to get a better one in return) from other people's property, has no increase with Allâh; but that which you give in *Zakât* (*Sadaqah* — charity, etc.) seeking Allâh's Countenance, then those they shall have manifold increase. **40.** Allâh is He Who created you, then provided food for you, then will cause you to die, then (again) He will give you life (on the Day of Resurrection). Is there any of your (so-called) partners (of Allâh) that do anything of that ? Glory be to Him! And Exalted be He above all that (evil) they associate (with Him).

ظَهَرَ ٱلْفَسَادُ فِى ٱلْبَرِّ وَٱلْبَحْرِ بِمَا كَسَبَتْ أَيْدِى ٱلنَّاسِ لِيُذِيقَهُم بَعْضَ ٱلَّذِى عَمِلُوا۟ لَعَلَّهُمْ يَرْجِعُونَ (٤١) قُلْ سِيرُوا۟ فِى
ٱلْأَرْضِ فَٱنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن قَبْلُ ۚ كَانَ أَكْثَرُهُم مُّشْرِكِينَ (٤٢) فَأَقِمْ وَجْهَكَ لِلدِّينِ ٱلْقَيِّمِ مِن قَبْلِ أَن
يَأْتِىَ يَوْمٌ لَّا مَرَدَّ لَهُۥ مِنَ ٱللَّهِ ۖ يَوْمَئِذٍ يَصَّدَّعُونَ (٤٣)

بِمَا and sea وَٱلْبَحْرِ land ٱلْبَرِّ on فِى evil ٱلْفَسَادُ has appeared ظَهَرَ
(of) ٱلنَّاسِ the hands أَيْدِى have earned كَسَبَتْ because of what
(of ٱلَّذِى a part بَعْضَ that Allah make them taste لِيُذِيقَهُم mankind
they يَرْجِعُونَ (٤١) in order that لَعَلَّهُمْ they have done عَمِلُوا۟ that) which
and see فَٱنظُرُوا۟ the land ٱلْأَرْضِ in فِى travel سِيرُوا۟ say قُلْ may return
مِن قَبْلُ (of) those ٱلَّذِينَ the end عَٰقِبَةُ was كَانَ (how) what كَيْفَ
so فَأَقِمْ polytheists مُّشْرِكِينَ (٤٢) most of them أَكْثَرُهُم were كَانَ before
مِن قَبْلِ straight ٱلْقَيِّمِ to the religion لِلدِّينِ your face وَجْهَكَ set you
it لَهُۥ none can avert لَّا مَرَدَّ a Day يَوْمٌ comes يَأْتِىَ there أَن before
they (men) shall يَصَّدَّعُونَ (٤٣) on that Day يَوْمَئِذٍ Allah ٱللَّهِ from مِنَ
be devided

41. Evil (sins and disobedience to Allâh) has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds), that He (Allâh) may make them taste a part of that which they have done, in order that they may return (by repenting to Allâh, and begging His Pardon). **42.** Say (O Muhammad ﷺ): "Travel in the land and see what was the end of those before (you)! Most of them were *Mushrikûn* (polytheists, idolaters, disbelievers in the Oneness of Allâh)." **43.** So set you (O Muhammad ﷺ) your face (in obedience to Allâh, your Lord) to the straight and right religion (Islâmic Monotheism), before there comes from Allâh a Day which none can avert. On that Day men shall be divided [(in two groups), a group in Paradise and a group in Hell].

مَن كَفَرَ فَعَلَيْهِ كُفْرُهُۥ ۖ وَمَنْ عَمِلَ صَٰلِحًا فَلِأَنفُسِهِمْ يَمْهَدُونَ ﴿٤٤﴾ لِيَجْزِيَ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ مِن فَضْلِهِۦٓ ۚ
إِنَّهُۥ لَا يُحِبُّ ٱلْكَٰفِرِينَ ﴿٤٥﴾ وَمِنْ ءَايَٰتِهِۦٓ أَن يُرْسِلَ ٱلرِّيَاحَ مُبَشِّرَٰتٍ وَلِيُذِيقَكُم مِّن رَّحْمَتِهِۦ وَلِتَجْرِيَ ٱلْفُلْكُ بِأَمْرِهِۦ وَلِتَبْتَغُوا۟ مِن
فَضْلِهِۦ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٤٦﴾ وَلَقَدْ أَرْسَلْنَا مِن قَبْلِكَ رُسُلًا إِلَىٰ قَوْمِهِمْ فَجَآءُوهُم بِٱلْبَيِّنَٰتِ فَٱنتَقَمْنَا مِنَ ٱلَّذِينَ أَجْرَمُوا۟ ۖ وَكَانَ
حَقًّا عَلَيْنَا نَصْرُ ٱلْمُؤْمِنِينَ ﴿٤٧﴾

his كُفْرُهُۥ on him (is) فَعَلَيْهِ disbelieves كَفَرَ whosoever مَن
righteous deeds صَٰلِحًا does عَمِلَ and whosoever وَمَنْ disbelief
they will prepare a good يَمْهَدُونَ ﴿٤٤﴾ then for themselves فَلِأَنفُسِهِمْ
وَعَمِلُوا۟ believe ءَامَنُوا۟ those who ٱلَّذِينَ that He may reward لِيَجْزِيَ place
إِنَّهُۥ His Bounty فَضْلِهِۦٓ out of مِن righteous deeds ٱلصَّٰلِحَٰتِ and do
and وَمِنْ the disbelievers ٱلْكَٰفِرِينَ ﴿٤٥﴾ likes يُحِبُّ not لَا verily He
the winds ٱلرِّيَاحَ He sends يُرْسِلَ (is) that أَن His Signs ءَايَٰتِهِۦٓ among
رَّحْمَتِهِۦ of مِّن and to give you a taste وَلِيُذِيقَكُم as glad tidings مُبَشِّرَٰتٍ
at His بِأَمْرِهِۦ the ships ٱلْفُلْكُ and that may sail وَلِتَجْرِيَ His Mercy
His Bounty فَضْلِهِۦ of مِن and that you may seek وَلِتَبْتَغُوا۟ Command
and indeed وَلَقَدْ you may be thankful تَشْكُرُونَ ﴿٤٦﴾ in order that وَلَعَلَّكُمْ
قَوْمِهِمْ to إِلَىٰ Messengers رُسُلًا before you مِن قَبْلِكَ We did send أَرْسَلْنَا
with clear بِٱلْبَيِّنَٰتِ they came to them فَجَآءُوهُم their own peoples
those who ٱلَّذِينَ on مِنَ then We took vengeance فَٱنتَقَمْنَا proofs
upon عَلَيْنَا incumbent حَقًّا and it was وَكَانَ committed crimes أَجْرَمُوا۟
the believers ٱلْمُؤْمِنِينَ ﴿٤٧﴾ to help نَصْرُ Us

44. Whosoever disbelieves will suffer from his disbelief, and whosoever does righteous good deeds (by practising Islâmic Monotheism), then such will prepare a good place (in Paradise) for themselves (and will be saved by Allâh from His Torment). **45.** That He may reward those who believe (in the Oneness of Allâh — Islâmic Monotheism), and do righteous good deeds, out of His Bounty. Verily, He likes not the disbelievers. **46.** And among His Signs is this, that He sends the winds as glad tidings, giving you a taste of His Mercy (i.e. rain), and that the ships may sail at His Command, and that you may seek of His Bounty, in order that you may be thankful. **47.** And indeed We did send Messengers before you (O Muhammad ﷺ) to their own peoples. They came to them with clear proofs, then, We took vengeance on those who committed crimes (disbelief, setting partners in worship with Allâh, sins); and (as for) the believers, it was incumbent upon Us to help (them).

اللَّهُ الَّذِي يُرْسِلُ الرِّيَاحَ فَتُثِيرُ سَحَابًا فَيَبْسُطُهُ فِي السَّمَاءِ كَيْفَ يَشَاءُ وَيَجْعَلُهُ كِسَفًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ
فَإِذَا أَصَابَ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤٨﴾ وَإِنْ كَانُوا مِنْ قَبْلِ أَنْ يُنَزَّلَ عَلَيْهِمْ مِنْ قَبْلِهِ
لَمُبْلِسِينَ ﴿٤٩﴾ فَانْظُرْ إِلَىٰ آثَارِ رَحْمَتِ اللَّهِ كَيْفَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا ۚ إِنَّ ذَٰلِكَ لَمُحْيِي الْمَوْتَىٰ ۖ وَهُوَ عَلَىٰ كُلِّ
شَيْءٍ قَدِيرٌ ﴿٥٠﴾ وَلَئِنْ أَرْسَلْنَا رِيحًا فَرَأَوْهُ مُصْفَرًّا لَظَلُّوا مِنْ بَعْدِهِ يَكْفُرُونَ ﴿٥١﴾

so فَتُثِيرُ the winds الرِّيَاحَ sends يُرْسِلُ Who الَّذِي Allah (is He) اللَّهُ
السَّمَاءِ in فِي and He spreads them فَيَبْسُطُهُ clouds سَحَابًا they raise
and He breaks them (make وَيَجْعَلُهُ He wills يَشَاءُ how كَيْفَ the sky
(rain) drops الْوَدْقَ until you see فَتَرَى fragments كِسَفًا them) into
He أَصَابَ then when فَإِذَا their midst خِلَالِهِ from مِنْ come forth يَخْرُجُ
of مِنْ He wills يَشَاءُ whom مَنْ (with it) بِهِ has made them fall on
and verily وَإِنْ rejoice يَسْتَبْشِرُونَ ﴿٤٨﴾ they هُمْ lo! إِذَا His slaves عِبَادِهِ
(rain) was sent down يُنَزَّلَ that أَنْ before مِنْ قَبْلِ they were كَانُوا
they were in لَمُبْلِسِينَ ﴿٤٩﴾ before that (rain) مِنْ قَبْلِهِ upon them عَلَيْهِمْ
(of) اللَّهِ (of) Mercy رَحْمَتِ the effects آثَارِ at إِلَىٰ look فَانْظُرْ despair
مَوْتِهَا after بَعْدَ the earth الْأَرْضَ He revives يُحْيِي how كَيْفَ Allah
Who shall raise لَمُحْيِي that (Allah) is ذَٰلِكَ verily إِنَّ its death
thing شَيْءٍ every كُلِّ on عَلَىٰ and He is وَهُوَ the dead الْمَوْتَىٰ indeed
and they فَرَأَوْهُ a wind رِيحًا We send أَرْسَلْنَا and if وَلَئِنْ Able قَدِيرٌ ﴿٥٠﴾
مِنْ بَعْدِهِ behold they then لَظَلُّوا (their tilth) turn yellow مُصْفَرًّا see it
disbelieve يَكْفُرُونَ ﴿٥١﴾ after it

48. Allâh is He Who sends the winds, so that they raise clouds, and spread them along the sky as He wills, and then break them into fragments, until you see rain drops come forth from their midst! Then when He has made them fall on whom of His slaves as He wills, lo, they rejoice! **49.** And verily, before that (rain) — just before it was sent down upon them — they were in despair! **50.** Look then at the effects (results) of Allâh's Mercy, how He revives the earth after its death. Verily, that (Allâh) (Who revived the earth after its death) shall indeed raise the dead (on the Day of Resurrection), and He is Able to do all things. **51.** And if We send a wind [which would spoil the green growth (tilth) brought up by the previous rain], and they see (their tilth) turn yellow — behold, they then (after their being glad), would become unthankful (to their Lord Allâh as) disbelievers. (*Tafsir At-Tabari*)

فَإِنَّكَ لَا تُسْمِعُ ٱلْمَوْتَىٰ وَلَا تُسْمِعُ ٱلصُّمَّ ٱلدُّعَآءَ إِذَا وَلَّوْا۟ مُدْبِرِينَ ﴿٥٢﴾ وَمَآ أَنتَ بِهَٰدِ ٱلْعُمْىِ عَن ضَلَٰلَتِهِمْ ۖ إِن تُسْمِعُ إِلَّا
مَن يُؤْمِنُ بِـَٔايَٰتِنَا فَهُم مُّسْلِمُونَ ﴿٥٣﴾ ۞ ٱللَّهُ ٱلَّذِى خَلَقَكُم مِّن ضَعْفٍ ثُمَّ جَعَلَ مِنۢ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنۢ
بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً ۚ يَخْلُقُ مَا يَشَآءُ ۖ وَهُوَ ٱلْعَلِيمُ ٱلْقَدِيرُ ﴿٥٤﴾

وَلَا the dead ٱلْمَوْتَىٰ make hear تُسْمِعُ cannot لَا so verily you فَإِنَّكَ
when إِذَا the call ٱلدُّعَآءَ the deaf ٱلصُّمَّ make hear تُسْمِعُ nor you can
أَنتَ and not وَمَآ their backs turning away مُدْبِرِينَ ﴿٥٢﴾ they turn وَلَّوْا۟
their ضَلَٰلَتِهِمْ from عَن (of) the blind ٱلْعُمْىِ guide بِهَٰدِ you are
those who مَن but إِلَّا you can make to hear تُسْمِعُ not إِن straying
have مُّسْلِمُونَ ﴿٥٣﴾ and they فَهُم in Our Proofs بِـَٔايَٰتِنَا believe يُؤْمِنُ
خَلَقَكُم Who ٱلَّذِى Allah (is He) ٱللَّهُ ۞ submitted to Allah in Islam
مِنۢ بَعْدِ made (gave) جَعَلَ then ثُمَّ weakness ضَعْفٍ in مِّن created you
مِنۢ made (gave) جَعَلَ then ثُمَّ strength قُوَّةً weakness ضَعْفٍ after
He يَخْلُقُ and grey hair وَشَيْبَةً weakness ضَعْفًا strength قُوَّةٍ after بَعْدِ
the ٱلْعَلِيمُ and He is وَهُوَ he wills يَشَآءُ what مَا creates
the All-Powerful ٱلْقَدِيرُ ﴿٥٤﴾ All-Knowing

52. So verily, you (O Muhammad ﷺ) cannot make the dead to hear (i.e. the disbelievers), nor can you make the deaf to hear the call, when they show their backs and turn away. **53.** And you (O Muhammad ﷺ) cannot guide the blind from their straying; you can make to hear only those who believe in Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), and have submitted to Allâh in Islâm (as Muslims). **54.** Allâh is He Who created you in (a state of) weakness, then gave you strength after weakness, then after strength gave (you) weakness

and grey hair. He creates what He wills. And it is He Who is the All-Knowing, the All-Powerful (i.e. Able to do all things).

وَيَوْمَ تَقُومُ ٱلسَّاعَةُ يُقْسِمُ ٱلْمُجْرِمُونَ مَا لَبِثُوا۟ غَيْرَ سَاعَةٍ ۚ كَذَٰلِكَ كَانُوا۟ يُؤْفَكُونَ ﴿٥٥﴾ وَقَالَ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ
وَٱلْإِيمَٰنَ لَقَدْ لَبِثْتُمْ فِى كِتَٰبِ ٱللَّهِ إِلَىٰ يَوْمِ ٱلْبَعْثِ ۖ فَهَٰذَا يَوْمُ ٱلْبَعْثِ وَلَٰكِنَّكُمْ كُنتُمْ لَا تَعْلَمُونَ ﴿٥٦﴾ فَيَوْمَئِذٍ لَّا
يَنفَعُ ٱلَّذِينَ ظَلَمُوا۟ مَعْذِرَتُهُمْ وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٥٧﴾

the ٱلسَّاعَةُ will be established تَقُومُ and on the Day (when) وَيَوْمَ
that they لَبِثُوا۟ not مَا the criminals ٱلْمُجْرِمُونَ will swear يُقْسِمُ Hour
﴿٥٥﴾ يُؤْفَكُونَ they were كَانُوا۟ thus كَذَٰلِكَ an hour سَاعَةٍ but غَيْرَ stayed
have been أُوتُوا۟ those who ٱلَّذِينَ and will say وَقَالَ ever deluded
لَبِثْتُمْ indeed لَقَدْ and faith وَٱلْإِيمَٰنَ knowledge ٱلْعِلْمَ bestowed with
until إِلَىٰ (of) Allah ٱللَّهِ the Decree كِتَٰبِ in فِى you have stayed
the Day يَوْمُ so this is فَهَٰذَا (of) Resurrection ٱلْبَعْثِ the Day يَوْمِ
not لَا were كُنتُمْ but you وَلَٰكِنَّكُمْ (of) Resurrection ٱلْبَعْثِ
will benefit يَنفَعُ not لَّا so on that Day فَيَوْمَئِذٍ knowing ﴿٥٦﴾ تَعْلَمُونَ
nor وَلَا excuse of theirs مَعْذِرَتُهُمْ did wrong ظَلَمُوا۟ those who ٱلَّذِينَ
will be allowed to return to seek Allah's ﴿٥٧﴾ يُسْتَعْتَبُونَ they هُمْ
Pleasure

55. And on the Day that the Hour will be established, the *Mujrimûn* (criminals, disbelievers, polytheists, sinners) will swear that they stayed not but an hour — thus were they ever deluded [away from the truth (i.e. they used to tell lies and take false oaths, and turn away from the truth) in this life of the world]. 56. And those who have been bestowed with knowledge and Faith will say: "Indeed you have stayed according to the Decree of Allâh, until the Day of Resurrection; so this is the Day of Resurrection, but you knew not." 57. So, on that Day no excuse of theirs will avail those who did wrong (by associating partners in worship with Allâh, and by denying the Day of Resurrection), nor will they be allowed (then) to return to seek Allâh's Pleasure (by having Islâmic Faith with righteous deeds and by giving up polytheism, sins and crimes with repentance).

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِى هَٰذَا ٱلْقُرْءَانِ مِن كُلِّ مَثَلٍ ۚ وَلَئِن جِئْتَهُم بِـَٔايَةٍ لَّيَقُولَنَّ ٱلَّذِينَ كَفَرُوٓا۟ إِنْ أَنتُمْ إِلَّا
مُبْطِلُونَ ﴿٥٨﴾ كَذَٰلِكَ يَطْبَعُ ٱللَّهُ عَلَىٰ قُلُوبِ ٱلَّذِينَ لَا يَعْلَمُونَ ﴿٥٩﴾ فَٱصْبِرْ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ ۖ وَلَا يَسْتَخِفَّنَّكَ
ٱلَّذِينَ لَا يُوقِنُونَ ﴿٦٠﴾

in فِي for mankind لِلنَّاسِ We have set forth ضَرَبْنَا and indeed وَلَقَدْ
but if وَلَئِن parable مَثَلٍ every كُلِّ of مِن Quran ٱلْقُرْءَانِ this هَٰذَا
ٱلَّذِينَ they will say لَيَقُولَنَّ any sign بِـَٔايَةٍ you bring to them جِئْتَهُم
(nothing) إِلَّا you are أَنتُمْ verily إِنْ disbelieve كَفَرُوٓا۟ those who
on عَلَىٰ Allah ٱللَّهُ seals يَطْبَعُ thus كَذَٰلِكَ falsifiers مُبْطِلُونَ ۝٥٨ but
know يَعْلَمُونَ ۝٥٩ not لَا (of) those who ٱلَّذِينَ the hearts قُلُوبِ
حَقٌّ (of) Allah ٱللَّهِ the promise وَعْدَ verily إِنَّ so be patient فَٱصْبِرْ
those who ٱلَّذِينَ discourage you يَسْتَخِفَّنَّكَ and let not وَلَا (is) true
have certainty of faith يُوقِنُونَ ۝٦٠ not لَا

58. And indeed We have set forth for mankind, in this Qur'ân every kind of parable. But if you (O Muhammad صلى الله عليه وسلم) bring to them any sign or proof (as an evidence for the truth of your Prophethood), the disbelievers are sure to say (to the believers): "You follow nothing but falsehood and magic." **59.** Thus does Allâh seal up the hearts of those who know not [the proofs and evidence of the Oneness of Allâh, i.e. those who try not to understand true facts that which you (Muhammad ﷺ) have brought to them]. **60.** So be patient (O Muhammad ﷺ). Verily, the Promise of Allâh is true; and let not those who have no certainty of Faith discourage you from conveying Allâh's Message (which you are obliged to convey).

سُورَةُ لُقْمَانَ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

الٓمٓ ۝١ تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ ٱلْحَكِيمِ ۝٢ هُدًى وَرَحْمَةً لِّلْمُحْسِنِينَ ۝٣ ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوٰةَ وَيُؤْتُونَ ٱلزَّكَوٰةَ وَهُم
بِٱلْءَاخِرَةِ هُمْ يُوقِنُونَ ۝٤ أُو۟لَٰٓئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ ۖ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ۝٥ وَمِنَ ٱلنَّاسِ مَن يَشْتَرِى لَهْوَ
ٱلْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ ٱللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا هُزُوًا ۚ أُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ۝٦ وَإِذَا تُتْلَىٰ عَلَيْهِ ءَايَٰتُنَا وَلَّىٰ
مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا كَأَنَّ فِىٓ أُذُنَيْهِ وَقْرًا ۖ فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ ۝٧

Sûrat Luqmân
(Luqmân) XXXI

In the Name of Allâh
the Most Gracious, the Most Merciful

(of) ٱلْكِتَٰبِ the Verses ءَايَٰتُ these are تِلْكَ Alif-Lam-Meem الٓمٓ ﴿١﴾
and a Mercy وَرَحْمَةً a guide هُدًى the Wise ٱلْحَكِيمِ ﴿٢﴾ the Book
ٱلصَّلَوٰةَ offer يُقِيمُونَ those who ٱلَّذِينَ for the good-doers لِّلْمُحْسِنِينَ ﴿٣﴾
and they وَهُم charity (Zakat) ٱلزَّكَوٰةَ and give وَيُؤْتُونَ the prayer
have faith with certainty يُوقِنُونَ ﴿٤﴾ (they) هُمْ in the Hereafter بِٱلْءَاخِرَةِ
وَأُو۟لَٰٓئِكَ their Lord رَّبِّهِمْ from مِّن guidance هُدًى on عَلَىٰ such أُو۟لَٰٓئِكَ
ٱلنَّاسِ and of وَمِنَ (are) the successful ٱلْمُفْلِحُونَ ﴿٥﴾ (they) هُمُ and such
talks ٱلْحَدِيثِ idle لَهْوَ purchases يَشْتَرِى (is he) who مَن mankind
بِغَيْرِ (of) Allah ٱللَّهِ the path سَبِيلِ from عَن to mislead لِيُضِلَّ
by way of هُزُوًا and takes it وَيَتَّخِذَهَا knowledge عِلْمٍ without
مُّهِينٌ ﴿٦﴾ (will be) torment عَذَابٌ for them لَهُمْ such أُو۟لَٰٓئِكَ mockery
ءَايَٰتُنَا to such one عَلَيْهِ are recited تُتْلَىٰ and when وَإِذَا a humiliating
not لَّمْ as if كَأَن in pride مُسْتَكْبِرًا he turns away وَلَّىٰ Our Verses
deafness وَقْرًا his ears أُذُنَيْهِ in فِىٓ as if كَأَنَّ he heard them يَسْمَعْهَا
painful أَلِيمٍ ﴿٧﴾ a torment بِعَذَابٍ so announce to him فَبَشِّرْهُ

1. *Alif-Lâm-Mîm*. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] **2.** These are Verses of the Wise Book (the Qur'ân). **3.** A guide and a mercy for the *Muhsinûn* (good-doers). **4.** Those who perform *As-Salât* (*Iqâmat-as-Salât*) and give *Zakât* and they have faith in the Hereafter with certainty. **5.** Such are on guidance from their Lord, and such are the successful. **6.** And of mankind is he who purchases idle talks (i.e. music, singing) to mislead (men) from the path of Allâh without knowledge, and takes it (the path of Allâh, or the Verses of the Qur'ân) by way of mockery. For such there will be a humiliating torment (in the Hell-fire). **7.** And when Our Verses (of the Qur'ân) are recited to such a one, he turns away in pride, as if he heard them not — as if there were deafness in his ear. So announce to him a painful torment.

إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَهُمْ جَنَّٰتُ ٱلنَّعِيمِ ﴿٨﴾ خَٰلِدِينَ فِيهَا ۖ وَعْدَ ٱللَّهِ حَقًّا ۚ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٩﴾
خَلَقَ ٱلسَّمَٰوَٰتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ۖ وَأَلْقَىٰ فِى ٱلْأَرْضِ رَوَٰسِىَ أَن تَمِيدَ بِكُمْ وَبَثَّ فِيهَا مِن كُلِّ دَآبَّةٍ ۚ وَأَنزَلْنَا مِنَ ٱلسَّمَآءِ مَآءً
فَأَنۢبَتْنَا فِيهَا مِن كُلِّ زَوْجٍ كَرِيمٍ ﴿١٠﴾

ٱلصَّٰلِحَٰتِ and do وَعَمِلُوا۟ believe ءَامَنُوا۟ those who ٱلَّذِينَ verily إِنَّ
(of) ٱلنَّعِيمِ ﴿٨﴾ (are) Gardens جَنَّٰتُ for them لَهُمْ righteous deeds

ٱللَّهِ (it is) a promise وَعْدَ therein فِيهَا to abide forever خَٰلِدِينَ Delight
(is) the All-Mighty ٱلْعَزِيزُ and He وَهُوَ in truth حَقًّا (of) Allah
the heavens ٱلسَّمَٰوَٰتِ He has created خَلَقَ the All-Wise ٱلْحَكِيمُ ﴿٩﴾
and set وَأَلْقَىٰ that you can see تَرَوْنَهَا any pillars عَمَدٍ without بِغَيْرِ
it should تَمِيدَ lest أَن firm mountains رَوَٰسِىَ the earth ٱلْأَرْضِ on فِى
كُلِّ of مِن therein فِيهَا and He scattered وَبَثَّ with you بِكُمْ shake
the sky ٱلسَّمَآءِ from مِنَ and We sent down وَأَنزَلْنَا animals دَآبَّةٍ all
therein فِيهَا and We caused (plants) to grow فَأَنۢبَتْنَا water (rain) مَآءً
goodly ﴿١٠﴾ كَرِيمٍ kind زَوْجٍ every كُلِّ of مِن

8. Verily, those who believe (in Islâmic Monotheism) and do righteous good deeds, for them are Gardens of Delight (Paradise). **9.** To abide therein. It is a Promise of Allâh in truth. And He is the All-Mighty, the All-Wise. **10.** He has created the heavens without any pillars that you see, and has set on the earth firm mountains lest it should shake with you. And He has scattered therein moving (living) creatures of all kinds. And We send down water (rain) from the sky, and We cause (plants) of every goodly kind to grow therein.

هَٰذَا خَلْقُ ٱللَّهِ فَأَرُونِى مَاذَا خَلَقَ ٱلَّذِينَ مِن دُونِهِۦ ۚ بَلِ ٱلظَّٰلِمُونَ فِى ضَلَٰلٍ مُّبِينٍ ﴿١١﴾ وَلَقَدْ ءَاتَيْنَا لُقْمَٰنَ ٱلْحِكْمَةَ أَنِ
ٱشْكُرْ لِلَّهِ ۚ وَمَن يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِۦ ۖ وَمَن كَفَرَ فَإِنَّ ٱللَّهَ غَنِىٌّ حَمِيدٌ ﴿١٢﴾ وَإِذْ قَالَ لُقْمَٰنُ لِٱبْنِهِۦ وَهُوَ
يَعِظُهُۥ يَٰبُنَىَّ لَا تُشْرِكْ بِٱللَّهِ ۖ إِنَّ ٱلشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿١٣﴾

so show فَأَرُونِى (of) Allah ٱللَّهِ (is) the creation of خَلْقُ this is هَٰذَا
others مِن دُونِهِۦ those ٱلَّذِينَ have created خَلَقَ what is there مَاذَا Me
ضَلَٰلٍ (are) in فِى the wrong-doers ٱلظَّٰلِمُونَ nay بَلِ besides Him
لُقْمَٰنَ We bestowed upon ءَاتَيْنَا and indeed وَلَقَدْ plain ﴿١١﴾ مُّبِينٍ error
to لِلَّهِ give thanks ٱشْكُرْ (saying) أَنِ the wisdom ٱلْحِكْمَةَ Luqman
he يَشْكُرُ only فَإِنَّمَا gives thanks يَشْكُرْ and whoever وَمَن Allah
is كَفَرَ and whoever وَمَن for his ownself لِنَفْسِهِۦ gives thanks
﴿١٢﴾ حَمِيدٌ is All-Rich غَنِىٌّ Allah ٱللَّهَ then verily فَإِنَّ ungrateful
لُقْمَٰنُ said قَالَ and (remember) when وَإِذْ Worthy of all-praise
يَٰبُنَىَّ advising him يَعِظُهُۥ when he was وَهُوَ to his son لِٱبْنِهِۦ Luqman
with Allah بِٱللَّهِ join in worship others تُشْرِكْ not لَا O my son!

(is) لَظُلْمٌ joining others in worship with Allah ٱلشِّرْكَ verily إِنَّ
great عَظِيمٌ ⑬ a wrong indeed

11. This is the creation of Allâh. So show Me that which those (whom you worship) besides Him have created. Nay, the *Zâlimûn* (polytheists, wrongdoers and those who do not believe in the Oneness of Allâh) are in plain error. 12. And indeed We bestowed upon Luqmân *Al-Hikmah* (wisdom and religious understanding) saying: "Give thanks to Allâh." And whoever gives thanks, he gives thanks for (the good of) his own self. And whoever is unthankful, then verily, Allâh is All-Rich (Free of all needs), Worthy of all praise. 13. And (remember) when Luqmân said to his son when he was advising him: "O my son! Join not in worship others with Allâh. Verily, joining others in worship with Allâh is a great *Zûlm* (wrong) indeed.

وَوَصَّيْنَا ٱلْإِنسَـٰنَ بِوَٰلِدَيْهِ حَمَلَتْهُ أُمُّهُۥ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَـٰلُهُۥ فِى عَامَيْنِ أَنِ ٱشْكُرْ لِى وَلِوَٰلِدَيْكَ إِلَىَّ
ٱلْمَصِيرُ ⑭ وَإِن جَـٰهَدَاكَ عَلَىٰٓ أَن تُشْرِكَ بِى مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ فَلَا تُطِعْهُمَا ۖ وَصَاحِبْهُمَا فِى ٱلدُّنْيَا مَعْرُوفًا ۖ
وَٱتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَىَّ ۚ ثُمَّ إِلَىَّ مَرْجِعُكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ⑮

to his parents بِوَٰلِدَيْهِ man ٱلْإِنسَـٰنَ and We have enjoined on وَوَصَّيْنَا
عَلَىٰ in weakness and hardship وَهْنًا his mother أُمُّهُۥ bore him حَمَلَتْهُ
(is) فِى and his weaning وَفِصَـٰلُهُۥ weakness and hardship وَهْنٍ upon
to Me لِى you give thanks ٱشْكُرْ that أَنِ two years عَامَيْنِ in
(is) the final ٱلْمَصِيرُ ⑭ unto Me إِلَىَّ and to your parents وَلِوَٰلِدَيْكَ
عَلَىٰٓ they (both) strive against you جَـٰهَدَاكَ but if وَإِن destination
مَا with Me بِى you join in worship others تُشْرِكَ to make أَن on
then not فَلَا knowledge عِلْمٌ of it بِهِۦ you have لَكَ not لَيْسَ what
the ٱلدُّنْيَا in فِى but behave with them وَصَاحِبْهُمَا obey them تُطِعْهُمَا
(of مَنْ the path of سَبِيلَ and follow وَٱتَّبِعْ kindly مَعْرُوفًا world
ثُمَّ to Me إِلَىَّ turns in repentance and in obedience أَنَابَ him) who
and I shall فَأُنَبِّئُكُم will be your return مَرْجِعُكُمْ to Me إِلَىَّ then
to do تَعْمَلُونَ ⑮ you used كُنتُمْ of what بِمَا tell you

14. And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years — give thanks to Me and to your parents. Unto Me is the

final destination. 15. But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do.

يَـٰبُنَىَّ إِنَّهَآ إِن تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُن فِى صَخْرَةٍ أَوْ فِى ٱلسَّمَـٰوَٰتِ أَوْ فِى ٱلْأَرْضِ يَأْتِ بِهَا ٱللَّهُ ۚ إِنَّ ٱللَّهَ
لَطِيفٌ خَبِيرٌ ﴿١٦﴾ يَـٰبُنَىَّ أَقِمِ ٱلصَّلَوٰةَ وَأْمُرْ بِٱلْمَعْرُوفِ وَٱنْهَ عَنِ ٱلْمُنكَرِ وَٱصْبِرْ عَلَىٰ مَآ أَصَابَكَ ۖ إِنَّ ذَٰلِكَ مِنْ عَزْمِ
ٱلْأُمُورِ ﴿١٧﴾ وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِى ٱلْأَرْضِ مَرَحًا ۖ إِنَّ ٱللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿١٨﴾

equal to the مِثْقَالَ it be تَكُ if إِن indeed it إِنَّهَآ O my son! يَـٰبُنَىَّ
and فَتَكُن mustard seed خَرْدَلٍ of مِّنْ (of) a grain حَبَّةٍ weight
the heavens ٱلسَّمَـٰوَٰتِ in فِى or أَوْ a rock صَخْرَةٍ in فِى though it be
Allah ٱللَّهُ it بِهَا will bring forth يَأْتِ the earth ٱلْأَرْضِ in فِى or أَوْ
(is) Subtle (in bringing out that grain) لَطِيفٌ Allah is ٱللَّهَ verily إِنَّ
ٱلصَّلَوٰةَ offer أَقِمِ O my son يَـٰبُنَىَّ Well-Aware (of its place) ﴿١٦﴾ خَبِيرٌ
from عَنِ and forbid وَٱنْهَ good بِٱلْمَعْرُوفِ and command وَأْمُرْ prayer
whatever مَآ (on) عَلَىٰ and bear with patience وَٱصْبِرْ evil ٱلْمُنكَرِ
the عَزْمِ (are) some of مِنْ these ذَٰلِكَ verily إِنَّ befalls you أَصَابَكَ
turn away تُصَعِّرْ and not وَلَا commandments ﴿١٧﴾ ٱلْأُمُورِ important
فِى walk تَمْشِ nor وَلَا from men لِلنَّاسِ your face (cheek) خَدَّكَ
لَا Allah ٱللَّهَ verily إِنَّ in insolence مَرَحًا the earth ٱلْأَرْضِ through
boaster ﴿١٨﴾ فَخُورٍ arrogant مُخْتَالٍ each كُلَّ likes يُحِبُّ not

16. "O my son! If it be (anything) equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allâh will bring it forth. Verily, Allâh is Subtle (in bringing out that grain), Well-Aware (of its place). 17. "O my son! *Aqim-is-Salât* (perform *As-Salât*), enjoin (on people) *Al-Ma'rûf* (Islâmic Monotheism and all that is good), and forbid (people) from *Al-Munkar* (i.e. disbelief in the Oneness of Allâh, polytheism of all kinds and all that is evil and bad), and bear with patience whatever befalls you. Verily, these are some of the important commandments (ordered by Allâh with no exemption). 18. "And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allâh likes not any arrogant boaster.

وَٱقْصِدْ فِى مَشْيِكَ وَٱغْضُضْ مِن صَوْتِكَ ۚ إِنَّ أَنكَرَ ٱلْأَصْوَٰتِ لَصَوْتُ ٱلْحَمِيرِ ﴿١٩﴾ أَلَمْ تَرَوْا۟ أَنَّ ٱللَّهَ سَخَّرَ لَكُم مَّا فِى
ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُۥ ظَٰهِرَةً وَبَاطِنَةً ۗ وَمِنَ ٱلنَّاسِ مَن يُجَٰدِلُ فِى ٱللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا
كِتَٰبٍ مُّنِيرٍ ﴿٢٠﴾ وَإِذَا قِيلَ لَهُمُ ٱتَّبِعُوا۟ مَآ أَنزَلَ ٱللَّهُ قَالُوا۟ بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ ءَابَآءَنَآ ۚ أَوَلَوْ كَانَ ٱلشَّيْطَٰنُ يَدْعُوهُمْ
إِلَىٰ عَذَابِ ٱلسَّعِيرِ ﴿٢١﴾

and lower وَٱغْضُضْ your walking مَشْيِكَ in فِى and be moderate وَٱقْصِدْ
(of) ٱلْأَصْوَٰتِ the harshest أَنكَرَ verily إِنَّ your voice صَوْتِكَ (of) مِن
(of) the ٱلْحَمِيرِ ﴿١٩﴾ (is) indeed the voice (saying) لَصَوْتُ all voices
has سَخَّرَ Allah ٱللَّهَ that أَنَّ see you تَرَوْا do not أَلَمْ donkey
وَمَا the heavens ٱلسَّمَٰوَٰتِ in فِى whatever مَّا for you لَكُم subjected
and has completed وَأَسْبَغَ the earth ٱلْأَرْضِ (is) in فِى and whatever
وَبَاطِنَةً (both) apparent (seen) ظَٰهِرَةً His Graces نِعَمَهُۥ upon you عَلَيْكُمْ
(is he) who مَن mankind ٱلنَّاسِ yet of وَمِنَ and hidden (unseen)
knowledge عِلْمٍ without بِغَيْرِ Allah ٱللَّهِ about فِى disputes يُجَٰدِلُ
giving light مُّنِيرٍ ﴿٢٠﴾ a book كِتَٰبٍ nor وَلَا guidance هُدًى nor وَلَا
that مَآ follow ٱتَّبِعُوا۟ to them لَهُمُ it is said قِيلَ and when وَإِذَا
we نَتَّبِعُ nay بَلْ they say قَالُوا۟ Allah ٱللَّهُ sent down أَنزَلَ which
on it(following) عَلَيْهِ we found وَجَدْنَا that which مَا shall follow
يَدْعُوهُمْ Satan ٱلشَّيْطَٰنُ was كَانَ even if أَوَلَوْ our fathers ءَابَآءَنَآ
(of) the Fire ٱلسَّعِيرِ ﴿٢١﴾ torment عَذَابِ to إِلَىٰ inviting them

19. “And be moderate (or show no insolence) in your walking, and lower your voice. Verily, the harshest of all voices is the braying of the asses.” **20.** See you not (O men) that Allâh has subjected for you whatsoever is in the heavens and whatsoever is in the earth, and has completed and perfected His Graces upon you, (both) apparent (i.e. Islâmic Monotheism, and the lawful pleasures of this world, including health, good looks) and hidden [i.e. one’s faith in Allâh (of Islâmic Monotheism), knowledge, wisdom, guidance for doing righteous deeds, and also the pleasures and delights of the Hereafter in Paradise]? Yet of mankind is he who disputes about Allâh without knowledge or guidance or a Book giving light! **21.** And when it is said to them: “Follow that which Allâh has sent down”, they say: “Nay, we shall follow that which we found our fathers (following).” (Would they do so) even if *Shaitân* (Satan) invites them to the torment of the Fire?

وَمَن يُسْلِمْ وَجْهَهُۥٓ إِلَى ٱللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ ٱسْتَمْسَكَ بِٱلْعُرْوَةِ ٱلْوُثْقَىٰ ۗ وَإِلَى ٱللَّهِ عَـٰقِبَةُ ٱلْأُمُورِ ﴿٢٢﴾ وَمَن
كَفَرَ فَلَا يَحْزُنكَ كُفْرُهُۥٓ ۚ إِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُم بِمَا عَمِلُوٓا۟ ۚ إِنَّ ٱللَّهَ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿٢٣﴾ نُمَتِّعُهُمْ قَلِيلًا ثُمَّ
نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ ﴿٢٤﴾ وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ لَيَقُولُنَّ ٱللَّهُ ۚ قُلِ ٱلْحَمْدُ لِلَّهِ ۚ بَلْ
أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٢٥﴾

ٱللَّهِ to إِلَى his face وَجْهَهُۥٓ submits يُسْلِمْ and whosoever وَمَن
he ٱسْتَمْسَكَ then indeed فَقَدِ good doer مُحْسِنٌ while he is وَهُوَ Allah
and وَإِلَى the most trustworthy ٱلْوُثْقَىٰ hand-hold بِٱلْعُرْوَةِ has grasped
and whoever وَمَن all matters ٱلْأُمُورِ ﴿٢٢﴾ return عَـٰقِبَةُ Allah ٱللَّهِ to
his disbelief كُفْرُهُۥٓ grieve you يَحْزُنكَ let not فَلَا disbelieved كَفَرَ
and We shall inform them فَنُنَبِّئُهُم (is) their return مَرْجِعُهُمْ to Us إِلَيْنَا
(is) the عَلِيمٌۢ Allah ٱللَّهَ verily إِنَّ they did عَمِلُوٓا۟ what بِمَا
(is in) the breasts (of men) ٱلصُّدُورِ ﴿٢٣﴾ of what بِذَاتِ All-Knower
نَضْطَرُّهُمْ then ثُمَّ for a little while قَلِيلًا We let them enjoy نُمَتِّعُهُمْ
﴿٢٤﴾ غَلِيظٍ (enter) a torment عَذَابٍ to إِلَىٰ We shall oblige them
has created خَلَقَ who مَّنْ you ask them سَأَلْتَهُم and if وَلَئِن a great
they will certainly لَيَقُولُنَّ and the earth وَٱلْأَرْضَ the heavens ٱلسَّمَـٰوَٰتِ
(are) to لِلَّهِ all the praises and thanks ٱلْحَمْدُ say قُلِ Allah ٱللَّهُ say
know يَعْلَمُونَ ﴿٢٥﴾ not لَا most of them أَكْثَرُهُمْ but بَلْ Allah

22. And whosoever submits his face (himself) to Allâh, while he is a *Muhsin* (good-doer, i.e. performs good deeds totally for Allâh's sake without any show-off or to gain praise or fame and does them in accordance with the *Sunnah* of Allâh's Messenger Muhammad ﷺ), then he has grasped the most trustworthy handhold [*Lâ ilâha illallâh* (none has the right to be worshipped but Allâh)]. And to Allâh return all matters for decision. **23.** And whoever disbelieves, let not his disbelief grieve you (O Muhammad ﷺ). To Us is their return, and We shall inform them what they have done. Verily, Allâh is the All-Knower of what is in the breasts (of men). **24.** We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment. **25.** And if you (O Muhammad ﷺ) ask them: "Who has created the heavens and the earth," they will certainly say: "Allâh." Say: "All the praises and thanks be to Allâh!" But most of them know not.

لِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ إِنَّ ٱللَّهَ هُوَ ٱلْغَنِيُّ ٱلْحَمِيدُ ﴿٢٦﴾ وَلَوْ أَنَّمَا فِي ٱلْأَرْضِ مِن شَجَرَةٍ أَقْلَٰمٌ وَٱلْبَحْرُ يَمُدُّهُۥ مِنۢ
بَعْدِهِۦ سَبْعَةُ أَبْحُرٍ مَّا نَفِدَتْ كَلِمَٰتُ ٱللَّهِ ۗ إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٧﴾ مَّا خَلْقُكُمْ وَلَا بَعْثُكُمْ إِلَّا كَنَفْسٍ
وَٰحِدَةٍ ۗ إِنَّ ٱللَّهَ سَمِيعٌۢ بَصِيرٌ ﴿٢٨﴾ أَلَمْ تَرَ أَنَّ ٱللَّهَ يُولِجُ ٱلَّيْلَ فِي ٱلنَّهَارِ وَيُولِجُ ٱلنَّهَارَ فِي ٱلَّيْلِ وَسَخَّرَ ٱلشَّمْسَ
وَٱلْقَمَرَ كُلٌّ يَجْرِيٓ إِلَىٰٓ أَجَلٍ مُّسَمًّى وَأَنَّ ٱللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٩﴾

the ٱلسَّمَٰوَٰتِ (is) in فِي whatsoever مَا to Allah (belongs) لِلَّهِ
ٱلْغَنِيُّ He is هُوَ Allah ٱللَّهَ verily إِنَّ and the earth وَٱلْأَرْضِ heavens
were أَنَّمَا and if وَلَوْ Worthy of all praise ٱلْحَمِيدُ ﴿٢٦﴾ (is) All-Rich
and وَٱلْبَحْرُ pens أَقْلَٰمٌ trees شَجَرَةٍ (of) مِن the earth ٱلْأَرْضِ on فِي
seven سَبْعَةُ behind it مِنۢ بَعْدِهِۦ to add to it يَمُدُّهُۥ the sea (were ink)
ٱللَّهِ Words كَلِمَٰتُ would be exhausted نَفِدَتْ yet, not مَّا seas أَبْحُرٍ
حَكِيمٌ ﴿٢٧﴾ (is) All-Mighty عَزِيزٌ Allah ٱللَّهَ verily إِنَّ (of) Allah
your بَعْثُكُمْ nor وَلَا your creation خَلْقُكُمْ (is) not مَّا All-Wise
ٱللَّهَ verily إِنَّ single وَٰحِدَةٍ as a person كَنَفْسٍ but إِلَّا resurrection
you see تَرَ do not أَلَمْ All-Seer بَصِيرٌ ﴿٢٨﴾ is All-Hearer سَمِيعٌۢ Allah
the ٱلنَّهَارِ into فِي the night ٱلَّيْلَ merges يُولِجُ Allah ٱللَّهَ that أَنَّ
وَسَخَّرَ the night ٱلَّيْلِ into فِي the day ٱلنَّهَارَ and merges وَيُولِجُ day
and the moon وَٱلْقَمَرَ the sun ٱلشَّمْسَ and has subjected (employed)
وَأَنَّ an appointed مُّسَمًّى term أَجَلٍ for إِلَىٰٓ running يَجْرِيٓ each كُلٌّ
(is) خَبِيرٌ ﴿٢٩﴾ you do تَعْمَلُونَ of all what بِمَا Allah ٱللَّهَ and that
All-Aware

26. To Allâh belongs whatsoever is in the heavens and the earth. Verily, Allâh, He is *Al-Ghanî* (Rich, Free of all needs), Worthy of all praise. **27.** And if all the trees on the earth were pens and the sea (were ink wherewith to write), with seven seas behind it to add to its (supply), yet the Words of Allâh would not be exhausted. Verily, Allâh is All-Mighty, All-Wise. **28.** The creation of you all and the resurrection of you all are only as (the creation and resurrection of) a single person. Verily, Allâh is All-Hearer, All-Seer. **29.** See you not (O Muhammad ﷺ) that Allâh merges the night into the day (i.e. the decrease in the hours of the night are added to the hours of the day), and merges the day into the night (i.e. the decrease in the hours of day are added to the hours of night), and has subjected the sun and the moon, each running its course for a term appointed; and that Allâh is All-Aware of what you do.

ذَٰلِكَ بِأَنَّ ٱللَّهَ هُوَ ٱلْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ ٱلْبَٰطِلُ وَأَنَّ ٱللَّهَ هُوَ ٱلْعَلِىُّ ٱلْكَبِيرُ ﴿٣٠﴾ أَلَمْ تَرَ أَنَّ ٱلْفُلْكَ تَجْرِى فِى
ٱلْبَحْرِ بِنِعْمَتِ ٱللَّهِ لِيُرِيَكُم مِّنْ ءَايَٰتِهِۦٓ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿٣١﴾ وَإِذَا غَشِيَهُم مَّوْجٌ كَٱلظُّلَلِ
دَعَوُا۟ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ فَلَمَّا نَجَّىٰهُمْ إِلَى ٱلْبَرِّ فَمِنْهُم مُّقْتَصِدٌ ۚ وَمَا يَجْحَدُ بِـَٔايَٰتِنَآ إِلَّا كُلُّ خَتَّارٍ كَفُورٍ ﴿٣٢﴾

(is) the Truth ٱلْحَقُّ He هُوَ Allah ٱللَّهَ because بِأَنَّ that is ذَٰلِكَ

ٱلْبَٰطِلُ besides Him مِن دُونِهِ they invoke يَدْعُونَ which مَا and that وَأَنَّ

(is) the ٱلْعَلِىُّ He هُوَ Allah ٱللَّهَ and that وَأَنَّ (is) the falsehood

أَنَّ you see تَرَ do not أَلَمْ the Most-Great ٱلْكَبِيرُ ﴿٣٠﴾ Most High

by بِنِعْمَتِ the sea ٱلْبَحْرِ through فِى sail تَجْرِى the ships ٱلْفُلْكَ that

of مِّنْ that He may show you لِيُرِيَكُم (of) Allah ٱللَّهِ the Grace

لِّكُلِّ (are) Signs لَءَايَٰتٍ this ذَٰلِكَ in فِى verily إِنَّ His Signs ءَايَٰتِهِۦٓ

and when وَإِذَا grateful (person) شَكُورٍ ﴿٣١﴾ patient صَبَّارٍ for every

they دَعَوُا۟ like shades كَٱلظُّلَلِ a wave مَّوْجٌ covers them غَشِيَهُم

in faith ٱلدِّينَ to Him لَهُ with sincerity مُخْلِصِينَ Allah ٱللَّهَ invoke

فَمِنْهُم land ٱلْبَرِّ to إِلَى He brings them safe نَجَّىٰهُمْ but when فَلَمَّا

but وَمَا those that stop in the middle مُّقْتَصِدٌ there are among them

خَتَّارٍ every كُلُّ except إِلَّا Our Signs بِـَٔايَٰتِنَآ denies يَجْحَدُ none

ungrateful كَفُورٍ ﴿٣٢﴾ traitor

30. That is because Allâh, He is the Truth, and that which they invoke besides Him is *Al-Bâtil* (falsehood, Satan and all other false deities); and that Allâh, He is the Most High, the Most Great. **31.** See you not that the ships sail through the sea by Allâh's Grace that He may show you of His Signs? Verily, in this are signs for every patient, grateful (person). **32.** And when waves cover them like shades (i.e. like clouds or the mountains of sea water), they invoke Allâh, making their invocations for Him only. But when He brings them safe to land, there are among them those that stop in between (Belief and disbelief). But none denies Our Signs except every perfidious ingrate.

يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمْ وَٱخْشَوْا۟ يَوْمًا لَّا يَجْزِى وَالِدٌ عَن وَلَدِهِۦ وَلَا مَوْلُودٌ هُوَ جَازٍ عَن وَالِدِهِۦ شَيْـًٔا ۚ إِنَّ وَعْدَ ٱللَّهِ
حَقٌّ ۖ فَلَا تَغُرَّنَّكُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا وَلَا يَغُرَّنَّكُم بِٱللَّهِ ٱلْغَرُورُ ﴿٣٣﴾ إِنَّ ٱللَّهَ عِندَهُۥ عِلْمُ ٱلسَّاعَةِ وَيُنَزِّلُ
ٱلْغَيْثَ وَيَعْلَمُ مَا فِى ٱلْأَرْحَامِ ۖ وَمَا تَدْرِى نَفْسٌ مَّاذَا تَكْسِبُ غَدًا ۖ وَمَا تَدْرِى نَفْسٌۢ بِأَىِّ أَرْضٍ تَمُوتُ ۚ إِنَّ ٱللَّهَ عَلِيمٌ
خَبِيرٌۢ ﴿٣٤﴾

to your رَبَّكُمْ be afraid and dutiful اتَّقُوا mankind النَّاسُ O يَا أَيُّهَا
can avail يَجْزِي not لَا a Day (when) يَوْمًا and fear وَاخْشَوْا Lord
جَازٍ he هُوَ a son مَوْلُودٌ nor وَلَا his son وَلَدِهِ for عَنْ father وَالِدٌ
وَعْدَ verily إِنَّ anything شَيْئًا his father وَالِدِهِ for عَنْ can avail
تَغُرَّنَّكُمُ let not فَلَا (is) true حَقٌّ (of) Allah اللَّهِ the promise
يَغُرَّنَّكُمْ nor وَلَا the worldly الدُّنْيَا the life الْحَيَاةُ deceive you
the chief deceiver (Satan) الْغَرُورُ ﴿٣٣﴾ about Allah بِاللَّهِ deceive you
السَّاعَةِ (is) the knowledge عِلْمُ with Him عِنْدَهُ Allah اللَّهَ Verily إِنَّ
وَيَعْلَمُ the rain الْغَيْثَ (and) He sends down وَيُنَزِّلُ (of) the Hour
and not وَمَا the wombs الْأَرْحَامِ in فِي that which مَا and knows
غَدًا it will earn تَكْسِبُ what مَاذَا a soul نَفْسٌ knows تَدْرِي
أَرْضٍ in what بِأَيِّ a soul نَفْسٌ knows تَدْرِي and not وَمَا tomorrow
(is) All-Knower عَلِيمٌ Allah is اللَّهَ verily إِنَّ it will die تَمُوتُ land
All-Aware خَبِيرٌ ﴿٣٤﴾

33. O mankind! Be afraid of your Lord (by keeping your duty to Him and avoiding all evil), and fear a Day when no father can avail aught for his son, nor a son avail aught for his father. Verily, the Promise of Allâh is true, let not then this (worldly) present life deceive you, nor let the chief deceiver (Satan) deceive you about Allâh. **34.** Verily, Allâh, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allâh is All-Knower, All-Aware (of things).

سُورَةُ السَّجْدَةِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

الٓمٓ ﴿١﴾ تَنزِيلُ الْكِتَابِ لَا رَيْبَ فِيهِ مِن رَّبِّ الْعَالَمِينَ ﴿٢﴾ أَمْ يَقُولُونَ افْتَرَاهُ بَلْ هُوَ الْحَقُّ مِن رَّبِّكَ لِتُنذِرَ
قَوْمًا مَّا أَتَاهُم مِّن نَّذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ ﴿٣﴾ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي
سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ مَا لَكُم مِّن دُونِهِ مِن وَلِيٍّ وَلَا شَفِيعٍ أَفَلَا تَتَذَكَّرُونَ ﴿٤﴾

Sûrat As-Sajdah
(The Prostration) XXXII

In the Name of Allâh
the Most Gracious, the Most Merciful

(of) the Book ٱلۡكِتَٰبِ the revelation تَنزِيلُ Alif-Lam-Mim الٓمٓ ﴿١﴾
the Lord رَّبِّ (is) from مِن in it فِيهِ doubt رَيۡبَ (there is) no لَا
he has ٱفۡتَرَىٰهُ they say يَقُولُونَ or أَمۡ (of) the worlds ٱلۡعَٰلَمِينَ ﴿٢﴾
your رَّبِّكَ from مِن (is) the truth ٱلۡحَقُّ it هُوَ nay بَلۡ fabricated it
has أَتَىٰهُم not مَّآ a people قَوۡمٗا that you may warn لِتُنذِرَ Lord
in لَعَلَّهُمۡ before you مِّن قَبۡلِكَ warner نَّذِيرٖ (any) مِّن come to them
(it is) He ٱلَّذِي Allah ٱللَّهُ may be guided يَهۡتَدُونَ ﴿٣﴾ order that they
وَمَا and the earth وَٱلۡأَرۡضَ the heavens ٱلسَّمَٰوَٰتِ created خَلَقَ Who
ثُمَّ Days أَيَّامٖ six سِتَّةِ in فِي (is) between them بَيۡنَهُمَا and all that
you لَكُم none مَا the Throne ٱلۡعَرۡشِ over عَلَى He rose ٱسۡتَوَىٰ then
شَفِيعٍ and no وَلَا a protector وَلِيّٖ as مِن besides Him مِّن دُونِهِۦ have
you remember تَتَذَكَّرُونَ ﴿٤﴾ will not أَفَلَا intercessor

1. *Alif-Lâm-Mîm.* [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] **2.** The revelation of the Book (this Qur'ân) in which there is no doubt, is from the Lord of the *'Âlamîn* (mankind, jinn and all that exists)! **3.** Or say they: "He (Muhammad ﷺ) has fabricated it?" Nay, it is the truth from your Lord, so that you may warn a people to whom no warner has come before you (O Muhammad ﷺ), in order that they may be guided. **4.** Allâh it is He Who has created the heavens and the earth, and all that is between them in six Days. Then He rose over (*Istawâ*) the Throne (in a manner that suits His Majesty). You (mankind) have none, besides Him, as a *Walî* (protector or helper) or an intercessor. Will you not then remember (or receive admonition)?

يُدَبِّرُ ٱلۡأَمۡرَ مِنَ ٱلسَّمَآءِ إِلَى ٱلۡأَرۡضِ ثُمَّ يَعۡرُجُ إِلَيۡهِ فِي يَوۡمٖ كَانَ مِقۡدَارُهُۥٓ أَلۡفَ سَنَةٖ مِّمَّا تَعُدُّونَ ﴿٥﴾ ذَٰلِكَ عَٰلِمُ
ٱلۡغَيۡبِ وَٱلشَّهَٰدَةِ ٱلۡعَزِيزُ ٱلرَّحِيمُ ﴿٦﴾ ٱلَّذِيٓ أَحۡسَنَ كُلَّ شَيۡءٍ خَلَقَهُۥۖ وَبَدَأَ خَلۡقَ ٱلۡإِنسَٰنِ مِن طِينٖ ﴿٧﴾ ثُمَّ جَعَلَ
نَسۡلَهُۥ مِن سُلَٰلَةٖ مِّن مَّآءٖ مَّهِينٖ ﴿٨﴾ ثُمَّ سَوَّىٰهُ وَنَفَخَ فِيهِ مِن رُّوحِهِۦۖ وَجَعَلَ لَكُمُ ٱلسَّمۡعَ وَٱلۡأَبۡصَٰرَ وَٱلۡأَفۡـِٔدَةَۚ
قَلِيلٗا مَّا تَشۡكُرُونَ ﴿٩﴾

the heaven ٱلسَّمَآءِ from مِنَ (every) affair ٱلْأَمْرَ He arranges يُدَبِّرُ
فِى to Him إِلَيْهِ it will go up يَعْرُجُ then ثُمَّ the earth ٱلْأَرْضِ to إِلَى
a thousand أَلْفَ the space of which مِقْدَارُهُۥٓ is كَانَ one day يَوْمٍ in
ذَٰلِكَ you count (of your years) تَعُدُّونَ ﴿٥﴾ of what مِّمَّا years سَنَةٍ
and وَٱلشَّهَٰدَةِ (of) the unseen ٱلْغَيْبِ the All-Knower عَٰلِمُ that is He
ٱلَّذِىٓ the Most Merciful ٱلرَّحِيمُ ﴿٦﴾ the All-Mighty ٱلْعَزِيزُ the seen
وَبَدَأَ He created خَلَقَهُۥ thing شَىْءٍ every كُلَّ made good أَحْسَنَ Who
طِينٍ ﴿٧﴾ from مِن (of) man ٱلْإِنسَٰنِ the creation خَلْقَ and He began
سُلَٰلَةٍ from مِن his offspring نَسْلَهُۥ He made جَعَلَ then ثُمَّ clay
then ثُمَّ worthless مَّهِينٍ ﴿٨﴾ (water) semen مَّآءٍ from مِّن semen
فِيهِ and breathed وَنَفَخَ He fashioned him in due proportion سَوَّىٰهُ
you لَكُمُ and He gave وَجَعَلَ His soul رُّوحِهِۦ from مِن into him
and hearts وَٱلْأَفْـِٔدَةَ and sight (eyes) وَٱلْأَبْصَٰرَ hearing (ears) ٱلسَّمْعَ
thanks you give تَشْكُرُونَ ﴿٩﴾ what مَّا little (is) قَلِيلًا

5. He manages and regulates (every) affair from the heavens to the earth; then it (affair) will go up to Him, in one Day, the space whereof is a thousand years of your reckoning (i.e. reckoning of our present world's time). **6.** That is He, the All-Knower of the unseen and the seen, the All-Mighty, the Most Merciful. **7.** Who made everything He has created good and He began the creation of man from clay. **8.** Then He made his offspring from semen of despised water (male and female sexual discharge). **9.** Then He fashioned him in due proportion, and breathed into him the soul (created by Allâh for that person); and He gave you hearing (ears), sight (eyes) and hearts. Little is the thanks you give!

وَقَالُوٓا۟ أَءِذَا ضَلَلْنَا فِى ٱلْأَرْضِ أَءِنَّا لَفِى خَلْقٍ جَدِيدٍۭ ۚ بَلْ هُم بِلِقَآءِ رَبِّهِمْ كَٰفِرُونَ ﴿١٠﴾ ۞ قُلْ يَتَوَفَّىٰكُم مَّلَكُ ٱلْمَوْتِ
ٱلَّذِى وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿١١﴾ وَلَوْ تَرَىٰٓ إِذِ ٱلْمُجْرِمُونَ نَاكِسُوا۟ رُءُوسِهِمْ عِندَ رَبِّهِمْ رَبَّنَآ
أَبْصَرْنَا وَسَمِعْنَا فَٱرْجِعْنَا نَعْمَلْ صَٰلِحًا إِنَّا مُوقِنُونَ ﴿١٢﴾

we are (dead and become) lost ضَلَلْنَا when أَءِذَا and they say وَقَالُوٓا۟
جَدِيدٍ a creation خَلْقٍ be in لَفِى shall we أَءِنَّا the earth ٱلْأَرْضِ in فِى
their Lord رَبِّهِمْ the meeting with بِلِقَآءِ they هُم nay but بَلْ new
the angel مَّلَكُ will take your souls يَتَوَفَّىٰكُم say قُلْ ۞ deny كَٰفِرُونَ ﴿١٠﴾

to إِلَىٰ then ثُمَّ over you بِكُمْ is set وُكِّلَ who ٱلَّذِى of death ٱلْمَوْتِ
تَرَىٰٓ and if وَلَوْ you shall be returned تُرْجَعُونَ ﴿١١﴾ your Lord رَبِّكُمْ
the criminals (sinners) ٱلْمُجْرِمُونَ when إِذِ you only could see
their Lord رَبِّهِمْ before عِندَ their heads رُءُوسِهِمْ shall hang نَاكِسُوا۟
and heard وَسَمِعْنَا We have now seen أَبْصَرْنَا (saying) Our Lord رَبَّنَآ
righteous good deeds صَٰلِحًا we will do نَعْمَلْ so send us back فَٱرْجِعْنَا
now believe with certainty مُوقِنُونَ ﴿١٢﴾ verily we إِنَّا

10. And they say: "When we are (dead and become) lost in the earth, shall we indeed be created anew?" Nay, but they deny the Meeting with their Lord! **11.** Say: "The angel of death, who is set over you, will take your souls. Then you shall be brought to your Lord." **12.** And if you only could see when the *Mujrimûn* (criminals, disbelievers, polytheists, sinners) shall hang their heads before their Lord (saying): "Our Lord! We have now seen and heard, so send us back (to the world) that we will do righteous good deeds. Verily, we now believe with certainty."

وَلَوْ شِئْنَا لَءَاتَيْنَا كُلَّ نَفْسٍ هُدَىٰهَا وَلَٰكِنْ حَقَّ ٱلْقَوْلُ مِنِّى لَأَمْلَأَنَّ جَهَنَّمَ مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ أَجْمَعِينَ ﴿١٣﴾
فَذُوقُوا۟ بِمَا نَسِيتُمْ لِقَآءَ يَوْمِكُمْ هَٰذَآ إِنَّا نَسِينَٰكُمْ ۖ وَذُوقُوا۟ عَذَابَ ٱلْخُلْدِ بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٤﴾ إِنَّمَا
يُؤْمِنُ بِـَٔايَٰتِنَا ٱلَّذِينَ إِذَا ذُكِّرُوا۟ بِهَا خَرُّوا۟ سُجَّدًا وَسَبَّحُوا۟ بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ۩ ﴿١٥﴾

surely We would have given لَءَاتَيْنَا We had willed شِئْنَا and if وَلَوْ
took effect حَقَّ but وَلَٰكِنْ its guidance هُدَىٰهَا soul نَفْسٍ every كُلَّ
مِنَ Hell جَهَنَّمَ that I will fill لَأَمْلَأَنَّ From Me مِنِّى the word ٱلْقَوْلُ
then فَذُوقُوا۟ together أَجْمَعِينَ ﴿١٣﴾ and mankind وَٱلنَّاسِ jinn ٱلْجِنَّةِ with
the meeting لِقَآءَ you forgot نَسِيتُمْ because of what بِمَا taste you
We too نَسِينَٰكُمْ surely إِنَّا this هَٰذَآ (of) the Day of yours يَوْمِكُمْ
the ٱلْخُلْدِ torment عَذَابَ and taste you وَذُوقُوا۟ will forget you
يُؤْمِنُ only إِنَّمَا do تَعْمَلُونَ ﴿١٤﴾ you used to كُنتُمْ for what بِمَا abiding
they ذُكِّرُوا۟ when إِذَا those who ٱلَّذِينَ in Our Signs بِـَٔايَٰتِنَا believe
and وَسَبَّحُوا۟ prostrate سُجَّدًا fall down خَرُّوا۟ of them بِهَا are reminded
not لَا and they وَهُمْ (of) their Lord رَبِّهِمْ the praise بِحَمْدِ glorify
are proud ﴿١٥﴾ ۩ يَسْتَكْبِرُونَ

13. And if We had willed, surely We would have given every person his guidance, but the Word from Me took effect (about evildoers), that I will fill Hell with jinn and mankind together. **14.** Then taste you (the torment of the Fire) because of your forgetting the Meeting of this Day of yours. Surely, We too will forget you, so taste you the abiding torment for what you used to do. **15.** Only those believe in Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), who, when they are reminded of them, fall down prostrate, and glorify the Praises of their Lord, and they are not proud.

تَتَجَافَىٰ جُنُوبُهُمْ عَنِ ٱلْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ﴿١٦﴾ فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِىَ
لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَآءًۢ بِمَا كَانُوا۟ يَعْمَلُونَ ﴿١٧﴾ أَفَمَن كَانَ مُؤْمِنًا كَمَن كَانَ فَاسِقًا ۚ لَّا يَسْتَوُۥنَ ﴿١٨﴾ أَمَّا ٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ فَلَهُمْ جَنَّٰتُ ٱلْمَأْوَىٰ نُزُلًۢا بِمَا كَانُوا۟ يَعْمَلُونَ ﴿١٩﴾

يَدْعُونَ (their) beds ٱلْمَضَاجِعِ of عَنِ their sides جُنُوبُهُمْ forsake تَتَجَافَىٰ
and وَمِمَّا and hope وَطَمَعًا in fear خَوْفًا their Lord رَبَّهُمْ they invoke
فَلَا they spend يُنفِقُونَ﴿١٦﴾ We have bestowed on them رَزَقْنَٰهُمْ of what
for لَهُم is kept hidden أُخْفِىَ what مَّآ a soul نَفْسٌ knows تَعْلَمُ not
for بِمَا as a reward جَزَآءً (of their) eyes أَعْيُنٍ joy قُرَّةِ of مِّن them
is كَانَ is then he who أَفَمَن do يَعْمَلُونَ﴿١٧﴾ they used to كَانُوا۟ what
not لَّا sinner فَاسِقًا is كَانَ like him who كَمَن a believer مُؤْمِنًا
believe ءَامَنُوا۟ those who ٱلَّذِينَ as for أَمَّا equal are they يَسْتَوُۥنَ﴿١٨﴾
are جَنَّٰتُ for them فَلَهُمْ righteous deeds ٱلصَّٰلِحَٰتِ and do وَعَمِلُوا۟
they كَانُوا۟ for what بِمَا to reside نُزُلًا (as shelter) ٱلْمَأْوَىٰ Gardens
do يَعْمَلُونَ﴿١٩﴾ used to

16. Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend (in charity in Allâh's Cause) out of what We have bestowed on them. **17.** No person knows what is kept hidden for them of joy as a reward for what they used to do. **18.** Is then he who is a believer like him who is a *Fâsiq* (disbeliever and disobedient to Allâh)? Not equal are they. **19.** As for those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds, for them are Gardens (Paradise) as an entertainment for what they used to do.

وَأَمَّا ٱلَّذِينَ فَسَقُوا۟ فَمَأْوَىٰهُمُ ٱلنَّارُ ۖ كُلَّمَآ أَرَادُوٓا۟ أَن يَخْرُجُوا۟ مِنْهَآ أُعِيدُوا۟ فِيهَا وَقِيلَ لَهُمْ ذُوقُوا۟ عَذَابَ ٱلنَّارِ ٱلَّذِى كُنتُم

بِهِۦ تُكَذِّبُونَ ﴿٢٠﴾ وَلَنُذِيقَنَّهُم مِّنَ ٱلْعَذَابِ ٱلْأَدْنَىٰ دُونَ ٱلْعَذَابِ ٱلْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢١﴾ وَمَنْ أَظْلَمُ
مِمَّن ذُكِّرَ بِـَٔايَٰتِ رَبِّهِۦ ثُمَّ أَعْرَضَ عَنْهَآ ۚ إِنَّا مِنَ ٱلْمُجْرِمِينَ مُنتَقِمُونَ ﴿٢٢﴾

their abode فَمَأْوَىٰهُمُ sinned فَسَقُوا۟ those who ٱلَّذِينَ and as for وَأَمَّا
get يَخْرُجُوا۟ to أَن they wish أَرَادُوٓا۟ everytime كُلَّمَآ (is) the Fire ٱلنَّارُ
وَقِيلَ in it فِيهَا they will be put back أُعِيدُوا۟ therefrom مِنْهَآ away
the torment عَذَابَ taste you ذُوقُوا۟ to them لَهُمْ and it will be said
(with) in it بِهِۦ you used to كُنتُم which ٱلَّذِى (of) the Fire ٱلنَّارِ
مِّنَ and verily We will make them taste وَلَنُذِيقَنَّهُم deny ﴿٢٠﴾ تُكَذِّبُونَ
ٱلْعَذَابِ prior to دُونَ the near ٱلْأَدْنَىٰ the torment ٱلْعَذَابِ (from) of
they may ﴿٢١﴾ يَرْجِعُونَ in order that لَعَلَّهُمْ the supreme ٱلْأَكْبَرِ torment
ذُكِّرَ than he who مِمَّن does more wrong أَظْلَمُ and who وَمَنْ return
he أَعْرَضَ then ثُمَّ of His Lord رَبِّهِۦ of the Verses بِـَٔايَٰتِ is reminded
the ٱلْمُجْرِمِينَ from مِنَ verily We إِنَّا therefrom عَنْهَآ turns aside
shall exact retribution ﴿٢٢﴾ مُنتَقِمُونَ criminals

20. And as for those who are *Fâsiqûn* (disbelievers and disobedient to Allâh), their abode will be the Fire, every time they wish to get away therefrom, they will be put back thereto, and it will be said to them: "Taste you the torment of the Fire which you used to deny." **21.** And verily, We will make them taste of the near torment (i.e. the torment in the life of this world, i.e. disasters, calamities) prior to the supreme torment (in the Hereafter), in order that they may (repent and) return (i.e. accept Islâm). **22.** And who does more wrong than he who is reminded of the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, then turns aside therefrom? Verily, We shall exact retribution from the *Mujrimûn* (criminals, disbelievers, polytheists, sinners).

وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ فَلَا تَكُن فِى مِرْيَةٍ مِّن لِّقَآئِهِۦ ۖ وَجَعَلْنَٰهُ هُدًى لِّبَنِىٓ إِسْرَٰٓءِيلَ ﴿٢٣﴾ وَجَعَلْنَا مِنْهُمْ
أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا۟ ۖ وَكَانُوا۟ بِـَٔايَٰتِنَا يُوقِنُونَ ﴿٢٤﴾ إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ ٱلْقِيَٰمَةِ فِيمَا
كَانُوا۟ فِيهِ يَخْتَلِفُونَ ﴿٢٥﴾ أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّنَ ٱلْقُرُونِ يَمْشُونَ فِى مَسَٰكِنِهِمْ ۚ إِنَّ فِى
ذَٰلِكَ لَءَايَٰتٍ ۖ أَفَلَا يَسْمَعُونَ ﴿٢٦﴾

the ٱلْكِتَٰبَ Moses مُوسَى We have given ءَاتَيْنَا and indeed وَلَقَدْ
لِّقَآئِهِۦ of مِّن doubt مِرْيَةٍ in فِى be you تَكُن so not فَلَا Scripture
to the لِّبَنِىٓ a guide هُدًى and We made it وَجَعَلْنَٰهُ meeting him
from مِنْهُمْ and We made وَجَعَلْنَا (of) Israel إِسْرَٰٓءِيلَ ﴿٢٣﴾ Children
under Our بِأَمْرِنَا giving guidance يَهْدُونَ leaders أَئِمَّةً among them
and used to وَكَانُوا۟ they were patient صَبَرُوا۟ when لَمَّا Command
إِنَّ believe with certainty يُوقِنُونَ ﴿٢٤﴾ in Our Verses (Signs) بِـَٔايَٰتِنَا
بَيْنَهُمْ will judge يَفْصِلُ is He Who هُوَ your Lord رَبَّكَ verily
فِيمَا (of) Resurrection ٱلْقِيَٰمَةِ on the Day يَوْمَ between them
أَوَلَمْ differ يَخْتَلِفُونَ ﴿٢٥﴾ in it فِيهِ they used to كَانُوا۟ concerning what
how كَمْ for them لَهُمْ (that) it guides (explains) يَهْدِ is it not
(of) مِّنَ before them مِن قَبْلِهِم We have destroyed أَهْلَكْنَا many
مَسَٰكِنِهِمْ in فِى they walk about يَمْشُونَ previous generations ٱلْقُرُونِ
(are) truly signs لَءَايَٰتٍ that ذَٰلِكَ in فِى verily إِنَّ their dwellings
they listen يَسْمَعُونَ ﴿٢٦﴾ would not أَفَلَا

23. And indeed We gave Mûsâ (Moses) the Scripture [the Taurât (Torah)]. So be not you in doubt of meeting him [i.e. when you met Mûsâ (Moses) during the night of *Al-Isrâ'* and *Al-Mi'râj* over the heavens]. And We made it [the Taurât (Torah)] a guide to the Children of Israel. **24.** And We made from among them (Children of Israel), leaders, giving guidance under Our Command, when they were patient and used to believe with certainty in Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.). **25.** Verily, your Lord will judge between them on the Day of Resurrection, concerning that wherein they used to differ. **26.** Is it not a guidance for them: how many generations We have destroyed before them in whose dwellings they do walk about? Verily, therein indeed are signs. Would they not then listen?

أَوَلَمْ يَرَوْا۟ أَنَّا نَسُوقُ ٱلْمَآءَ إِلَى ٱلْأَرْضِ ٱلْجُرُزِ فَنُخْرِجُ بِهِۦ زَرْعًا تَأْكُلُ مِنْهُ أَنْعَٰمُهُمْ وَأَنفُسُهُمْ ۖ أَفَلَا يُبْصِرُونَ ﴿٢٧﴾
وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْفَتْحُ إِن كُنتُمْ صَٰدِقِينَ ﴿٢٨﴾ قُلْ يَوْمَ ٱلْفَتْحِ لَا يَنفَعُ ٱلَّذِينَ كَفَرُوٓا۟ إِيمَٰنُهُمْ وَلَا هُمْ
يُنظَرُونَ ﴿٢٩﴾ فَأَعْرِضْ عَنْهُمْ وَٱنتَظِرْ إِنَّهُم مُّنتَظِرُونَ ﴿٣٠﴾

إِلَى water ٱلْمَآءَ drive نَسُوقُ that We أَنَّا they seen يَرَوْا۟ have not أَوَلَمْ
We فَنُخْرِجُ the dry without any vegetation ٱلْجُرُزِ land ٱلْأَرْضِ to

أَنْعَٰمُهُمْ from it مِنْهُ eat تَأْكُلُ crops زَرْعًا with it بِهِۦ bring forth
they يُبْصِرُونَ ﴿٢٧﴾ will not أَفَلَا and they themselves وَأَنفُسُهُمْ their cattle
ٱلْفَتْحُ this هَٰذَا when (comes) مَتَىٰ and they say وَيَقُولُونَ see
say قُلْ telling the truth صَٰدِقِينَ ﴿٢٨﴾ you are كُنتُمْ if إِن Decision
ٱلَّذِينَ will benefit يَنفَعُ not لَا (of) Decision ٱلْفَتْحِ on the Day يَوْمَ
they هُمْ and nor وَلَا their faith إِيمَٰنُهُمْ deny كَفَرُوٓا۟ those who
from عَنْهُمْ so turn aside فَأَعْرِضْ will be granted respite يُنظَرُونَ ﴿٢٩﴾
(are) awaiting مُّنتَظِرُونَ ﴿٣٠﴾ verily they إِنَّهُم and wait وَٱنتَظِرْ them

27. Have they not seen how We drive water to the dry land that has no vegetation, and therewith bring forth crops providing food for their cattle and themselves? Will they not then see? **28.** They say: "When will this *Fath* (Decision) be (between us and you, i.e. the Day of Resurrection), if you are telling the truth?" **29.** Say: "On the Day of *Al-Fath* (Decision), no profit will it be to those who disbelieve if they (then) believe! Nor will they be granted a respite." **30.** So turn aside from them (O Muhammad ﷺ) and await, verily, they (too) are awaiting.

سُورَةُ الأَحْزَابِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

يَٰٓأَيُّهَا ٱلنَّبِىُّ ٱتَّقِ ٱللَّهَ وَلَا تُطِعِ ٱلْكَٰفِرِينَ وَٱلْمُنَٰفِقِينَ ۗ إِنَّ ٱللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿١﴾ وَٱتَّبِعْ مَا يُوحَىٰٓ إِلَيْكَ مِن
رَّبِّكَ ۚ إِنَّ ٱللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿٢﴾ وَتَوَكَّلْ عَلَى ٱللَّهِ ۚ وَكَفَىٰ بِٱللَّهِ وَكِيلًا ﴿٣﴾ مَّا جَعَلَ ٱللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ
فِى جَوْفِهِۦ ۚ وَمَا جَعَلَ أَزْوَٰجَكُمُ ٱلَّٰٓـِٔى تُظَٰهِرُونَ مِنْهُنَّ أُمَّهَٰتِكُمْ ۚ وَمَا جَعَلَ أَدْعِيَآءَكُمْ أَبْنَآءَكُمْ ۚ ذَٰلِكُمْ قَوْلُكُم بِأَفْوَٰهِكُمْ ۖ
وَٱللَّهُ يَقُولُ ٱلْحَقَّ وَهُوَ يَهْدِى ٱلسَّبِيلَ ﴿٤﴾

obey تُطِعِ and not وَلَا Allah ٱللَّهَ fear ٱتَّقِ Pophet· ٱلنَّبِىُّ O يَٰٓأَيُّهَا
ٱللَّهَ verily إِنَّ and the hypocrites وَٱلْمُنَٰفِقِينَ the disbelievers ٱلْكَٰفِرِينَ
and وَٱتَّبِعْ All-Wise حَكِيمًا ﴿١﴾ All-Knower عَلِيمًا is كَانَ Allah
رَّبِّكَ from مِن to you إِلَيْكَ is inspired يُوحَىٰٓ that which مَا follow
you تَعْمَلُونَ with what بِمَا is كَانَ Allah ٱللَّهَ verily إِنَّ your Lord
ٱللَّهِ in عَلَى and put your trust وَتَوَكَّلْ Well-Acquainted خَبِيرًا ﴿٢﴾ do
مَّا as a trustee وَكِيلًا ﴿٣﴾ Allah بِٱللَّهِ and is Sufficient وَكَفَىٰ Allah

two قَلْبَيْنِ (from) مِّن for any man لِرَجُلٍ Allah ٱللَّهُ made جَعَلَ not
أَزْوَٰجَكُمُ He made جَعَلَ and not وَمَا his body جَوْفِهِۦ in فِى hearts
you declare to be like your mother's تُظَٰهِرُونَ whom ٱلَّٰٓـِٔى your wives
He جَعَلَ and not وَمَا your real mothers أُمَّهَٰتِكُمْ of them مِنْهُنَّ backs
that ذَٰلِكُمْ your real sons أَبْنَآءَكُمْ your adopted sons أَدْعِيَآءَكُمْ made
and Allah وَٱللَّهُ with your mouths بِأَفْوَٰهِكُمْ (is) your saying قَوْلُكُم
(to) ٱلسَّبِيلَ ﴿٤﴾ guides يَهْدِى and He وَهُوَ the truth ٱلْحَقَّ says يَقُولُ
the (Right) Way

Sûrat Al-Ahzâb
(The Confederates) XXXIII

In the Name of Allâh
the Most Gracious, the Most Merciful

1. O Prophet (Muhammad ﷺ)! Keep your duty to Allâh, and obey not the disbelievers and the hypocrites (i.e., do not follow their advice). Verily, Allâh is Ever All-Knower, All-Wise. **2.** And follow that which is revealed to you from your Lord. Verily, Allâh is Well-Acquainted with what you do. **3.** And put your trust in Allâh, and Sufficient is Allâh as a *Wakîl* (Trustee or Disposer of affairs). **4.** Allâh has not made for any man two hearts inside his body. Neither has He made your wives whom you declare to be like your mothers' backs, your real mothers [*Az-Zihâr* is the saying of a husband to his wife, "You are to me like the back of my mother" i.e. You are unlawful for me to approach] nor has He made your adopted sons your real sons. That is but your saying with your mouths. But Allâh says the truth, and He guides to the (Right) Way.

ٱدْعُوهُمْ لِءَابَآئِهِمْ هُوَ أَقْسَطُ عِندَ ٱللَّهِ فَإِن لَّمْ تَعْلَمُوٓا۟ ءَابَآءَهُمْ فَإِخْوَٰنُكُمْ فِى ٱلدِّينِ وَمَوَٰلِيكُمْ وَلَيْسَ عَلَيْكُمْ
جُنَاحٌ فِيمَآ أَخْطَأْتُم بِهِۦ وَلَٰكِن مَّا تَعَمَّدَتْ قُلُوبُكُمْ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿٥﴾ ٱلنَّبِىُّ أَوْلَىٰ بِٱلْمُؤْمِنِينَ مِنْ
أَنفُسِهِمْ وَأَزْوَٰجُهُۥٓ أُمَّهَٰتُهُمْ وَأُو۟لُوا۟ ٱلْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِى كِتَٰبِ ٱللَّهِ مِنَ ٱلْمُؤْمِنِينَ وَٱلْمُهَٰجِرِينَ
إِلَّآ أَن تَفْعَلُوٓا۟ إِلَىٰٓ أَوْلِيَآئِكُم مَّعْرُوفًا كَانَ ذَٰلِكَ فِى ٱلْكِتَٰبِ مَسْطُورًا ﴿٦﴾

(is) more أَقْسَطُ that هُوَ by their fathers لِءَابَآئِهِمْ call them ٱدْعُوهُمْ
you تَعْلَمُوٓا۟ not لَّمْ but if فَإِن Allah ٱللَّهِ with عِندَ just
فِى (call them) your brothers فَإِخْوَٰنُكُمْ their fathers ءَابَآءَهُمْ know

and وَلَيْسَ and your freed slaves وَمَوَٰلِيكُمْ the religion (Islam) ٱلدِّينِ in
you make أَخْطَأْتُم in what فِيمَآ sin جُنَاحٌ on you عَلَيْكُمْ there is no
deliberately تَعَمَّدَتْ what مَّا except وَلَـٰكِن therein بِهِۦ a mistake
غَفُورًا Allah ٱللَّهُ and is وَكَانَ your hearts قُلُوبُكُمْ intended
(is) أَوْلَىٰ the Prophet ٱلنَّبِيُّ Most Merciful ﴿٥﴾ رَّحِيمًا Oft-Forgiving
their ownselves أَنفُسِهِمْ than مِنْ to the believers بِٱلْمُؤْمِنِينَ closer
and those who وَأُو۟لُوا۟ (are) their mothers أُمَّهَـٰتُهُمْ and his wives وَأَزْوَٰجُهُۥٓ
(are) closer أَوْلَىٰ some of them بَعْضُهُمْ blood relations ٱلْأَرْحَامِ are
مِنَ (of) Allah ٱللَّهِ the Decree كِتَـٰبِ in فِى to each other بِبَعْضٍ
except إِلَّآ and the emigrants وَٱلْمُهَـٰجِرِينَ the believers ٱلْمُؤْمِنِينَ than
kindness مَّعْرُوفًا your brothers أَوْلِيَآئِكُم to إِلَىٰٓ you do تَفْعَلُوٓا۟ that أَن
Book (of Divine ٱلْكِتَـٰبِ in فِى this ذَٰلِكَ has been كَانَ
written ﴿٦﴾ مَسْطُورًا Decrees)

5. Call them (adopted sons) by (the names of) their fathers, that is more just with Allâh. But if you know not their father's (names, call them) your brothers in Faith and *Mawâlîkum* (your freed slaves). And there is no sin on you concerning that in which you made a mistake, except in regard to what your hearts deliberately intend. And Allâh is Ever Oft-Forgiving, Most Merciful. 6. The Prophet is closer to the believers than their own selves, and his wives are their (believers') mothers (as regards respect and marriage). And blood relations among each other have closer personal ties in the Decree of Allâh (regarding inheritance) than (the brotherhood of) the believers and the *Muhâjirûn* (emigrants from Makkah), except that you do kindness to those brothers (when the Prophet ﷺ joined them in brotherhood ties). This has been written in the (Allâh's Book of Divine) Decrees — (*Al-Lauh Al-Mahfûz*)."

وَإِذْ أَخَذْنَا مِنَ ٱلنَّبِيِّـۧنَ مِيثَـٰقَهُمْ وَمِنكَ وَمِن نُّوحٍ وَإِبْرَٰهِيمَ وَمُوسَىٰ وَعِيسَى ٱبْنِ مَرْيَمَ ۖ وَأَخَذْنَا مِنْهُم مِّيثَـٰقًا غَلِيظًا ﴿٧﴾
لِّيَسْـَٔلَ ٱلصَّـٰدِقِينَ عَن صِدْقِهِمْ ۚ وَأَعَدَّ لِلْكَـٰفِرِينَ عَذَابًا أَلِيمًا ﴿٨﴾ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱذْكُرُوا۟ نِعْمَةَ ٱللَّهِ عَلَيْكُمْ إِذْ
جَآءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَّمْ تَرَوْهَا ۚ وَكَانَ ٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٩﴾

the ٱلنَّبِيِّـۧنَ from مِنَ We took أَخَذْنَا and (remember) when وَإِذْ
and from وَمِن and from you وَمِنكَ their covenant مِيثَـٰقَهُمْ Prophets
and Jesus وَعِيسَى and Moses وَمُوسَىٰ and Abraham وَإِبْرَٰهِيمَ Noah نُّوحٍ

مِّيثَٰقًا from them مِنۡهُم We took وَأَخَذۡنَا (of) Mary مَرۡيَمَۖ son ٱبۡنِ
the ٱلصَّٰدِقِينَ that He may ask لِّيَسۡـَٔلَ a strong غَلِيظٗا ﴿٧﴾ covenant
and He has prepared وَأَعَدَّ their truth صِدۡقِهِمۡۚ about عَن truthful
يَٰٓأَيُّهَا painful أَلِيمٗا ﴿٨﴾ a torment عَذَابًا for the disbelievers لِلۡكَٰفِرِينَ
ٱللَّهِ favour نِعۡمَةَ remember ٱذۡكُرُواْ believe ءَامَنُواْ who ٱلَّذِينَ O you
there came against you جَآءَتۡكُمۡ when إِذۡ to you عَلَيۡكُمۡ (of) Allah
رِيحٗا against them عَلَيۡهِمۡ and We sent فَأَرۡسَلۡنَا hosts (soldiers) جُنُودٞ
you saw them تَرَوۡهَاۚ not لَّمۡ and forces (soldiers) وَجُنُودٗا winds
بَصِيرًا ﴿٩﴾ you do تَعۡمَلُونَ of what بِمَا Allah ٱللَّهُ and is وَكَانَ
All-Seer

7. And (remember) when We took from the Prophets their covenant, and from you (O Muhammad ﷺ), and from Nûh (Noah), Ibrâhîm (Abraham), Mûsâ (Moses), and 'Îsâ (Jesus) son of Maryam (Mary). We took from them a strong covenant. **8.** That He may ask the truthful (Allâh's Messengers and His Prophets) about their truth (i.e. the conveyance of Allâh's Message that which they were charged with). And He has prepared for the disbelievers a painful torment (Hell-fire). **9.** O you who believe! Remember Allâh's Favour to you, when there came against you hosts, and We sent against them a wind and forces that you saw not [i.e. troops of angels during the battle of *Al-Ahzâb* (the Confederates)]. And Allâh is Ever All-Seer of what you do.

إِذۡ جَآءُوكُم مِّن فَوۡقِكُمۡ وَمِنۡ أَسۡفَلَ مِنكُمۡ وَإِذۡ زَاغَتِ ٱلۡأَبۡصَٰرُ وَبَلَغَتِ ٱلۡقُلُوبُ ٱلۡحَنَاجِرَ وَتَظُنُّونَ بِٱللَّهِ
ٱلظُّنُونَا۠ ﴿١٠﴾ هُنَالِكَ ٱبۡتُلِيَ ٱلۡمُؤۡمِنُونَ وَزُلۡزِلُواْ زِلۡزَالٗا شَدِيدٗا ﴿١١﴾ وَإِذۡ يَقُولُ ٱلۡمُنَٰفِقُونَ وَٱلَّذِينَ فِي قُلُوبِهِم مَّرَضٞ مَّا
وَعَدَنَا ٱللَّهُ وَرَسُولُهُۥٓ إِلَّا غُرُورٗا ﴿١٢﴾ وَإِذۡ قَالَت طَّآئِفَةٞ مِّنۡهُمۡ يَٰٓأَهۡلَ يَثۡرِبَ لَا مُقَامَ لَكُمۡ فَٱرۡجِعُواْۚ وَيَسۡتَـٔۡذِنُ فَرِيقٞ مِّنۡهُمُ
ٱلنَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوۡرَةٞ وَمَا هِيَ بِعَوۡرَةٍۖ إِن يُرِيدُونَ إِلَّا فِرَارٗا ﴿١٣﴾

above you فَوۡقِكُمۡ from مِّن they came upon you جَآءُوكُم when إِذۡ
grew زَاغَتِ and when وَإِذۡ you مِنكُمۡ below أَسۡفَلَ and from وَمِنۡ
ٱلۡحَنَاجِرَ the hearts ٱلۡقُلُوبُ and reached وَبَلَغَتِ the eyes ٱلۡأَبۡصَٰرُ wild
ٱلظُّنُونَا۠ ﴿١٠﴾ about Allah بِٱللَّهِ and you were doubting وَتَظُنُّونَ the throats
وَزُلۡزِلُواْ the believers ٱلۡمُؤۡمِنُونَ were tried ٱبۡتُلِيَ there هُنَالِكَ all doubts
said يَقُولُ and when وَإِذۡ a mighty شَدِيدٗا ﴿١١﴾ shake زِلۡزَالٗا and shaken

their قُلُوبِهِم in فِي and those (who) وَالَّذِينَ the hypocrites الْمُنَافِقُونَ
اللَّهُ did not promise وَعَدَنَا not مَّا (is) a disease (doubt) مَّرَضٌ hearts
and وَإِذْ delusions غُرُورًا ﴿١٢﴾ but إِلَّا and His Messenger وَرَسُولُهُ Allah
يَثْرِبَ O people يَا أَهْلَ of them مِّنْهُمْ a party طَّائِفَةٌ said قَالَت when
فَارْجِعُوا for you لَكُمْ stand مُقَامَ (there is) no لَا (of) Yathrib
a band فَرِيقٌ and ask for permission وَيَسْتَأْذِنُ therefore go back
our بُيُوتَنَا truly إِنَّ saying يَقُولُونَ (of) the Prophet النَّبِيَّ of them مِّنْهُمُ
إِن lay open بِعَوْرَةٍ they are هِيَ and not وَمَا lie open عَوْرَةٌ homes
to flee فِرَارًا ﴿١٣﴾ but إِلَّا they wished يُرِيدُونَ not

10. When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were harbouring doubts about Allâh. **11.** There, the believers were tried and shaken with a mighty shaking. **12.** And when the hypocrites and those in whose hearts is a disease (of doubts) said: "Allâh and His Messenger (ﷺ) promised us nothing but delusion!" **13.** And when a party of them said: "O people of Yathrib (Al-Madinah)! There is no stand (possible) for you (against the enemy attack!) Therefore go back!" And a band of them ask for permission of the Prophet (ﷺ) saying: "Truly, our homes lie open (to the enemy)." And they lay not open. They but wished to flee.

وَلَوْ دُخِلَتْ عَلَيْهِم مِّنْ أَقْطَارِهَا ثُمَّ سُئِلُوا الْفِتْنَةَ لَآتَوْهَا وَمَا تَلَبَّثُوا بِهَا إِلَّا يَسِيرًا ﴿١٤﴾ وَلَقَدْ كَانُوا عَاهَدُوا اللَّهَ
مِن قَبْلُ لَا يُوَلُّونَ الْأَدْبَارَ ۚ وَكَانَ عَهْدُ اللَّهِ مَسْئُولًا ﴿١٥﴾ قُل لَّن يَنفَعَكُمُ الْفِرَارُ إِن فَرَرْتُم مِّنَ الْمَوْتِ أَوِ الْقَتْلِ وَإِذًا
لَّا تُمَتَّعُونَ إِلَّا قَلِيلًا ﴿١٦﴾

all its أَقْطَارِهَا from مِّنْ on them عَلَيْهِم had entered دُخِلَتْ and if وَلَوْ
to trial الْفِتْنَةَ they had been exhorted سُئِلُوا then ثُمَّ sides
they would have لَآتَوْهَا (i.e.renegade from Islam to polytheism)
with بِهَا they would have hesitated تَلَبَّثُوا and not وَمَا committed it
عَاهَدُوا they had كَانُوا and indeed وَلَقَدْ a little يَسِيرًا ﴿١٤﴾ but إِلَّا it
to يُوَلُّونَ not لَا before مِن قَبْلُ Allah اللَّهَ made a covenant with
اللَّهِ Covenant with عَهْدُ and (must) be وَكَانَ their backs الْأَدْبَارَ turn
avail you يَنفَعَكُمُ will never لَّن say قُل answered for مَسْئُولًا ﴿١٥﴾ Allah
or أَوِ death الْمَوْتِ from مِّنَ you flee فَرَرْتُم if إِن flight الْفِرَارُ
but إِلَّا you will enjoy تُمَتَّعُونَ not لَّا and then وَإِذًا killing الْقَتْلِ
a little قَلِيلًا ﴿١٦﴾

14. And if the enemy had entered from all sides (of the city), and they had been exhorted to *Al-Fitnah* (i.e. to renegade from Islâm to polytheism), they would surely have committed it and would have hesitated thereupon but little. **15.** And indeed they had already made a covenant with Allâh not to turn their backs, and a covenant with Allâh must be answered for. **16.** Say (O Muhammad ﷺ to these hypocrites who ask your permission to run away from you): "Flight will not avail you if you flee from death or killing and then you will enjoy no more than a little while!"

قُلْ مَن ذَا ٱلَّذِى يَعْصِمُكُم مِّنَ ٱللَّهِ إِنْ أَرَادَ بِكُمْ سُوٓءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً ۚ وَلَا يَجِدُونَ لَهُم مِّن دُونِ ٱللَّهِ وَلِيًّا وَلَا
نَصِيرًا ﴿١٧﴾ ۞ قَدْ يَعْلَمُ ٱللَّهُ ٱلْمُعَوِّقِينَ مِنكُمْ وَٱلْقَآئِلِينَ لِإِخْوَٰنِهِمْ هَلُمَّ إِلَيْنَا ۖ وَلَا يَأْتُونَ ٱلْبَأْسَ إِلَّا قَلِيلًا ﴿١٨﴾ أَشِحَّةً عَلَيْكُمْ ۖ
فَإِذَا جَآءَ ٱلْخَوْفُ رَأَيْتَهُمْ يَنظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَٱلَّذِى يُغْشَىٰ عَلَيْهِ مِنَ ٱلْمَوْتِ ۖ فَإِذَا ذَهَبَ ٱلْخَوْفُ سَلَقُوكُم
بِأَلْسِنَةٍ حِدَادٍ أَشِحَّةً عَلَى ٱلْخَيْرِ ۚ أُو۟لَـٰٓئِكَ لَمْ يُؤْمِنُوا۟ فَأَحْبَطَ ٱللَّهُ أَعْمَـٰلَهُمْ ۚ وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرًا ﴿١٩﴾

مِنَ can protect you يَعْصِمُكُم who ٱلَّذِى he ذَا who is مَن say قُلْ
أَوْ harm سُوٓءًا for you بِكُمْ He intends أَرَادَ if إِنْ Allah ٱللَّهِ from
they will يَجِدُونَ and not وَلَا mercy رَحْمَةً on you بِكُمْ intends أَرَادَ or
a وَلِيًّا Allah ٱللَّهِ other than مِّن دُونِ for themselves لَهُم find
يَعْلَمُ verily قَدْ ۞ a helper نَصِيرًا ﴿١٧﴾ nor وَلَا protector (guardian)
those who keep back (men) from fighting ٱلْمُعَوِّقِينَ Allah ٱللَّهُ knows
to their لِإِخْوَٰنِهِمْ and those who say وَٱلْقَآئِلِينَ from among you مِنكُمْ
they يَأْتُونَ and not وَلَا towards us إِلَيْنَا come here هَلُمَّ brothers
a little قَلِيلًا ﴿١٨﴾ except إِلَّا (to) the battle ٱلْبَأْسَ (themselves) come
comes جَآءَ then when فَإِذَا towards you عَلَيْكُمْ being miserly أَشِحَّةً
تَدُورُ to you إِلَيْكَ looking يَنظُرُونَ you will see them رَأَيْتَهُمْ fear ٱلْخَوْفُ
يُغْشَىٰ like (those of) one whom كَٱلَّذِى their eyes أَعْيُنُهُمْ revolving
ذَهَبَ but when فَإِذَا death ٱلْمَوْتِ (from) مِنَ over him عَلَيْهِ hovers
with بِأَلْسِنَةٍ they will smite you سَلَقُوكُم the fear ٱلْخَوْفُ departs
أُو۟لَـٰٓئِكَ good ٱلْخَيْرِ towards عَلَى miserly أَشِحَّةً sharp حِدَادٍ tongues
therefore makes fruitless فَأَحْبَطَ have believed يُؤْمِنُوا۟ not لَمْ such
ٱللَّهِ for عَلَى that ذَٰلِكَ and is وَكَانَ their deeds أَعْمَـٰلَهُمْ Allah ٱللَّهُ
is ever easy يَسِيرًا ﴿١٩﴾ Allah

17. Say: "Who is he who can protect you from Allâh if He intends to harm you, or intends mercy on you?" And they will not find, besides Allâh, for themselves any

Walî (protector, supporter) or any helper. **18.** Allâh already knows those among you who keep back (men) from fighting in Allâh's Cause, and those who say to their brethren "Come here towards us," while they (themselves) come not to the battle except a little, **19.** Being miserly towards you (as regards help and aid in Allâh's Cause). Then when fear comes, you will see them looking to you, their eyes revolving like (those of) one over whom hovers death; but when the fear departs, they will smite you with sharp tongues, miserly towards (spending anything in any) good (and only covetous of booty and wealth). Such have not believed. Therefore, Allâh makes their deeds fruitless and that is ever easy for Allâh.

يَحْسَبُونَ ٱلْأَحْزَابَ لَمْ يَذْهَبُوا۟ ۖ وَإِن يَأْتِ ٱلْأَحْزَابُ يَوَدُّوا۟ لَوْ أَنَّهُم بَادُونَ فِى ٱلْأَعْرَابِ يَسْـَٔلُونَ عَنْ أَنۢبَآئِكُمْ ۖ
وَلَوْ كَانُوا۟ فِيكُم مَّا قَٰتَلُوٓا۟ إِلَّا قَلِيلًا ﴿٢٠﴾ لَّقَدْ كَانَ لَكُمْ فِى رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا۟ ٱللَّهَ وَٱلْيَوْمَ
ٱلْءَاخِرَ وَذَكَرَ ٱللَّهَ كَثِيرًا ﴿٢١﴾ وَلَمَّا رَءَا ٱلْمُؤْمِنُونَ ٱلْأَحْزَابَ قَالُوا۟ هَٰذَا مَا وَعَدَنَا ٱللَّهُ وَرَسُولُهُۥ وَصَدَقَ ٱللَّهُ وَرَسُولُهُۥ ۚ وَمَا
زَادَهُمْ إِلَّآ إِيمَٰنًا وَتَسْلِيمًا ﴿٢٢﴾

have يَذْهَبُوا۟ not لَمْ the confederates ٱلْأَحْزَابَ they think يَحْسَبُونَ
the confederates ٱلْأَحْزَابُ should come يَأْتِ and if وَإِن withdrawn
in the deserts بَادُونَ they were أَنَّهُم if لَوْ they would wish يَوَدُّوا۟
أَنۢبَآئِكُمْ about عَنْ asking يَسْـَٔلُونَ the bedouins ٱلْأَعْرَابِ among فِى
not مَّا among you فِيكُم they were كَانُوا۟ and if وَلَوْ your news
كَانَ لَكُمْ indeed لَّقَدْ a little قَلِيلًا ﴿٢٠﴾ but إِلَّا they would fight قَٰتَلُوٓا۟
أُسْوَةٌ of Allah ٱللَّهِ the Messenger of رَسُولِ in فِى you have
hopes in يَرْجُوا۟ (was) كَانَ for him who لِّمَن good حَسَنَةٌ an example
ٱللَّهَ and remembers وَذَكَرَ the Last ٱلْءَاخِرَ and Day وَٱلْيَوْمَ Allah ٱللَّهَ
the believers ٱلْمُؤْمِنُونَ saw رَءَا and when وَلَمَّا much كَثِيرًا ﴿٢١﴾ Allah
وَعَدَنَا what مَا this is هَٰذَا they said قَالُوا۟ the confederates ٱلْأَحْزَابَ
and had وَصَدَقَ and His Messenger وَرَسُولُهُۥ Allah ٱللَّهُ promised us
and not وَمَا and His Messenger وَرَسُولُهُۥ Allah ٱللَّهُ spoken the truth
and وَتَسْلِيمًا ﴿٢٢﴾ in faith إِيمَٰنًا except إِلَّآ increased them زَادَهُمْ
submissiveness

20. They think that *Al-Ahzâb* (the Confederates) have not yet withdrawn; and if *Al-Ahzâb* (the Confederates) should come (again), they would wish they were in the deserts (wandering) among the bedouins, seeking news about you (from a far place); and if they (happen) to be among you, they would not fight but little.

21. Indeed in the Messenger of Allâh (Muhammad ﷺ) you have a good example to follow for him who hopes for (the Meeting with) Allâh and the Last Day, and remembers Allâh much. **22.** And when the believers saw *Al-Ahzâb* (the Confederates), they said: "This is what Allâh and His Messenger (Muhammad ﷺ) had promised us; and Allâh and His Messenger (Muhammad ﷺ) had spoken the truth. And it only added to their Faith and to their submissiveness (to Allâh).

مِّنَ ٱلْمُؤْمِنِينَ رِجَالٌ صَدَقُوا۟ مَا عَٰهَدُوا۟ ٱللَّهَ عَلَيْهِ ۖ فَمِنْهُم مَّن قَضَىٰ نَحْبَهُۥ وَمِنْهُم مَّن يَنتَظِرُ ۖ وَمَا بَدَّلُوا۟ تَبْدِيلًا ﴿٢٣﴾

لِّيَجْزِىَ ٱللَّهُ ٱلصَّٰدِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ ٱلْمُنَٰفِقِينَ إِن شَآءَ أَوْ يَتُوبَ عَلَيْهِمْ ۚ إِنَّ ٱللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿٢٤﴾

وَرَدَّ ٱللَّهُ ٱلَّذِينَ كَفَرُوا۟ بِغَيْظِهِمْ لَمْ يَنَالُوا۟ خَيْرًا ۚ وَكَفَى ٱللَّهُ ٱلْمُؤْمِنِينَ ٱلْقِتَالَ ۚ وَكَانَ ٱللَّهُ قَوِيًّا عَزِيزًا ﴿٢٥﴾

who have صَدَقُوا۟ (are) men رِجَالٌ the believers ٱلْمُؤْمِنِينَ among مِّنَ
Allah ٱللَّهَ they made covenant with عَٰهَدُوا۟ to what مَا been true
their نَحْبَهُۥ have fulfilled قَضَىٰ who مَّن of them فَمِنْهُم (on it) عَلَيْهِ
مَّن and some of them وَمِنْهُم obligations (have become martyrs)
they changed (their بَدَّلُوا۟ but never وَمَا are waiting يَنتَظِرُ (are) who
Allah ٱللَّهُ that may reward لِّيَجْزِىَ in the least تَبْدِيلًا ﴿٢٣﴾ covenant)
and punish وَيُعَذِّبَ for their truth بِصِدْقِهِمْ the men of truth ٱلصَّٰدِقِينَ
forgive يَتُوبَ or أَوْ He wills شَآءَ if إِن the hypocrites ٱلْمُنَٰفِقِينَ
Oft-Forgiving غَفُورًا is كَانَ Allah ٱللَّهَ verily إِنَّ (on) them عَلَيْهِمْ
those ٱلَّذِينَ Allah ٱللَّهُ and drove back وَرَدَّ Most Merciful رَّحِيمًا ﴿٢٤﴾
they يَنَالُوا۟ not لَمْ in their rage بِغَيْظِهِمْ disbelieved كَفَرُوا۟ who
ٱلْمُؤْمِنِينَ Allah ٱللَّهُ and is Sufficient وَكَفَى advantage خَيْرًا gained
قَوِيًّا Allah ٱللَّهُ and is وَكَانَ the Fighting ٱلْقِتَالَ (for) the believers
All-Mighty عَزِيزًا ﴿٢٥﴾ All-Strong

23. Among the believers are men who have been true to their covenant with Allâh [i.e. they have gone out for *Jihâd* (holy fighting), and showed not their backs to the disbelievers]; of them some have fulfilled their obligations (i.e. have been martyred); and some of them are still waiting, but they have never changed (i.e. they never proved treacherous to their covenant which they concluded with Allâh) in the least. **24.** That Allâh may reward the men of truth for their truth (i.e. for their patience at the accomplishment of that which they covenanted with Allâh), and punish the hypocrites, if He wills, or accept their repentance by turning to them (in Mercy). Verily, Allâh is Oft-Forgiving, Most Merciful. **25.** And Allâh drove back those who disbelieved in their rage: they gained no advantage (booty).

Allâh sufficed for the believers in the fighting (by sending against the disbelievers a severe wind and troops of angels). And Allâh is Ever All-Strong, All-Mighty.

وَأَنزَلَ ٱلَّذِينَ ظَٰهَرُوهُم مِّنْ أَهْلِ ٱلْكِتَٰبِ مِن صَيَاصِيهِمْ وَقَذَفَ فِى قُلُوبِهِمُ ٱلرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ
فَرِيقًا ﴿٢٦﴾ وَأَوْرَثَكُمْ أَرْضَهُمْ وَدِيَٰرَهُمْ وَأَمْوَٰلَهُمْ وَأَرْضًا لَّمْ تَطَـُٔوهَا ۚ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرًا ﴿٢٧﴾ يَٰٓأَيُّهَا ٱلنَّبِىُّ
قُل لِّأَزْوَٰجِكَ إِن كُنتُنَّ تُرِدْنَ ٱلْحَيَوٰةَ ٱلدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا ﴿٢٨﴾

مِّنْ backed them ظَٰهَرُوهُم those who ٱلَّذِينَ and brought down وَأَنزَلَ
صَيَاصِيهِمْ from مِن (of) the Scripture ٱلْكِتَٰبِ the People أَهْلِ of
terror ٱلرُّعْبَ their hearts قُلُوبِهِمُ into فِى and cast وَقَذَفَ their forts
and you made captives وَتَأْسِرُونَ you killed تَقْتُلُونَ a group فَرِيقًا
their أَرْضَهُمْ and He caused you to inherit وَأَوْرَثَكُمْ a group فَرِيقًا ﴿٢٦﴾
وَأَرْضًا and their riches (wealth) وَأَمْوَٰلَهُمْ and their houses وَدِيَٰرَهُمْ lands
ٱللَّهُ and is وَكَانَ you had trodden تَطَـُٔوهَا not لَّمْ and a land which
O يَٰٓأَيُّهَا Able to do قَدِيرًا ﴿٢٧﴾ thing شَىْءٍ every كُلِّ (on) عَلَىٰ Allah
you (are) كُنتُنَّ if إِن to your wives لِّأَزْوَٰجِكَ say قُل Prophet ٱلنَّبِىُّ
and its وَزِينَتَهَا worldly ٱلدُّنْيَا the life ٱلْحَيَوٰةَ you desire تُرِدْنَ
I will make you a provision أُمَتِّعْكُنَّ then come فَتَعَالَيْنَ glitter
in a جَمِيلًا ﴿٢٨﴾ manner (divorce) سَرَاحًا and set you free وَأُسَرِّحْكُنَّ
handsome

26. And those of the people of the Scripture who backed them (the disbelievers), Allâh brought them down from their forts and cast terror into their hearts, (so that) a group (of them) you killed, and a group (of them) you made captives. **27.** And He caused you to inherit their lands, and their houses, and their riches, and a land which you had not trodden (before). And Allâh is Able to do all things. **28.** O Prophet (Muhammad ﷺ)! Say to your wives: "If you desire the life of this world, and its glitter, then come! I will make a provision for you and set you free in a handsome manner (divorce).

وَإِن كُنتُنَّ تُرِدْنَ ٱللَّهَ وَرَسُولَهُۥ وَٱلدَّارَ ٱلْـَٔاخِرَةَ فَإِنَّ ٱللَّهَ أَعَدَّ لِلْمُحْسِنَٰتِ مِنكُنَّ أَجْرًا عَظِيمًا ﴿٢٩﴾ يَٰنِسَآءَ ٱلنَّبِىِّ
مَن يَأْتِ مِنكُنَّ بِفَٰحِشَةٍ مُّبَيِّنَةٍ يُضَٰعَفْ لَهَا ٱلْعَذَابُ ضِعْفَيْنِ ۚ وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرًا ﴿٣٠﴾

and His وَرَسُولَهُۥ Allah ٱللَّهَ desire تُرِدْنَ you كُنتُنَّ and if وَإِن
then فَإِنَّ (of) the Hereafter ٱلْـَٔاخِرَةَ and the Home وَٱلدَّارَ Messenger

for the good-doers لِلْمُحْسِنَٰتِ has prepared أَعَدَّ Allah ٱللَّهَ verily
يَٰنِسَآءَ an enormous عَظِيمًا ﴿٢٩﴾ reward أَجْرًا amongst you مِنكُنَّ
of مِنكُنَّ commits يَأْتِ whoever مَن (of) the Prophet ٱلنَّبِيِّ O wives
will be يُضَٰعَفْ open مُّبَيِّنَةٍ illegal sexual intercourse بِفَٰحِشَةٍ you
and وَكَانَ (twice) ضِعْفَيْنِ the torment ٱلْعَذَابُ for her لَهَا doubled
(is) easy يَسِيرًا ﴿٣٠﴾ Allah ٱللَّهِ for عَلَى that ذَٰلِكَ is

29. "But if you desire Allâh and His Messenger (ﷺ), and the Home of the Hereafter, then verily, Allâh has prepared for *Al-Muhsinât* (good-doers) amongst you an enormous reward." **30.** O wives of the Prophet! Whoever of you commits an open illegal sexual intercourse, the torment for her will be doubled, and that is ever easy for Allâh.

۞ وَمَن يَقْنُتْ مِنكُنَّ لِلَّهِ وَرَسُولِهِۦ وَتَعْمَلْ صَٰلِحًا نُّؤْتِهَآ أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا ﴿٣١﴾ يَٰنِسَآءَ ٱلنَّبِيِّ
لَسْتُنَّ كَأَحَدٍ مِّنَ ٱلنِّسَآءِ ۚ إِنِ ٱتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِٱلْقَوْلِ فَيَطْمَعَ ٱلَّذِى فِى قَلْبِهِۦ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا ﴿٣٢﴾
وَقَرْنَ فِى بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ ٱلْجَٰهِلِيَّةِ ٱلْأُولَىٰ ۖ وَأَقِمْنَ ٱلصَّلَوٰةَ وَءَاتِينَ ٱلزَّكَوٰةَ وَأَطِعْنَ ٱللَّهَ وَرَسُولَهُۥٓ ۚ
إِنَّمَا يُرِيدُ ٱللَّهُ لِيُذْهِبَ عَنكُمُ ٱلرِّجْسَ أَهْلَ ٱلْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴿٣٣﴾

to Allah لِلَّهِ of you مِنكُنَّ is obedient يَقْنُتْ and whoever وَمَن ۞
righteous good صَٰلِحًا and does وَتَعْمَلْ and His Messenger وَرَسُولِهِۦ
وَأَعْتَدْنَا twice مَرَّتَيْنِ her reward أَجْرَهَا We shall give her نُّؤْتِهَآ deeds
﴿٣١﴾ كَرِيمًا provision رِزْقًا for her لَهَا and We have prepared
you are not لَسْتُنَّ (of) the Prophet ٱلنَّبِيِّ O wives يَٰنِسَآءَ a noble
you ٱتَّقَيْتُنَّ if إِنِ women ٱلنِّسَآءِ (from) مِّنَ like any other كَأَحَدٍ
فَيَطْمَعَ in speech بِٱلْقَوْلِ be soft تَخْضَعْنَ then not فَلَا fear (Allah)
his قَلْبِهِۦ in فِى who ٱلَّذِى lest, he should be moved with desire
good ﴿٣٢﴾ مَّعْرُوفًا a word قَوْلًا but speak وَقُلْنَ (is) a disease مَرَضٌ heart
تَبَرَّجْنَ and do not وَلَا your homes بُيُوتِكُنَّ in فِى and stay وَقَرْنَ
(of) the times of ٱلْجَٰهِلِيَّةِ (like) display تَبَرُّجَ display yourselves
ٱلصَّلَوٰةَ and offer perfectly وَأَقِمْنَ the first (one) ٱلْأُولَىٰ ignorance
Allah ٱللَّهَ and obey وَأَطِعْنَ Zakat ٱلزَّكَوٰةَ and give وَءَاتِينَ prayer
لِيُذْهِبَ Allah ٱللَّهُ wishes يُرِيدُ only إِنَّمَا and His Messenger وَرَسُولَهُۥٓ
ٱلْبَيْتِ O Family أَهْلَ evil deeds ٱلرِّجْسَ from you عَنكُمُ to remove
﴿٣٣﴾ تَطْهِيرًا and to purify you وَيُطَهِّرَكُمْ (of) the house (of the Prophet)
perfectly

31. And whosoever of you is obedient to Allâh and His Messenger (ﷺ), and does righteous good deeds, We shall give her, her reward twice over, and We have prepared for her *Rizq Karim* (a noble provision — Paradise). **32.** O wives of the Prophet! You are not like any other women. If you keep your duty (to Allâh), then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery) should be moved with desire, but speak in an honourable manner. **33.** And stay in your houses, and do not display yourselves like that of the times of ignorance, and perform *As-Salât* (*Iqamât-as-Salât*), and give *Zakât* and obey Allâh and His Messenger (ﷺ). Allâh wishes only to remove *Ar-Rijs* (evil deeds and sins) from you, O members of the family (of the Prophet ﷺ), and to purify you with a thorough purification.

وَاذْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ ۚ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا ﴿٣٤﴾ إِنَّ
الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ
وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَافِظِينَ
فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٣٥﴾

in فِي is recited يُتْلَىٰ that which مَا and remember وَاذْكُرْنَ
(of) Allah اللَّهِ the Verses آيَاتِ from مِنْ your houses بُيُوتِكُنَّ
Most لَطِيفًا is كَانَ Allah اللَّهَ verily إِنَّ and the Wisdom وَالْحِكْمَةِ
the الْمُسْلِمِينَ verily إِنَّ Well-Acquainted ﴿٣٤﴾ خَبِيرًا Courteous
and وَالْمُؤْمِنِينَ and the Muslims (female) وَالْمُسْلِمَاتِ Muslims (male)
and وَالْقَانِتِينَ and the believers (female) وَالْمُؤْمِنَاتِ the believers (male)
وَالصَّادِقِينَ and the obedient (females) وَالْقَانِتَاتِ the obedient (males)
and those women who are وَالصَّادِقَاتِ and those men who are truthful
and those وَالصَّابِرَاتِ and those men who are patient وَالصَّابِرِينَ truthful
and those men who are humble وَالْخَاشِعِينَ women who are patient
and those وَالْمُتَصَدِّقِينَ and those women who are humble وَالْخَاشِعَاتِ
and those women who give وَالْمُتَصَدِّقَاتِ men who give charity
and those وَالصَّائِمَاتِ and those men who fast وَالصَّائِمِينَ charitiy
their فُرُوجَهُمْ and those men who guard وَالْحَافِظِينَ women who fast
وَالذَّاكِرِينَ and those women who guard (it) وَالْحَافِظَاتِ chastity
وَالذَّاكِرَاتِ much كَثِيرًا Allah اللَّهَ and those men who remember
اللَّهُ has prepared أَعَدَّ and those women who remember (Allah)
﴿٣٥﴾ عَظِيمًا and reward وَأَجْرًا forgiveness مَّغْفِرَةً for them لَهُم Allah
a great

34. And remember (O you the members of the Prophet's family, the Graces of your Lord), that which is recited in your houses of the Verses of Allâh and *Al-Hikmah* (i.e. Prophet's *Sunnah* — legal ways, so give your thanks to Allâh and glorify His Praises for this Qur'ân and the *Sunnah*). Verily, Allâh is Ever Most Courteous, Well-Acquainted with all things. **35.** Verily, the Muslims (those who submit to Allâh in Islâm) men and women, the believers men and women (who believe in Islâmic Monotheism), the men and the women who are obedient (to Allâh), the men and women who are truthful (in their speech and deeds), the men

and the women who are patient (in performing all the duties which Allâh has ordered and in abstaining from all that Allâh has forbidden), the men and the women who are humble (before their Lord — Allâh), the men and the women who give *Sadaqât* (i.e. *Zakât* and alms), the men and the women who observe *Saum* (fast) (the obligatory fasting during the month of Ramadân, and the optional *Nawâfil* fasting), the men and the women who guard their chastity (from illegal sexual acts) and the men and the women who remember Allâh much with their hearts and tongues. Allâh has prepared for them forgiveness and a great reward (i.e. Paradise).

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى ٱللَّهُ وَرَسُولُهُۥٓ أَمْرًا أَن يَكُونَ لَهُمُ ٱلْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَن يَعْصِ ٱللَّهَ وَرَسُولَهُۥ فَقَدْ ضَلَّ
ضَلَٰلًا مُّبِينًا ﴿٣٦﴾ وَإِذْ تَقُولُ لِلَّذِىٓ أَنْعَمَ ٱللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَٱتَّقِ ٱللَّهَ وَتُخْفِى فِى
نَفْسِكَ مَا ٱللَّهُ مُبْدِيهِ وَتَخْشَى ٱلنَّاسَ وَٱللَّهُ أَحَقُّ أَن تَخْشَىٰهُ ۖ فَلَمَّا قَضَىٰ زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنَٰكَهَا لِكَىْ لَا يَكُونَ
عَلَى ٱلْمُؤْمِنِينَ حَرَجٌ فِىٓ أَزْوَٰجِ أَدْعِيَآئِهِمْ إِذَا قَضَوْا۟ مِنْهُنَّ وَطَرًا ۚ وَكَانَ أَمْرُ ٱللَّهِ مَفْعُولًا ﴿٣٧﴾

مُؤْمِنَةٍ and not وَلَا for a believing man لِمُؤْمِنٍ it is كَانَ and not وَمَا
and وَرَسُولُهُۥٓ Allah ٱللَّهُ decreed قَضَى when إِذَا a believing woman
for لَهُمُ there should be يَكُونَ that أَن a matter أَمْرًا His Messenger
and وَمَن their decision أَمْرِهِمْ in مِنْ any option ٱلْخِيَرَةُ them
فَقَدْ and His Messenger وَرَسُولَهُۥ Allah ٱللَّهَ disobeys يَعْصِ whoever
and وَإِذْ clear مُّبِينًا ﴿٣٦﴾ (into) error ضَلَٰلًا he has strayed ضَلَّ indeed
has bestowed أَنْعَمَ to him لِلَّذِىٓ you said تَقُولُ (remember) when
and you have done favour وَأَنْعَمْتَ on him عَلَيْهِ Allah ٱللَّهُ Grace
and وَٱتَّقِ your wife زَوْجَكَ to yourself عَلَيْكَ keep أَمْسِكْ to him عَلَيْهِ
what مَا yourself نَفْسِكَ in فِى but you hide وَتُخْفِى Allah ٱللَّهَ fear
the ٱلنَّاسَ and you fear وَتَخْشَى will make (it) manifest مُبْدِيهِ Allah ٱللَّهُ
you تَخْشَىٰهُ that أَن had better right أَحَقُّ and Allah وَٱللَّهُ people
مِّنْهَا Zaid زَيْدٌ accomplished قَضَىٰ so when فَلَمَّا should fear Him
We gave her to you in marriage زَوَّجْنَٰكَهَا (his) desire وَطَرًا from her
the believers ٱلْمُؤْمِنِينَ on عَلَى there may be يَكُونَ not لَا so that لِكَىْ
(of) their أَدْعِيَآئِهِمْ (of) the wives أَزْوَٰجِ in (respect) فِىٓ blame حَرَجٌ
from مِنْهُنَّ they have accomplished قَضَوْا۟ when إِذَا adopted sons
(of) ٱللَّهِ command أَمْرُ and must be وَكَانَ (their) desire وَطَرًا them
fulfilled مَفْعُولًا ﴿٣٧﴾ Allah

36. It is not for a believer, man or woman, when Allâh and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allâh and His Messenger (ﷺ), he has indeed strayed into a plain error.
37. And (remember) when you said to him (Zaid bin Hârithah ‎رضي الله عنه — the freed-slave of the Prophet ﷺ) on whom Allâh has bestowed grace (by guiding him to Islâm) and you (O Muhammad ﷺ too) have done favour (by manumitting him): "Keep your wife to yourself, and fear Allâh." But you did hide in yourself (i.e. what Allâh has already made known to you that He will give her to you in marriage) that which Allâh will make manifest, you did fear the people (i.e., their saying that Muhammad ﷺ married the divorced wife of his manumitted slave) whereas Allâh had a better right that you should fear Him. So when Zaid had accomplished his desire from her (i.e. divorced her), We gave her to you in marriage, so that (in future) there may be no difficulty to the believers in respect of (the marriage of) the wives of their adopted sons when the latter have no desire to keep them (i.e. they have divorced them). And Allâh's Command must be fulfilled.

مَّا كَانَ عَلَى ٱلنَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ ٱللَّهُ لَهُۥ سُنَّةَ ٱللَّهِ فِى ٱلَّذِينَ خَلَوْا۟ مِن قَبْلُ وَكَانَ أَمْرُ ٱللَّهِ قَدَرًا مَّقْدُورًا ﴿٣٨﴾
ٱلَّذِينَ يُبَلِّغُونَ رِسَـٰلَـٰتِ ٱللَّهِ وَيَخْشَوْنَهُۥ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا ٱللَّهَ وَكَفَىٰ بِٱللَّهِ حَسِيبًا ﴿٣٩﴾ مَّا كَانَ مُحَمَّدٌ أَبَآ أَحَدٍ مِّن
رِّجَالِكُمْ وَلَـٰكِن رَّسُولَ ٱللَّهِ وَخَاتَمَ ٱلنَّبِيِّـۧنَ وَكَانَ ٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمًا ﴿٤٠﴾ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱذْكُرُوا۟ ٱللَّهَ ذِكْرًا
كَثِيرًا ﴿٤١﴾ وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٤٢﴾

فِيمَا blame حَرَجٍ any مِنْ the Prophet ٱلنَّبِيِّ on عَلَى is كَانَ there not مَّا
سُنَّةَ for him لَهُۥ Allah ٱللَّهُ has made legal فَرَضَ in that which
have passed away خَلَوْا۟ those who ٱلَّذِينَ with فِى (of) Allah ٱللَّهِ Way
قَدَرًا (of) Allah ٱللَّهِ Command أَمْرُ and is وَكَانَ before مِن قَبْلُ
convey يُبَلِّغُونَ those who ٱلَّذِينَ a determined مَّقْدُورًا ﴿٣٨﴾ a decree
and do وَلَا and fear Him وَيَخْشَوْنَهُۥ (of) Allah ٱللَّهِ the Messages رِسَـٰلَـٰتِ
and is وَكَفَىٰ Allah ٱللَّهَ except إِلَّا anyone أَحَدًا fear يَخْشَوْنَ not
مُحَمَّدٌ is كَانَ not مَّا as a Reckoner حَسِيبًا ﴿٣٩﴾ is Allah بِٱللَّهِ sufficient
your men رِّجَالِكُمْ of مِّن (of) any man أَحَدٍ father أَبَآ Muhammad
and the وَخَاتَمَ (of) Allah ٱللَّهِ (he is) the Messenger رَّسُولَ but وَلَـٰكِن
شَىْءٍ of every بِكُلِّ Allah ٱللَّهُ and is وَكَانَ of the Prophets ٱلنَّبِيِّـۧنَ Last
ٱذْكُرُوا۟ believe ءَامَنُوا۟ who ٱلَّذِينَ O you يَـٰٓأَيُّهَا All-Aware عَلِيمًا ﴿٤٠﴾ thing
وَسَبِّحُوهُ with much كَثِيرًا ﴿٤١﴾ remembrance ذِكْرًا Allah ٱللَّهَ remember
and afternoon وَأَصِيلًا ﴿٤٢﴾ morning بُكْرَةً and glorify His praises

38. There is no blame on the Prophet (ﷺ) in that which Allâh has made legal for him. That has been Allâh's way with those who have passed away of (the Prophets of) old. And the Command of Allâh is a decree determined. **39.** Those who convey the Message of Allâh and fear Him, and fear none save Allâh. And Sufficient is Allâh as a Reckoner. **40.** Muhammad (ﷺ) is not the father of any of your men, but he is the Messenger of Allâh and the last (end) of the Prophets. And Allâh is Ever All-Aware of everything. **41.** O you who believe! Remember Allâh with much remembrance. **42.** And glorify His Praises morning and afternoon [the early morning (*Fajr*) and *'Asr* prayers].

هُوَ ٱلَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَٰٓئِكَتُهُۥ لِيُخْرِجَكُم مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ ۚ وَكَانَ بِٱلْمُؤْمِنِينَ رَحِيمًا ﴿٤٣﴾ تَحِيَّتُهُمْ
يَوْمَ يَلْقَوْنَهُۥ سَلَٰمٌ ۚ وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا ﴿٤٤﴾ يَٰٓأَيُّهَا ٱلنَّبِيُّ إِنَّآ أَرْسَلْنَٰكَ شَٰهِدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٤٥﴾ وَدَاعِيًا إِلَى ٱللَّهِ
بِإِذْنِهِۦ وَسِرَاجًا مُّنِيرًا ﴿٤٦﴾ وَبَشِّرِ ٱلْمُؤْمِنِينَ بِأَنَّ لَهُم مِّنَ ٱللَّهِ فَضْلًا كَبِيرًا ﴿٤٧﴾ وَلَا تُطِعِ ٱلْكَٰفِرِينَ وَٱلْمُنَٰفِقِينَ وَدَعْ
أَذَىٰهُمْ وَتَوَكَّلْ عَلَى ٱللَّهِ ۚ وَكَفَىٰ بِٱللَّهِ وَكِيلًا ﴿٤٨﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا نَكَحْتُمُ ٱلْمُؤْمِنَٰتِ ثُمَّ طَلَّقْتُمُوهُنَّ مِن
قَبْلِ أَن تَمَسُّوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُّونَهَا ۖ فَمَتِّعُوهُنَّ وَسَرِّحُوهُنَّ سَرَاحًا جَمِيلًا ﴿٤٩﴾

unto you عَلَيْكُمْ sends blessings يُصَلِّي Who ٱلَّذِي He (it is) هُوَ
from مِّنَ that He may bring you out لِيُخْرِجَكُم and His angels وَمَلَٰٓئِكَتُهُۥ
to بِٱلْمُؤْمِنِينَ and He is وَكَانَ light ٱلنُّورِ into إِلَى darknesses ٱلظُّلُمَٰتِ
on the يَوْمَ their greetings تَحِيَّتُهُمْ Merciful ﴿٤٣﴾ رَحِيمًا the believers
and He وَأَعَدَّ (will be) peace سَلَٰمٌ they shall meet Him يَلْقَوْنَهُۥ Day
يَٰٓأَيُّهَا a generous ﴿٤٤﴾ كَرِيمًا a reward أَجْرًا for them لَهُمْ has prepared
as شَٰهِدًا have sent you أَرْسَلْنَٰكَ surely We إِنَّآ Prophet ٱلنَّبِيُّ O
and a warner ﴿٤٥﴾ وَنَذِيرًا and a bearer of good news وَمُبَشِّرًا a witness
وَسِرَاجًا by His Permission بِإِذْنِهِۦ Allah ٱللَّهِ to إِلَى and a caller وَدَاعِيًا
and give glad tidings to وَبَشِّرِ spreading light ﴿٤٦﴾ مُّنِيرًا and a lamp
Allah ٱللَّهِ from مِّنَ for them is لَهُم that بِأَنَّ the believers ٱلْمُؤْمِنِينَ
obey تُطِعِ and do not وَلَا a Great ﴿٤٧﴾ كَبِيرًا Bounty / Grace فَضْلًا
and وَدَعْ and the hypocrites وَٱلْمُنَٰفِقِينَ the disbelievers ٱلْكَٰفِرِينَ
ٱللَّهِ in عَلَى and put your trust وَتَوَكَّلْ their harm أَذَىٰهُمْ disregard
يَٰٓأَيُّهَا as a Trustee ﴿٤٨﴾ وَكِيلًا Allah بِٱللَّهِ and is Sufficient وَكَفَىٰ Allah
ٱلْمُؤْمِنَٰتِ you marry نَكَحْتُمُ when إِذَا believe ءَامَنُوٓا۟ you who ٱلَّذِينَ O
before مِن قَبْلِ divorce them طَلَّقْتُمُوهُنَّ and then ثُمَّ believing women

لَكُمْ not فَمَا you have sexual intercourse with them تَمَسُّوهُنَّ that أَن
(Iddah) divorce waiting عِدَّةٍ of مِنْ on them عَلَيْهِنَّ you have
so give فَمَتِّعُوهُنَّ that you count in respect of them تَعْتَدُّونَهَا period
جَمِيلًا ﴿٤٩﴾ in a manner سَرَاحًا and set them free وَسَرِّحُوهُنَّ them a present
in a handsome

43. He it is Who sends *Salât* (His blessings) on you, and His angels too (ask Allâh
to bless and forgive you), that He may bring you out from darkness (of disbelief
and polytheism) into light (of Belief and Islâmic Monotheism). And He is Ever
Most Merciful to the believers. **44.** Their greeting on the Day they shall meet Him
will be "*Salâm*: Peace (i.e. the angels will say to them: *Salâmun 'Alaikum*)!" And
He has prepared for them a generous reward (i.e. Paradise). **45.** O Prophet
(Muhammad ﷺ)! Verily, We have sent you as witness, and a bearer of glad
tidings, and a warner, **46.** And as one who invites to Allâh [Islâmic Monotheism, i.e.
to worship none but Allâh (Alone)] by His Leave, and as a lamp spreading light
(through your instructions from the Qur'ân and the *Sunnah* — the legal ways of the
Prophet ﷺ). **47.** And announce to the believers (in the Oneness of Allâh and in His
Messenger Muhammad ﷺ) the glad tidings, that they will have from Allâh a Great
Bounty. **48.** And obey not the disbelievers and the hypocrites, and harm them not
(in revenge for their harming you till you are ordered). And put your trust in
Allâh, and Sufficient is Allâh as a *Wakîl* (Trustee, or Disposer of affairs). (*Tafsir
Al-Qurtubi*) **49.** O you who believe! When you marry believing women, and then
divorce them before you have sexual intercourse with them, no *'Iddah* [prescribed
period for divorce, see (V.65:4)] have you to count in respect of them. So give
them a present, and set them free (i.e. divorce) in a handsome manner.

يَٰٓأَيُّهَا ٱلنَّبِيُّ إِنَّآ أَحْلَلْنَا لَكَ أَزْوَٰجَكَ ٱلَّٰتِىٓ ءَاتَيْتَ أُجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ مِمَّآ أَفَآءَ ٱللَّهُ عَلَيْكَ وَبَنَاتِ
عَمِّكَ وَبَنَاتِ عَمَّٰتِكَ وَبَنَاتِ خَالِكَ وَبَنَاتِ خَٰلَٰتِكَ ٱلَّٰتِى هَاجَرْنَ مَعَكَ وَٱمْرَأَةً مُّؤْمِنَةً إِن وَهَبَتْ نَفْسَهَا لِلنَّبِىِّ إِنْ
أَرَادَ ٱلنَّبِىُّ أَن يَسْتَنكِحَهَا خَالِصَةً لَّكَ مِن دُونِ ٱلْمُؤْمِنِينَ ۗ قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِىٓ أَزْوَٰجِهِمْ وَمَا
مَلَكَتْ أَيْمَٰنُهُمْ لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ ۗ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿٥٠﴾

لَكَ have made lawful أَحْلَلْنَا verily, We إِنَّآ Prophet ٱلنَّبِىُّ O يَٰٓأَيُّهَا
you have paid ءَاتَيْتَ to whom ٱلَّٰتِىٓ your wives أَزْوَٰجَكَ to you
posseses مَلَكَتْ and those whom وَمَا their bridal money أُجُورَهُنَّ
Allah ٱللَّهُ has given أَفَآءَ from those that مِمَّآ your right hand يَمِينُكَ
(of) your paternal uncle عَمِّكَ and the daughters وَبَنَاتِ to you عَلَيْكَ

and وَبَنَاتِ (of) your paternal aunts عَمَّٰتِكَ and the daughters وَبَنَاتِ
and the وَبَنَاتِ (of) your maternal uncle خَالِكَ the daughters
migrated هَاجَرْنَ who ٱلَّٰتِى (of) your maternal aunts خَٰلَٰتِكَ daughters
she وَهَبَتْ if إِن believing مُّؤْمِنَةً and a woman وَٱمْرَأَةً with you مَعَكَ
the ٱلنَّبِىُّ wishes أَرَادَ if إِنْ to the Prophet لِلنَّبِىِّ herself نَفْسَهَا offers
for you لَّكَ a privilege خَالِصَةً marry her يَسْتَنكِحَهَا to أَن Prophet
We know عَلِمْنَا indeed قَدْ the believers ٱلْمُؤْمِنِينَ other than مِن دُونِ
أَزْوَٰجِهِمْ about فِىٓ upon them عَلَيْهِمْ We have enjoined فَرَضْنَا what مَا
their أَيْمَٰنُهُمْ possess مَلَكَتْ and those whom وَمَا their wives
on عَلَيْكَ there should be يَكُونَ in order that not لِكَيْلَا right hands
Oft-Forgiving غَفُورًا Allah ٱللَّهُ and is وَكَانَ a difficulty حَرَجٌ you
Most Merciful رَّحِيمًا ﴿٥٠﴾

50. O Prophet (Muhammad ﷺ)! Verily, We have made lawful to you your wives, to whom you have paid their *Mahr* (bridal-money given by the husband to his wife at the time of marriage), and those (slaves) whom your right hand possesses — whom Allâh has given to you, and the daughters of your *'Amm* (paternal uncles) and the daughters of your *'Ammât* (paternal aunts) and the daughters of your *Khâl* (maternal uncles) and the daughters of your *Khâlât* (maternal aunts) who migrated (from Makkah) with you, and a believing woman if she offers herself to the Prophet (ﷺ), and the Prophet (ﷺ) wishes to marry her — a privilege for you only, not for the (rest of) the believers. Indeed We know what We have enjoined upon them about their wives and those (slaves) whom their right hands possess, in order that there should be no difficulty on you. And Allâh is Ever Oft-Forgiving, Most Merciful.

۞ تُرْجِى مَن تَشَآءُ مِنْهُنَّ وَتُـْٔوِىٓ إِلَيْكَ مَن تَشَآءُ ۖ وَمَنِ ٱبْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ ۚ ذَٰلِكَ أَدْنَىٰٓ أَن تَقَرَّ
أَعْيُنُهُنَّ وَلَا يَحْزَنَّ وَيَرْضَيْنَ بِمَآ ءَاتَيْتَهُنَّ كُلُّهُنَّ ۚ وَٱللَّهُ يَعْلَمُ مَا فِى قُلُوبِكُمْ ۚ وَكَانَ ٱللَّهُ عَلِيمًا حَلِيمًا ﴿٥١﴾
لَّا يَحِلُّ لَكَ ٱلنِّسَآءُ مِنۢ بَعْدُ وَلَآ أَن تَبَدَّلَ بِهِنَّ مِنْ أَزْوَٰجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ ۗ وَكَانَ ٱللَّهُ
عَلَىٰ كُلِّ شَىْءٍ رَّقِيبًا ﴿٥٢﴾

of them مِنْهُنَّ you will تَشَآءُ whom مَن you can postpone ۞ تُرْجِى
وَمَن you will تَشَآءُ whom مَن to you إِلَيْكَ and you may receive وَتُـْٔوِىٓ
you عَزَلْتَ of those whom مِمَّنْ you desire ٱبْتَغَيْتَ and whomsoever
أَدْنَىٰٓ that is ذَٰلِكَ on you عَلَيْكَ sin جُنَاحَ it is no فَلَا have set aside

and not وَلَا (their eyes) أَعْيُنُهُنَّ may be cooled تَقَرَّ that أَن better
ءَاتَيْتَهُنَّ with what بِمَآ and may be pleased وَيَرْضَيْنَ they grieve يَحْزَنَّ
مَا knows يَعْلَمُ and Allah وَٱللَّهُ all of them كُلُّهُنَّ you give them
عَلِيمًا Allah ٱللَّهُ and is Ever وَكَانَ your hearts قُلُوبِكُمْ in فِى what is
لَكَ lawful يَحِلُّ it is not لَا Most Forbearing حَلِيمًا ﴿٥١﴾ All-Knowing
to أَن and nor وَلَآ after this مِنۢ بَعْدُ (to marry) women ٱلنِّسَآءُ for you
even though وَلَوْ other wives أَزْوَٰجٍ for مِنْ them بِهِنَّ change تَبَدَّلَ
those whom مَا except إِلَّا their beauty حُسْنُهُنَّ attracts you أَعْجَبَكَ
عَلَىٰ Allah ٱللَّهُ and is Ever وَكَانَ your right hand يَمِينُكَ possess مَلَكَتْ
a watcher رَّقِيبًا ﴿٥٢﴾ things شَىْءٍ all كُلِّ over

51. You (O Muhammad ﷺ) can postpone (the turn of) whom you will of them (your wives), and you may receive whom you will. And whomsoever you desire of those whom you have set aside (her turn temporarily), it is no sin on you (to receive her again); that is better that they may be comforted and not grieved, and may all be pleased with what you give them. Allâh knows what is in your hearts. And Allâh is Ever All-Knowing, Most Forbearing. **52.** It is not lawful for you (to marry other) women after this, nor to change them for other wives even though their beauty attracts you, except those (slaves) whom your right hand possesses. And Allâh is Ever a Watcher over all things.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَدْخُلُوا۟ بُيُوتَ ٱلنَّبِىِّ إِلَّآ أَن يُؤْذَنَ لَكُمْ إِلَىٰ طَعَامٍ غَيْرَ نَٰظِرِينَ إِنَىٰهُ وَلَٰكِنْ إِذَا دُعِيتُمْ
فَٱدْخُلُوا۟ فَإِذَا طَعِمْتُمْ فَٱنتَشِرُوا۟ وَلَا مُسْتَـْٔنِسِينَ لِحَدِيثٍ ۚ إِنَّ ذَٰلِكُمْ كَانَ يُؤْذِى ٱلنَّبِىَّ فَيَسْتَحْىِۦ مِنكُمْ ۖ وَٱللَّهُ
لَا يَسْتَحْىِۦ مِنَ ٱلْحَقِّ ۚ وَإِذَا سَأَلْتُمُوهُنَّ مَتَٰعًا فَسْـَٔلُوهُنَّ مِن وَرَآءِ حِجَابٍ ۚ ذَٰلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ ۚ وَمَا
كَانَ لَكُمْ أَن تُؤْذُوا۟ رَسُولَ ٱللَّهِ وَلَآ أَن تَنكِحُوٓا۟ أَزْوَٰجَهُۥ مِنۢ بَعْدِهِۦٓ أَبَدًا ۚ إِنَّ ذَٰلِكُمْ كَانَ عِندَ ٱللَّهِ
عَظِيمًا ﴿٥٣﴾

the بُيُوتَ enter تَدْخُلُوا۟ not لَا believe ءَامَنُوا۟ you who ٱلَّذِينَ O يَٰٓأَيُّهَا
permission يُؤْذَنَ when أَن except إِلَّآ of the Prophet ٱلنَّبِىِّ houses
نَٰظِرِينَ (and then) not غَيْرَ a meal طَعَامٍ for إِلَىٰ to you لَكُمْ is given
you are دُعِيتُمْ when إِذَا but وَلَٰكِنْ for its preparation إِنَىٰهُ to wait
you have taken طَعِمْتُمْ and when فَإِذَا (then) enter فَٱدْخُلُوا۟ invited
مُسْتَـْٔنِسِينَ and not (without) وَلَا (then) disperse فَٱنتَشِرُوا۟ your meal

such (behaviour) ذَٰلِكُمْ verily إِنَّ for a talk لِحَدِيثٍ sitting (to enjoy) and he is shy فَيَسْتَحْيِۦ the Prophet ٱلنَّبِىَّ annoying يُؤْذِى (is) كَانَ of مِنَ is shy يَسْتَحْيِۦ not لَا but Allah وَٱللَّهُ of (asking) you مِنكُمْ مَتَٰعًا you ask them (his wives) سَأَلْتُمُوهُنَّ and when وَإِذَا the truth ٱلْحَقِّ a حِجَابٍ behind وَرَآءِ from مِن (then) ask them فَسْـَٔلُوهُنَّ for anything وَقُلُوبِهِنَّ for your hearts لِقُلُوبِكُمْ (is) purer أَطْهَرُ that ذَٰلِكُمْ screen أَن (proper) for you لَكُمْ it is كَانَ and not وَمَا and their hearts that أَن nor وَلَآ (of) Allah ٱللَّهِ Messenger رَسُولَ annoy تُؤْذُوا۟ to أَبَدًا after him مِنۢ بَعْدِهِۦٓ his wives أَزْوَٰجَهُۥ you should marry تَنكِحُوٓا۟ Allah ٱللَّهِ with عِندَ shall be كَانَ that ذَٰلِكُمْ verily إِنَّ ever an enormity عَظِيمًا ﴿٥٣﴾

53. O you who believe! Enter not the Prophet's houses, unless permission is given to you for a meal, (and then) not (so early as) to wait for its preparation. But when you are invited, enter, and when you have taken your meal, disperse without sitting for a talk. Verily, such (behaviour) annoys the Prophet (ﷺ), and he is shy of (asking) you (to go); but Allâh is not shy of (telling you) the truth. And when you ask (his wives) for anything you want, ask them from behind a screen, that is purer for your hearts and for their hearts. And it is not (right) for you that you should annoy Allâh's Messenger (ﷺ), nor that you should ever marry his wives after him (his death). Verily, with Allâh that shall be an enormity.

إِن تُبْدُوا۟ شَيْـًٔا أَوْ تُخْفُوهُ فَإِنَّ ٱللَّهَ كَانَ بِكُلِّ شَىْءٍ عَلِيمًا ﴿٥٤﴾ لَّا جُنَاحَ عَلَيْهِنَّ فِىٓ ءَابَآئِهِنَّ وَلَآ أَبْنَآئِهِنَّ وَلَآ إِخْوَٰنِهِنَّ
وَلَآ أَبْنَآءِ إِخْوَٰنِهِنَّ وَلَآ أَبْنَآءِ أَخَوَٰتِهِنَّ وَلَا نِسَآئِهِنَّ وَلَا مَا مَلَكَتْ أَيْمَٰنُهُنَّ ۗ وَٱتَّقِينَ ٱللَّهَ ۚ إِنَّ ٱللَّهَ كَانَ عَلَىٰ كُلِّ
شَىْءٍ شَهِيدًا ﴿٥٥﴾ إِنَّ ٱللَّهَ وَمَلَٰٓئِكَتَهُۥ يُصَلُّونَ عَلَى ٱلنَّبِىِّ ۚ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ صَلُّوا۟ عَلَيْهِ وَسَلِّمُوا۟
تَسْلِيمًا ﴿٥٦﴾ إِنَّ ٱلَّذِينَ يُؤْذُونَ ٱللَّهَ وَرَسُولَهُۥ لَعَنَهُمُ ٱللَّهُ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُّهِينًا ﴿٥٧﴾

conceal it تُخْفُوهُ or أَوْ anything شَيْـًٔا you reveal تُبْدُوا۟ whether إِن عَلِيمًا ﴿٥٤﴾ thing شَىْءٍ of every بِكُلِّ is كَانَ Allah ٱللَّهَ verily فَإِنَّ their ءَابَآئِهِنَّ in فِىٓ on them عَلَيْهِنَّ sin جُنَاحَ (it is) no لَّا All-Knower وَلَآ their brothers إِخْوَٰنِهِنَّ nor وَلَآ their sons أَبْنَآئِهِنَّ nor وَلَآ fathers the sons أَبْنَآءِ nor وَلَآ (of) their brothers إِخْوَٰنِهِنَّ the sons أَبْنَآءِ nor مَا nor وَلَا their women نِسَآئِهِنَّ nor وَلَا (of) their sisters أَخَوَٰتِهِنَّ

اللَّهَ and fear وَاتَّقِينَ their right hands أَيْمَانُهُنَّ possessed مَلَكَتْ what
thing شَيْءٍ every كُلِّ over عَلَىٰ is كَانَ Allah اللَّهَ verily إِنَّ Allah
and His angels وَمَلَائِكَتَهُ Allah اللَّهَ verily إِنَّ a witness شَهِيدًا ﴿٥٥﴾
you الَّذِينَ O يَا أَيُّهَا the Prophet النَّبِيِّ on عَلَى send blessings يُصَلُّونَ
وَسَلِّمُوا on him عَلَيْهِ send your blessings صَلُّوا believe آمَنُوا who
those who الَّذِينَ verily إِنَّ with greetings تَسْلِيمًا ﴿٥٦﴾ and greet (him)
has cursed لَعَنَهُمُ and His Messenger وَرَسُولَهُ Allah اللَّهَ annoy يُؤْذُونَ
and the Hereafter وَالْآخِرَةِ the world الدُّنْيَا in فِي Allah اللَّهُ them
﴿٥٧﴾ مُهِينًا torment عَذَابًا for them لَهُمْ and has prepared وَأَعَدَّ
a humiliating

54. Whether you reveal anything or conceal it, verily, Allâh is Ever All-Knower of everything. **55.** It is no sin on them (the Prophet's wives, if they appear unveiled) before their fathers, or their sons, or their brothers, or their brother's sons, or the sons of their sisters, or their own (believing) women, or their (female) slaves. And (O ladies), keep your duty to Allâh. Verily, Allâh is Ever All-Witness over everything. **56.** Allâh sends His *Salât* (Graces, Honours, Blessings, Mercy) on the Prophet (Muhammad ﷺ), and also His angels (ask Allâh to bless and forgive him). O you who believe! Send your *Salât* on (ask Allâh to bless) him (Muhammad ﷺ), and (you should) greet (salute) him with the Islâmic way of greeting (salutation, i.e. *As-Salâmu 'Alaikum*). **57.** Verily, those who annoy Allâh and His Messenger (ﷺ), Allâh has cursed them in this world and in the Hereafter, and has prepared for them a humiliating torment.

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا اكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُبِينًا ﴿٥٨﴾ يَا أَيُّهَا النَّبِيُّ
قُلْ لِأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَٰلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ
غَفُورًا رَحِيمًا ﴿٥٩﴾ ۞ لَئِنْ لَمْ يَنْتَهِ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْمُرْجِفُونَ فِي الْمَدِينَةِ لَنُغْرِيَنَّكَ
بِهِمْ ثُمَّ لَا يُجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا ﴿٦٠﴾ مَلْعُونِينَ أَيْنَمَا ثُقِفُوا أُخِذُوا وَقُتِّلُوا تَقْتِيلًا ﴿٦١﴾ سُنَّةَ اللَّهِ فِي
الَّذِينَ خَلَوْا مِنْ قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ﴿٦٢﴾ يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَمَا
يُدْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا ﴿٦٣﴾ إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا ﴿٦٤﴾ خَالِدِينَ فِيهَا أَبَدًا لَا يَجِدُونَ
وَلِيًّا وَلَا نَصِيرًا ﴿٦٥﴾ يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَا لَيْتَنَا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَا ﴿٦٦﴾

the believing ٱلْمُؤْمِنِينَ annoy (harm) يُؤْذُونَ and those who وَٱلَّذِينَ
what مَا without بِغَيْرِ and the believing women وَٱلْمُؤْمِنَٰتِ (men)
the بُهْتَٰنًا they bear ٱحْتَمَلُوا۟ then indeed فَقَدِ they committed ٱكْتَسَبُوا۟
Prophet ٱلنَّبِىُّ O يَٰٓأَيُّهَا a plain مُّبِينًا (58) and sin وَإِثْمًا crime of slander
and وَنِسَآءِ and your daughters وَبَنَاتِكَ to your wives لِّأَزْوَٰجِكَ tell قُل
عَلَيْهِنَّ to draw يُدْنِينَ (of) the believers ٱلْمُؤْمِنِينَ the women (wives)
(will be) أَدْنَىٰٓ that ذَٰلِكَ their cloaks/veils جَلَٰبِيبِهِنَّ (of) مِن over them
they يُؤْذَيْنَ so as not فَلَا they should be known يُعْرَفْنَ that أَن better
غَفُورًا Allah ٱللَّهُ and is وَكَانَ will be annoyed (harmed)
cease يَنتَهِ not لَّمْ if لَّئِن ۞ Most Merciful رَّحِيمًا (59) Oft-Forgiving
their قُلُوبِهِم in فِى and those whose وَٱلَّذِينَ the hypocrites ٱلْمُنَٰفِقُونَ
and those who spread false وَٱلْمُرْجِفُونَ (is) a disease مَّرَضٌ hearts
we shall let you overpower لَنُغْرِيَنَّكَ Al-Madinah ٱلْمَدِينَةِ in فِى news
they will be able to stay as يُجَاوِرُونَكَ not لَا then ثُمَّ them بِهِمْ
مَّلْعُونِينَ a little while قَلِيلًا (60) but إِلَّا in it فِيهَآ your neighbours
they أُخِذُوا۟ they are found ثُقِفُوٓا۟ wherever أَيْنَمَا accursed (they are)
with (a terrible) slaughter تَقْتِيلًا (61) and killed وَقُتِّلُوا۟ shall be seized
(of) ٱلَّذِينَ in the case فِى (of) Allah ٱللَّهِ (that was) the way سُنَّةَ
you تَجِدَ and never وَلَن before مِن قَبْلُ passed away خَلَوْا۟ those who
يَسْـَٔلُكَ a change تَبْدِيلًا (62) (of) Allah ٱللَّهِ in the Way لِسُنَّةِ will find
only إِنَّمَا say قُلْ the Hour ٱلسَّاعَةِ about عَنِ people ٱلنَّاسُ ask you
and what وَمَا Allah ٱللَّهِ (is) with عِندَ the knowledge of it عِلْمُهَا
is تَكُونُ the Hour ٱلسَّاعَةَ it may be لَعَلَّ will make you know يُدْرِيكَ
the ٱلْكَٰفِرِينَ has cursed لَعَنَ Allah ٱللَّهَ verily إِنَّ near قَرِيبًا (63)
a flaming سَعِيرًا (64) for them لَهُمْ and has prepared وَأَعَدَّ disbelievers
neither لَّا forever أَبَدًا therein فِيهَآ they will abide خَٰلِدِينَ Fire
يَوْمَ a helper نَصِيرًا (65) nor وَلَا a protector وَلِيًّا they will find يَجِدُونَ
فِى their faces وُجُوهُهُمْ will be turned over تُقَلَّبُ on the Day (when)
O would that we had يَٰلَيْتَنَآ they will say يَقُولُونَ the Fire ٱلنَّارِ in
the Messenger ٱلرَّسُولَا۠ (66) and obeyed وَأَطَعْنَا Allah ٱللَّهَ obeyed أَطَعْنَا

58. And those who annoy believing men and women undeservedly, they bear (on themselves) the crime of slander and plain sin. **59.** O Prophet! Tell your wives and

your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way). That will be better that they should be known (as free respectable women) so as not to be annoyed. And Allâh is Ever Oft-Forgiving, Most Merciful.
60. If the hypocrites, and those in whose hearts is a disease (evil desire for adultery), and those who spread false news among the people in Al-Madinah stop not, We shall certainly let you overpower them, then they will not be able to stay in it as your neighbours but a little while. **61.** Accursed, they shall be seized wherever found, and killed with a (terrible) slaughter. **62.** That was the way of Allâh in the case of those who passed away of old, and you will not find any change in the way of Allâh. **63.** People ask you concerning the Hour, say: "The knowledge of it is with Allâh only. What do you know? It may be that the Hour is near!"
64. Verily, Allâh has cursed the disbelievers, and has prepared for them a flaming Fire (Hell). **65.** Wherein they will abide for ever, and they will find neither a *Walî* (a protector) nor a helper. **66.** On the Day when their faces will be turned over in the Fire, they will say: "Oh, would that we had obeyed Allâh and obeyed the Messenger (Muhammad ﷺ)."

وَقَالُواْ رَبَّنَآ إِنَّآ أَطَعْنَا سَادَتَنَا وَكُبَرَآءَنَا فَأَضَلُّونَا ٱلسَّبِيلَا۠ ﴿٦٧﴾ رَبَّنَآ ءَاتِهِمْ ضِعْفَيْنِ مِنَ ٱلْعَذَابِ وَٱلْعَنْهُمْ لَعْنًا
كَبِيرًا ﴿٦٨﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَكُونُواْ كَٱلَّذِينَ ءَاذَوْاْ مُوسَىٰ فَبَرَّأَهُ ٱللَّهُ مِمَّا قَالُواْ وَكَانَ عِندَ ٱللَّهِ وَجِيهًا ﴿٦٩﴾ يَٰٓأَيُّهَا
ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَقُولُواْ قَوْلًا سَدِيدًا ﴿٧٠﴾

obeyed أَطَعْنَا verily we إِنَّآ Our Lord رَبَّنَآ and they will say وَقَالُواْ
and they misled us فَأَضَلُّونَا and our great ones وَكُبَرَآءَنَا our chiefs سَادَتَنَا
give them ءَاتِهِمْ Our Lord! رَبَّنَآ the (right) way ٱلسَّبِيلَا۠ ﴿٦٧﴾ (from)
لَعْنًا and curse them وَٱلْعَنْهُمْ torment ٱلْعَذَابِ (of) مِنَ double ضِعْفَيْنِ
believe ءَامَنُواْ who ٱلَّذِينَ O you يَٰٓأَيُّهَا a mighty ﴿٦٨﴾ كَبِيرًا with a curse
فَبَرَّأَهُ Moses مُوسَىٰ annoyed ءَاذَوْاْ like those who كَٱلَّذِينَ be تَكُونُواْ not لَا
وَكَانَ they alleged قَالُواْ of that which مِمَّا Allah ٱللَّهُ but cleared him
يَٰٓأَيُّهَا honourable ﴿٦٩﴾ وَجِيهًا Allah ٱللَّهِ with (to) عِندَ and was he
and speak وَقُولُواْ Allah ٱللَّهَ fear ٱتَّقُواْ believe ءَامَنُواْ who ٱلَّذِينَ O you
forth to ﴿٧٠﴾ سَدِيدًا a word قَوْلًا

67. And they will say: "Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the (Right) Way. **68.** "Our Lord! Give them double torment and curse them with a mighty curse!" **69.** O you who believe! Be not like those who annoyed Mûsâ (Moses), but Allâh cleared him of that which they

alleged, and he was honourable before Allâh. 70. O you who believe! Keep your duty to Allâh and fear Him, and speak (always) the truth.

يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾ إِنَّا عَرَضْنَا ٱلْأَمَانَةَ عَلَى
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱلْجِبَالِ فَأَبَيْنَ أَن يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا ٱلْإِنسَٰنُ ۖ إِنَّهُۥ كَانَ ظَلُومًا جَهُولًا ﴿٧٢﴾ لِّيُعَذِّبَ ٱللَّهُ
ٱلْمُنَٰفِقِينَ وَٱلْمُنَٰفِقَٰتِ وَٱلْمُشْرِكِينَ وَٱلْمُشْرِكَٰتِ وَيَتُوبَ ٱللَّهُ عَلَى ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ ۗ وَكَانَ ٱللَّهُ غَفُورًا
رَّحِيمًۢا ﴿٧٣﴾

and وَيَغْفِرْ your deeds أَعْمَالَكُمْ for you لَكُمْ He make sound يُصْلِحْ
ٱللَّهَ obeys يُطِعِ and who وَمَن your sins ذُنُوبَكُمْ you لَكُمْ forgive
فَوْزًا won فَازَ has indeed فَقَدْ and His Messenger وَرَسُولَهُۥ Allah
the ٱلْأَمَانَةَ We did offer عَرَضْنَا truly إِنَّا a great ﴿٧١﴾ عَظِيمًا a victory
and the وَٱلْجِبَالِ and the earth وَٱلْأَرْضِ the heavens ٱلسَّمَٰوَٰتِ to عَلَى trust
and وَأَشْفَقْنَ bear it يَحْمِلْنَهَا to أَن but they declined فَأَبَيْنَ mountains
كَانَ verily he إِنَّهُۥ man ٱلْإِنسَٰنُ but bore it وَحَمَلَهَا of it مِنْهَا were afraid
ٱللَّهُ to punish لِّيُعَذِّبَ ignorant ﴿٧٢﴾ جَهُولًا unjust (to himself) ظَلُومًا was
and hypocrites وَٱلْمُنَٰفِقَٰتِ the hypocrites (men) ٱلْمُنَٰفِقِينَ Allah
and those men who associate partners with وَٱلْمُشْرِكِينَ (women)
and those women who associate partners with Allah وَٱلْمُشْرِكَٰتِ Allah
the believing men ٱلْمُؤْمِنِينَ on عَلَى Allah ٱللَّهُ and will pardon وَيَتُوبَ
غَفُورًا Allah ٱللَّهُ and is وَكَانَ and the believing women وَٱلْمُؤْمِنَٰتِ
Most Merciful ﴿٧٣﴾ رَّحِيمًا Oft-Forgiving

71. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allâh and His Messenger (ﷺ), he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and will be admitted to Paradise). 72. Truly, We did offer *Al-Amânah* (the trust or moral responsibility or honesty and all the duties which Allâh has ordained) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e. afraid of Allâh's Torment). But man bore it. Verily, he was unjust (to himself) and ignorant (of its results). 73. So that Allâh will punish the hypocrites, men and women, and the men and women who are *Al-Mushrikûn* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh and His Messenger Muhammad ﷺ). And Allâh will pardon (accept the repentance of) the true believers of Islâmic Monotheism, men and women. And Allâh is Ever Oft-Forgiving, Most Merciful.

سُورَةُ سَبَإٍ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

ٱلْحَمْدُ لِلَّهِ ٱلَّذِى لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ وَلَهُ ٱلْحَمْدُ فِى ٱلْءَاخِرَةِ ۚ وَهُوَ ٱلْحَكِيمُ ٱلْخَبِيرُ ﴿١﴾ يَعْلَمُ مَا يَلِجُ فِى
ٱلْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنزِلُ مِنَ ٱلسَّمَآءِ وَمَا يَعْرُجُ فِيهَا ۚ وَهُوَ ٱلرَّحِيمُ ٱلْغَفُورُ ﴿٢﴾ وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لَا تَأْتِينَا
ٱلسَّاعَةُ ۖ قُلْ بَلَىٰ وَرَبِّى لَتَأْتِيَنَّكُمْ عَٰلِمِ ٱلْغَيْبِ ۖ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِى ٱلسَّمَٰوَٰتِ وَلَا فِى ٱلْأَرْضِ وَلَا
أَصْغَرُ مِن ذَٰلِكَ وَلَآ أَكْبَرُ إِلَّا فِى كِتَٰبٍ مُّبِينٍ ﴿٣﴾

to لَهُۥ who ٱلَّذِى (are) to Allah لِلَّهِ all the praise and thanks ٱلْحَمْدُ
and وَمَا the heavens ٱلسَّمَٰوَٰتِ (is) in فِى all that مَا Him (belongs)
are all the ٱلْحَمْدُ (and) His وَلَهُ the earth ٱلْأَرْضِ (is) in فِى all that
ٱلْحَكِيمُ and He is وَهُوَ the Hereafter ٱلْءَاخِرَةِ in فِى praises and thanks
that مَا He knows يَعْلَمُ All-Aware ﴿١﴾ ٱلْخَبِيرُ (is) the All-Wise
يَخْرُجُ and that which وَمَا the earth ٱلْأَرْضِ into فِى goes يَلِجُ which
مِنَ comes down يَنزِلُ and that which وَمَا of it مِنْهَا comes out
to it فِيهَا goes up يَعْرُجُ and that which وَمَا the heaven ٱلسَّمَآءِ from
the ﴿٢﴾ ٱلْغَفُورُ (is) the Most Merciful ٱلرَّحِيمُ and He وَهُوَ
لَا disbelieve كَفَرُوا۟ those who ٱلَّذِينَ and said وَقَالَ Oft-Forgiving
by وَرَبِّى yes بَلَىٰ say قُلْ the Hour ٱلسَّاعَةُ come to us تَأْتِينَا will not
All-Knower عَٰلِمِ it will surely come to you لَتَأْتِيَنَّكُمْ My Lord
from His عَنْهُ escapes يَعْزُبُ not even لَا (of) Unseen ٱلْغَيْبِ
the ٱلسَّمَٰوَٰتِ in فِى (of) an atom ذَرَّةٍ the weight مِثْقَالُ knowledge
مِن less أَصْغَرُ nor وَلَآ the earth ٱلْأَرْضِ in فِى nor وَلَا heavens
كِتَٰبٍ in فِى but (it is) إِلَّا greater أَكْبَرُ nor وَلَآ that ذَٰلِكَ than
a clear ﴿٣﴾ مُّبِينٍ a book

Sûrat Saba'
(Sheba) XXXIV

In the Name of Allâh
the Most Gracious, the Most Merciful

1. All the praises and thanks be to Allâh, to Whom belongs all that is in the

heavens and all that is in the earth. His is all the praises and thanks in the Hereafter, and He is the All-Wise, the All-Aware. 2. He knows that which goes into the earth and that which comes forth from it, and that which descends from the heaven and that which ascends to it. And He is the Most Merciful, the Oft-Forgiving. 3. Those who disbelieve say: "The Hour will not come to us." Say: "Yes, by my Lord, the All-Knower of the Unseen, it will come to you; not even the weight of an atom (or a small ant) or less than that or greater escapes His Knowledge in the heavens or in the earth but it is in a Clear Book (*Al-Lauh Al-Mahfûz*)."

لِّيَجْزِيَ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ ۚ أُو۟لَٰٓئِكَ لَهُم مَّغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٤﴾ وَٱلَّذِينَ سَعَوْ فِىٓ ءَايَٰتِنَا
مُعَٰجِزِينَ أُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ مِّن رِّجْزٍ أَلِيمٌ ﴿٥﴾ وَيَرَى ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ ٱلَّذِىٓ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ هُوَ ٱلْحَقَّ
وَيَهْدِىٓ إِلَىٰ صِرَٰطِ ٱلْعَزِيزِ ٱلْحَمِيدِ ﴿٦﴾ وَقَالَ ٱلَّذِينَ كَفَرُوا۟ هَلْ نَدُلُّكُمْ عَلَىٰ رَجُلٍ يُنَبِّئُكُمْ إِذَا مُزِّقْتُمْ كُلَّ مُمَزَّقٍ
إِنَّكُمْ لَفِى خَلْقٍ جَدِيدٍ ﴿٧﴾

وَعَمِلُوا۟ believe ءَامَنُوا۟ those who ٱلَّذِينَ that He may recompense لِّيَجْزِيَ
for whom لَهُم those (are) أُو۟لَٰٓئِكَ good deeds ٱلصَّٰلِحَٰتِ and do
﴿٤﴾ كَرِيمٌ and a provision وَرِزْقٌ forgiveness مَّغْفِرَةٌ (there is)
Our ءَايَٰتِنَا against فِىٓ strive سَعَوْ but those who وَٱلَّذِينَ generous
for whom (there is) لَهُمْ those أُو۟لَٰٓئِكَ to frustrate them مُعَٰجِزِينَ Signs
وَيَرَى painful ﴿٥﴾ أَلِيمٌ punishment رِّجْزٍ (of) مِّن a torment عَذَابٌ
knowledge ٱلْعِلْمَ have been given أُوتُوا۟ those who ٱلَّذِينَ and see
your رَّبِّكَ from مِن to you إِلَيْكَ is revealed أُنزِلَ that what ٱلَّذِىٓ
صِرَٰطِ to إِلَىٰ and it guides وَيَهْدِىٓ (is) the truth ٱلْحَقَّ it هُوَ Lord
Owner of all ﴿٦﴾ ٱلْحَمِيدِ (of) the Exalted in Might ٱلْعَزِيزِ the Path
shall هَلْ disbelieve كَفَرُوا۟ those who ٱلَّذِينَ and say وَقَالَ praise
who will tell you يُنَبِّئُكُمْ a man رَجُلٍ to عَلَىٰ we direct you نَدُلُّكُمْ
مُمَزَّقٍ fully كُلَّ you have been scattered مُزِّقْتُمْ when إِذَا (that)
خَلْقٍ (will be) indeed in لَفِى then, verily you إِنَّكُمْ scattered
new ﴿٧﴾ جَدِيدٍ creation

4. That He may recompense those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds. Those, theirs is forgiveness and *Rizq Karîm* (generous provision, i.e. Paradise). 5. But those who strive against Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) to frustrate

them — those, for them will be a severe painful torment. 6. And those who have been given knowledge see that what is revealed to you (O Muhammad ﷺ) from your Lord is the truth, and that it guides to the Path of the Exalted in might, Owner of all praise. 7. Those who disbelieve say: "Shall we direct you to a man (Muhammad ﷺ) who will tell you (that) when you have become fully disintegrated into dust with full dispersion, then you will be created (again) anew?"

أَفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَم بِهِۦ جِنَّةٌۢ ۗ بَلِ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْـَٔاخِرَةِ فِى ٱلْعَذَابِ وَٱلضَّلَـٰلِ ٱلْبَعِيدِ ﴿٨﴾ أَفَلَمْ يَرَوْا۟ إِلَىٰ مَا بَيْنَ
أَيْدِيهِمْ وَمَا خَلْفَهُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ ۚ إِن نَّشَأْ نَخْسِفْ بِهِمُ ٱلْأَرْضَ أَوْ نُسْقِطْ عَلَيْهِمْ كِسَفًا مِّنَ ٱلسَّمَآءِ ۚ
إِنَّ فِى ذَٰلِكَ لَـَٔايَةً لِّكُلِّ عَبْدٍ مُّنِيبٍ ﴿٩﴾ ۞ وَلَقَدْ ءَاتَيْنَا دَاوُۥدَ مِنَّا فَضْلًا ۖ يَـٰجِبَالُ أَوِّبِى مَعَهُۥ وَٱلطَّيْرَ ۖ وَأَلَنَّا لَهُ
ٱلْحَدِيدَ ﴿١٠﴾ أَنِ ٱعْمَلْ سَـٰبِغَـٰتٍ وَقَدِّرْ فِى ٱلسَّرْدِ ۖ وَٱعْمَلُوا۟ صَـٰلِحًا ۖ إِنِّى بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١﴾

is بِهِۦ or أَم a lie كَذِبًا Allah ٱللَّهِ against عَلَى has he made أَفْتَرَىٰ
لَا يُؤْمِنُونَ those who ٱلَّذِينَ no but بَلِ a madness جِنَّةٌۢ there in him
وَٱلضَّلَـٰلِ torment ٱلْعَذَابِ (are) in فِى in the Hereafter بِٱلْـَٔاخِرَةِ disbelieve
what مَا (to) إِلَىٰ they see يَرَوْا۟ do not أَفَلَمْ far ٱلْبَعِيدِ ﴿٨﴾ and error
(is) behind them خَلْفَهُم and what وَمَا (is) before them بَيْنَ أَيْدِيهِمْ
We will نَّشَأْ if إِن and earth وَٱلْأَرْضِ the heaven ٱلسَّمَآءِ of مِّنَ
نُسْقِطْ or أَوْ the earth ٱلْأَرْضَ with them بِهِمُ We shall sink نَخْسِفْ
the ٱلسَّمَآءِ of مِّنَ a piece كِسَفًا upon them عَلَيْهِمْ cause to fall
for every لِّكُلِّ (is) a sign لَـَٔايَةً this ذَٰلِكَ in فِى verily إِنَّ heaven
We ءَاتَيْنَا and indeed وَلَقَدْ ۞ who turns to Allah مُّنِيبٍ ﴿٩﴾ slave عَبْدٍ
يَـٰجِبَالُ grace فَضْلًا from Us مِنَّا on David دَاوُۥدَ have bestowed
وَٱلطَّيْرَ with him مَعَهُۥ glorify (Allah) أَوِّبِى (saying) O you mountains
the iron ٱلْحَدِيدَ ﴿١٠﴾ for him لَهُ and We made soft وَأَلَنَّا and the birds
perfect coats of mail armour سَـٰبِغَـٰتٍ you make ٱعْمَلْ that أَنِ
وَٱعْمَلُوا۟ chain armour ٱلسَّرْدِ of فِى and balance well (the rings) وَقَدِّرْ
of what بِمَا truly I إِنِّى righteousness صَـٰلِحًا and work you (men)
All-Seer (am) بَصِيرٌ ﴿١١﴾ you do تَعْمَلُونَ

8. Has he (Muhammad ﷺ) invented a lie against Allâh, or is there a madness in him? Nay, but those who disbelieve in the Hereafter are (themselves) in a torment, and in far error. 9. See they not what is before them and what is behind them, of the heaven and the earth? If We will, We shall sink the earth with them, or cause a

piece of the heaven to fall upon them. Verily, in this is a sign for every slave who turns to Allâh in repentance (i.e. the one who believes in the Oneness of Allâh and performs deeds of His obedience and always begs His Pardon). **10.** And indeed We bestowed grace on Dâwûd (David) from Us (saying): "O you mountains. Glorify (Allâh) with him! And you birds (also)! And We made the iron soft for him." **11.** Saying: "Make you perfect coats of mail, and balance well the rings of chain armour, and work you (men) righteousness. Truly, I am All-Seer of what you do."

وَلِسُلَيْمَٰنَ ٱلرِّيحَ غُدُوُّهَا شَهْرٌ وَرَوَاحُهَا شَهْرٌ ۖ وَأَسَلْنَا لَهُۥ عَيْنَ ٱلْقِطْرِ ۖ وَمِنَ ٱلْجِنِّ مَن يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِۦ ۖ
وَمَن يَزِغْ مِنْهُمْ عَنْ أَمْرِنَا نُذِقْهُ مِنْ عَذَابِ ٱلسَّعِيرِ ﴿١٢﴾ يَعْمَلُونَ لَهُۥ مَا يَشَآءُ مِن مَّحَٰرِيبَ وَتَمَٰثِيلَ وَجِفَانٍ كَٱلْجَوَابِ
وَقُدُورٍ رَّاسِيَٰتٍ ۚ ٱعْمَلُوٓا۟ ءَالَ دَاوُۥدَ شُكْرًا ۚ وَقَلِيلٌ مِّنْ عِبَادِىَ ٱلشَّكُورُ ﴿١٣﴾

its غُدُوُّهَا the wind ٱلرِّيحَ and to Solomon (We subjected) وَلِسُلَيْمَٰنَ
was a month's شَهْرٌ morning (stride from sunrise till midnoon)
and its afternoon (stride from midday to sunset) وَرَوَاحُهَا (journey)
for لَهُۥ and We caused to flow وَأَسَلْنَا was a month's (journey) شَهْرٌ
the ٱلْجِنِّ and from وَمِنَ of (molten) brass ٱلْقِطْرِ a spring عَيْنَ him
by the بِإِذْنِ in front of him بَيْنَ يَدَيْهِ worked يَعْمَلُ who مَن jinn
مِنْهُمْ turned aside يَزِغْ and whosoever وَمَن (of) his Lord رَبِّهِۦ leave
We shall cause him to نُذِقْهُ Our Command أَمْرِنَا from عَنْ of them
يَعْمَلُونَ of the blazing Fire ٱلسَّعِيرِ ﴿١٢﴾ the torment عَذَابِ of مِنْ taste
of مِن he desired يَشَآءُ what مَا for him لَهُۥ they worked/made
and basins وَجِفَانٍ and images وَتَمَٰثِيلَ high rooms (niches) مَّحَٰرِيبَ
رَّاسِيَٰتٍ and (cooking) cauldrons وَقُدُورٍ as large as reservoirs كَٱلْجَوَابِ
of David دَاوُۥدَ O family ءَالَ work you ٱعْمَلُوٓا۟ fixed (in their places)
ٱلشَّكُورُ ﴿١٣﴾ My slaves عِبَادِىَ of مِّنْ but few وَقَلِيلٌ with thanks شُكْرًا
(are) grateful

12. And to Solomon (We subjected) the wind, its morning (stride from sunrise till midnoon) was a month's (journey), and its afternoon (stride from the midday decline of the sun to sunset) was a month's (journey, i.e. in one day he could travel two months' journey). And We caused a fount of (molten) brass to flow for him, and there were jinn that worked in front of him, by the Leave of his Lord. And whosoever of them turned aside from Our Command, We shall cause him to taste of the torment of the blazing Fire. **13.** They worked for him as he desired,

(making) high rooms, images, basins as large as reservoirs, and (cooking) cauldrons fixed (in their places). "Work you, O family of Dâwûd (David), with thanks!" But few of My slaves are grateful.

فَلَمَّا قَضَيْنَا عَلَيْهِ ٱلْمَوْتَ مَا دَلَّهُمْ عَلَىٰ مَوْتِهِۦٓ إِلَّا دَآبَّةُ ٱلْأَرْضِ تَأْكُلُ مِنسَأَتَهُۥ ۖ فَلَمَّا خَرَّ تَبَيَّنَتِ ٱلْجِنُّ أَن لَّوْ كَانُوا۟
يَعْلَمُونَ ٱلْغَيْبَ مَا لَبِثُوا۟ فِى ٱلْعَذَابِ ٱلْمُهِينِ ﴿١٤﴾ لَقَدْ كَانَ لِسَبَإٍ فِى مَسْكَنِهِمْ ءَايَةٌ ۖ جَنَّتَانِ عَن يَمِينٍ وَشِمَالٍ ۖ كُلُوا۟
مِن رِّزْقِ رَبِّكُمْ وَٱشْكُرُوا۟ لَهُۥ ۚ بَلْدَةٌ طَيِّبَةٌ وَرَبٌّ غَفُورٌ ﴿١٥﴾

مَا death ٱلْمَوْتَ for him عَلَيْهِ We decreed قَضَيْنَا then when فَلَمَّا
إِلَّا his death مَوْتِهِۦٓ of عَلَىٰ informed them (jinns) دَلَّهُمْ nothing
which was تَأْكُلُ (of) the earth ٱلْأَرْضِ a little creature دَآبَّةُ except
he fell خَرَّ so when فَلَمَّا his stick (cane) مِنسَأَتَهُۥ gnawing away
they had كَانُوا۟ if لَّوْ that أَن the jinn ٱلْجِنُّ saw clearly تَبَيَّنَتِ down
they would have stayed لَبِثُوا۟ not مَا the Unseen ٱلْغَيْبَ known يَعْلَمُونَ
there كَانَ indeed لَقَدْ humiliating ٱلْمُهِينِ ﴿١٤﴾ the torment ٱلْعَذَابِ in فِى
a sign ءَايَةٌ their dwelling place مَسْكَنِهِمْ in فِى for Saba لِسَبَإٍ was
and on the left وَشِمَالٍ the right hand يَمِينٍ on عَن two gardens جَنَّتَانِ
and وَٱشْكُرُوا۟ (of) your Lord رَبِّكُمْ the provision رِّزْقِ of مِن eat كُلُوا۟
and a Lord وَرَبٌّ fair طَيِّبَةٌ for a land بَلْدَةٌ to Him لَهُۥ be grateful
Oft-Forgiving غَفُورٌ ﴿١٥﴾

14. Then when We decreed death for him [Sulaimân (Solomon)], nothing informed them (jinn) of his death except a little worm of the earth which kept (slowly) gnawing away at his stick. So when he fell down, the jinn saw clearly that if they had known the Unseen, they would not have stayed in the humiliating torment. **15.** Indeed there was for Saba' (Sheba) a sign in their dwelling place — two gardens on the right hand and on the left; (and it was said to them:) "Eat of the provision of your Lord, and be grateful to Him." A fair land and an Oft-Forgiving Lord!

فَأَعْرَضُوا۟ فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ ٱلْعَرِمِ وَبَدَّلْنَٰهُم بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتَىْ أُكُلٍ خَمْطٍ وَأَثْلٍ وَشَىْءٍ مِّن سِدْرٍ قَلِيلٍ ﴿١٦﴾
ذَٰلِكَ جَزَيْنَٰهُم بِمَا كَفَرُوا۟ ۖ وَهَلْ نُجَٰزِىٓ إِلَّا ٱلْكَفُورَ ﴿١٧﴾ وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ ٱلْقُرَى ٱلَّتِى بَٰرَكْنَا فِيهَا قُرًى ظَٰهِرَةً
وَقَدَّرْنَا فِيهَا ٱلسَّيْرَ ۖ سِيرُوا۟ فِيهَا لَيَالِىَ وَأَيَّامًا ءَامِنِينَ ﴿١٨﴾

against them عَلَيْهِمْ so We sent فَأَرْسَلْنَا but they turned away فَأَعْرَضُوا
بِجَنَّتَيْهِمْ and We converted for them وَبَدَّلْنَاهُمْ (of) Arim الْعَرِمِ a flood سَيْلَ
أُكُلٍ which produce ذَوَاتَيْ into gardens جَنَّتَيْنِ their two gardens
سِدْرٍ and some وَشَيْءٍ مِنْ and shrubs وَأَثْلٍ bitter bad خَمْطٍ fruits
بِمَا We requited them جَزَيْنَاهُمْ this (is) ذَٰلِكَ few قَلِيلٍ (16) lote-trees
We نُجَازِي and do? وَهَلْ they were ungrateful كَفَرُوا because of
those who are ungrateful الْكَفُورَ (17) except إِلَّا requit (in such a way)
and وَبَيْنَ between them بَيْنَهُمْ and We placed وَجَعَلْنَا (disbelievers)
فِيهَا We had blessed بَارَكْنَا which الَّتِي the towns الْقُرَى between
and We made stages وَقَدَّرْنَا to be seen ظَاهِرَةً towns قُرًى (in them)
لَيَالِيَ in them فِيهَا travel سِيرُوا (of) journey السَّيْرَ between them فِيهَا
safely آمِنِينَ (18) and days وَأَيَّامًا nights

16. But they turned away (from the obedience of Allâh), so We sent against them *Sail Al-'Arim* (flood released from the dam), and We converted their two gardens into gardens producing bitter bad fruit, and tamarisks, and some few lote-trees. **17.** Like this We requited them because they were ungrateful disbelievers. And never do We requit in such a way except those who are ungrateful (disbelievers). **18.** And We placed, between them and the towns which We had blessed, towns easy to be seen, and We made the stages (of journey) between them easy (saying): "Travel in them safely both by night and day."

فَقَالُوا رَبَّنَا بَٰعِدْ بَيْنَ أَسْفَارِنَا وَظَلَمُوٓا أَنفُسَهُمْ فَجَعَلْنَٰهُمْ أَحَادِيثَ وَمَزَّقْنَٰهُمْ كُلَّ مُمَزَّقٍ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّكُلِّ
صَبَّارٍ شَكُورٍ (19) وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُۥ فَٱتَّبَعُوهُ إِلَّا فَرِيقًا مِّنَ ٱلْمُؤْمِنِينَ (20) وَمَا كَانَ لَهُۥ عَلَيْهِم مِّن
سُلْطَٰنٍ إِلَّا لِنَعْلَمَ مَن يُؤْمِنُ بِٱلْءَاخِرَةِ مِمَّنْ هُوَ مِنْهَا فِى شَكٍّ ۗ وَرَبُّكَ عَلَىٰ كُلِّ شَىْءٍ حَفِيظٌ (21)

بَيْنَ make the stages longer بَٰعِدْ Our Lord رَبَّنَا but they said فَقَالُوا
أَنفُسَهُمْ and they wronged وَظَلَمُوٓا our journey أَسْفَارِنَا between
as tales أَحَادِيثَ so We made them (in the land) فَجَعَلْنَٰهُمْ themselves
verily إِنَّ scattering مُمَزَّقٍ a total كُلَّ and We scattered them وَمَزَّقْنَٰهُمْ
صَبَّارٍ for every لِّكُلِّ (are) indeed signs لَءَايَٰتٍ this ذَٰلِكَ in فِى
did صَدَّقَ and indeed وَلَقَدْ grateful (person) شَكُورٍ (19) steadfast
and فَٱتَّبَعُوهُ his thought ظَنَّهُۥ Iblis إِبْلِيسُ about them عَلَيْهِمْ prove true

ٱلْمُؤْمِنِينَ ﴿٢٠﴾ of مِّنَ a group فَرِيقًا except إِلَّا they followed him all
over them عَلَيْهِم for him لَهُۥ there was كَانَ and not وَمَا believers
مَن that We might test لِنَعْلَمَ except إِلَّا authority سُلْطَٰنٍ any مِّن
هُوَ from him مِمَّنْ in the Hereafter بِٱلْـَٔاخِرَةِ believes يُؤْمِنُ him who
عَلَىٰ and your Lord وَرَبُّكَ doubt شَكٍّ (is) in فِى about it مِنْهَا who
(is) Watchful حَفِيظٌ ﴿٢١﴾ thing شَىْءٍ every كُلِّ over

19. But they said: "Our Lord! Make the stages between our journey longer," and they wronged themselves; so We made them as tales (in the land), and We dispersed them all totally. Verily, in this are indeed signs for every steadfast, grateful (person). 20. And indeed *Iblîs* (Satan) did prove true his thought about them, and they followed him, all except a group of true believers (in the Oneness of Allâh). 21. And he (*Iblîs* - Satan) had no authority over them, — except that We might test him who believes in the Hereafter, from him who is in doubt about it. And your Lord is a *Hafîz* (Watchful) over everything. (All-Knower of everything, i.e. He keeps record of every person as regards deeds, and then He will reward them accordingly).

قُلِ ٱدْعُوا۟ ٱلَّذِينَ زَعَمْتُم مِّن دُونِ ٱللَّهِ ۖ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِى ٱلسَّمَٰوَٰتِ وَلَا فِى ٱلْأَرْضِ وَمَا لَهُمْ فِيهِمَا
مِن شِرْكٍ وَمَا لَهُۥ مِنْهُم مِّن ظَهِيرٍ ﴿٢٢﴾ وَلَا تَنفَعُ ٱلشَّفَٰعَةُ عِندَهُۥٓ إِلَّا لِمَنْ أَذِنَ لَهُۥ ۚ حَتَّىٰٓ إِذَا فُزِّعَ عَن قُلُوبِهِمْ قَالُوا۟ مَاذَا
قَالَ رَبُّكُمْ ۖ قَالُوا۟ ٱلْحَقَّ ۖ وَهُوَ ٱلْعَلِىُّ ٱلْكَبِيرُ ﴿٢٣﴾ ۞ قُلْ مَن يَرْزُقُكُم مِّنَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ قُلِ ٱللَّهُ ۖ وَإِنَّآ أَوْ
إِيَّاكُمْ لَعَلَىٰ هُدًى أَوْ فِى ضَلَٰلٍ مُّبِينٍ ﴿٢٤﴾ قُل لَّا تُسْـَٔلُونَ عَمَّآ أَجْرَمْنَا وَلَا نُسْـَٔلُ عَمَّا تَعْمَلُونَ ﴿٢٥﴾

مِّن دُونِ you assert زَعَمْتُم those whom ٱلَّذِينَ call upon ٱدْعُوا۟ say قُلِ
the weight مِثْقَالَ they possess يَمْلِكُونَ not لَا Allah ٱللَّهِ besides
فِى nor وَلَا the heavens ٱلسَّمَٰوَٰتِ in فِى of an atom (small ant) ذَرَّةٍ
any مِن in either فِيهِمَا have they لَهُمْ nor وَمَا the earth ٱلْأَرْضِ on
مِّن from among them مِنْهُم is there for Him لَهُۥ nor وَمَا share شِرْكٍ
intercession ٱلشَّفَٰعَةُ profits تَنفَعُ and not وَلَا supporter ظَهِيرٍ ﴿٢٢﴾ any
لَهُۥ He permits أَذِنَ for him whom لِمَنْ except إِلَّا with Him عِندَهُۥٓ
قُلُوبِهِمْ from عَن fear is vanished فُزِّعَ when إِذَا until حَتَّىٰٓ (to him)
has said قَالَ what (is it) مَاذَا they (angels) say قَالُوا۟ their hearts
(is) ٱلْعَلِىُّ and He وَهُوَ the truth ٱلْحَقَّ they say قَالُوا۟ your Lord رَبُّكُمْ

يَرْزُقُكُم who مَن say قُلْ ۞ the Most Great الْكَبِيرُ ﴿٢٣﴾ the Most High
and وَالْأَرْضِ the heavens السَّمَاوَاتِ from مِّنَ gives you provision
you إِيَّاكُمْ or أَوْ and verily We وَإِنَّا Allah اللَّهُ say قُلِ the earth
مُّبِينٍ ﴿٢٤﴾ error ضَلَالٍ in فِي or أَوْ the guidance هُدًى (are) on لَعَلَىٰ
أَجْرَمْنَا about عَمَّا you will be asked تُسْأَلُونَ not لَّا say قُل a plain
you تَعْمَلُونَ ﴿٢٥﴾ of what عَمَّا we will be asked نُسْأَلُ nor وَلَا our sins
do

22. Say (O Muhammad ﷺ to polytheists, pagans): "Call upon those whom you assert (to be associate gods) besides Allâh, they possess not even an atom's (or a small ant's) weight either in the heavens or on the earth, nor have they any share in either, nor there is for Him any supporter from among them. **23.** Intercession with Him profits not except for him whom He permits. So much so that when fear is banished from their (angels') hearts, they (angels) say: "What is it that your Lord has said?" They say: "The truth. And He is the Most High, the Most Great." **24.** Say (O Muhammad ﷺ to polytheists, pagans): "Who gives you provision from the heavens and the earth?" Say: "Allâh. And verily, (either) we or you are rightly guided or in plain error." **25.** Say (O Muhammad ﷺ to polytheists, pagans): "You will not be asked about our sins, nor shall we be asked of what you do."

قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ وَهُوَ الْفَتَّاحُ الْعَلِيمُ ﴿٢٦﴾ قُلْ أَرُونِيَ الَّذِينَ أَلْحَقْتُم بِهِ شُرَكَاءَ كَلَّا
بَلْ هُوَ اللَّهُ الْعَزِيزُ الْحَكِيمُ ﴿٢٧﴾ وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا
يَعْلَمُونَ ﴿٢٨﴾ وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ ﴿٢٩﴾ قُل لَّكُم مِّيعَادُ يَوْمٍ لَّا تَسْتَأْخِرُونَ عَنْهُ
سَاعَةً وَلَا تَسْتَقْدِمُونَ ﴿٣٠﴾

ثُمَّ our Lord رَبُّنَا us all together بَيْنَنَا will assemble يَجْمَعُ say قُلْ
and وَهُوَ with truth بِالْحَقِّ between us بَيْنَنَا He will judge يَفْتَحُ then
All-Knowing الْعَلِيمُ ﴿٢٦﴾ (is) the Most Trustworthy Judge الْفَتَّاحُ He
you have joined أَلْحَقْتُم those whom الَّذِينَ show me أَرُونِيَ say قُلْ
(is) اللَّهُ He هُوَ but بَلْ nay كَلَّا as partners شُرَكَاءَ with Him بِهِ
and not وَمَا the All-Wise الْحَكِيمُ ﴿٢٧﴾ the All-Mighty الْعَزِيزُ Allah
for لِّلنَّاسِ all enclusive كَافَّةً except إِلَّا We have sent you أَرْسَلْنَاكَ
وَلَٰكِنَّ and a warner وَنَذِيرًا as a giver of glad tiding بَشِيرًا mankind

وَيَقُولُونَ know يَعْلَمُونَ ﴿٢٨﴾ not لَا (of) people ٱلنَّاسِ most أَكْثَرَ but
كُنتُمْ if إِن promise ٱلْوَعْدُ (is) this هَـٰذَا when مَتَىٰ and they say
appointment مِّيعَادُ to you لَّكُم say قُل truthful صَـٰدِقِينَ ﴿٢٩﴾ you are
(from عَنْهُ which you cannot put back لَّا تَسْتَـْٔخِرُونَ (is for) a day يَوْمٍ
put forward تَسْتَقْدِمُونَ ﴿٣٠﴾ nor وَلَا for an hour سَاعَةً it)

26. Say: "Our Lord will assemble us all together (on the Day of Resurrection), then He will judge between us with truth. And He is the Just Judge, the All-Knower of the true state of affairs." (*Tafsir Ibn Kathir*) **27.** Say (O Muhammad ﷺ to polytheists and pagans): "Show me those whom you have joined with Him as partners. Nay (there are not at all any partners with Him)! But He is Allâh (Alone), the All-Mighty, the All-Wise." **28.** And We have not sent you (O Muhammad ﷺ) except as a giver of glad tidings and a warner to all mankind, but most of men know not. **29.** And they say: "When is this promise (i.e. the Day of Resurrection) if you are truthful?" **30.** Say (O Muhammad ﷺ): "The appointment to you is for a Day, which you cannot put back for an hour (or a moment) nor put forward."

وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لَن نُّؤْمِنَ بِهَـٰذَا ٱلْقُرْءَانِ وَلَا بِٱلَّذِى بَيْنَ يَدَيْهِ ۗ وَلَوْ تَرَىٰٓ إِذِ ٱلظَّـٰلِمُونَ مَوْقُوفُونَ
عِندَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَىٰ بَعْضٍ ٱلْقَوْلَ يَقُولُ ٱلَّذِينَ ٱسْتُضْعِفُوا۟ لِلَّذِينَ ٱسْتَكْبَرُوا۟ لَوْلَآ أَنتُمْ لَكُنَّا
مُؤْمِنِينَ ﴿٣١﴾ قَالَ ٱلَّذِينَ ٱسْتَكْبَرُوا۟ لِلَّذِينَ ٱسْتُضْعِفُوٓا۟ أَنَحْنُ صَدَدْنَـٰكُمْ عَنِ ٱلْهُدَىٰ بَعْدَ إِذْ جَآءَكُم ۖ بَلْ كُنتُم
مُّجْرِمِينَ ﴿٣٢﴾

we نُّؤْمِنَ not لَن disbelieve كَفَرُوا۟ those who ٱلَّذِينَ and say وَقَالَ
بَيْنَ in that which بِٱلَّذِى nor وَلَا Quran ٱلْقُرْءَانِ in this بِهَـٰذَا believe
when إِذِ you could see تَرَىٰٓ but if وَلَوْ (was) before it يَدَيْهِ
عِندَ will be made to stand مَوْقُوفُونَ the wrong doers ٱلظَّـٰلِمُونَ
some of بَعْضُهُمْ how they will refer يَرْجِعُ their Lord رَبِّهِمْ before
ٱلَّذِينَ will say يَقُولُ the word ٱلْقَوْلَ others بَعْضٍ to إِلَىٰ them
ٱسْتَكْبَرُوا۟ to those who لِلَّذِينَ were deemed weak ٱسْتُضْعِفُوا۟ those who
we should لَكُنَّا for you أَنتُمْ had it not been لَوْلَآ were arrogant
those ٱلَّذِينَ will say قَالَ believers مُؤْمِنِينَ ﴿٣١﴾ certainly have been
were ٱسْتُضْعِفُوٓا۟ to those who لِلَّذِينَ were arrogant ٱسْتَكْبَرُوا۟ who
ٱلْهُدَىٰ from عَنِ keep you back صَدَدْنَـٰكُمْ did we أَنَحْنُ deemed weak

nay بَلْ it had come to you جَآءَكُم when إِذْ after بَعْدَ guidance
criminals (sinners) مُّجْرِمِينَ ﴿٣٢﴾ but you were كُنتُم

31. And those who disbelieve say: "We believe not in this Qur'ân nor in that which was before it." But if you could see when the *Zâlimûn* (polytheists and wrongdoers) will be made to stand before their Lord, how they will cast the (blaming) word one to another! Those who were deemed weak will say to those who were arrogant: "Had it not been for you, we should certainly have been believers!" 32. And those who were arrogant will say to those who were deemed weak: "Did we keep you back from guidance after it had come to you? Nay, but you were *Mujrimûn* (polytheists, sinners, disbelievers, criminals)."

وَقَالَ ٱلَّذِينَ ٱسْتُضْعِفُوا۟ لِلَّذِينَ ٱسْتَكْبَرُوا۟ بَلْ مَكْرُ ٱلَّيْلِ وَٱلنَّهَارِ إِذْ تَأْمُرُونَنَآ أَن نَّكْفُرَ بِٱللَّهِ وَنَجْعَلَ لَهُۥٓ أَندَادًا
وَأَسَرُّوا۟ ٱلنَّدَامَةَ لَمَّا رَأَوُا۟ ٱلْعَذَابَ وَجَعَلْنَا ٱلْأَغْلَٰلَ فِىٓ أَعْنَاقِ ٱلَّذِينَ كَفَرُوا۟ هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا۟ يَعْمَلُونَ ﴿٣٣﴾
وَمَآ أَرْسَلْنَا فِى قَرْيَةٍ مِّن نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَآ إِنَّا بِمَآ أُرْسِلْتُم بِهِۦ كَٰفِرُونَ ﴿٣٤﴾

were deemed weak ٱسْتُضْعِفُوا۟ those who ٱلَّذِينَ and will say وَقَالَ
(it was مَكْرُ nay, but بَلْ were arrogant ٱسْتَكْبَرُوا۟ to those who لِلَّذِينَ
you تَأْمُرُونَنَآ when إِذْ and day وَٱلنَّهَارِ by night ٱلَّيْلِ your) plotting
and set up وَنَجْعَلَ in Allah بِٱللَّهِ disbelieve نَّكْفُرَ to أَن ordered us
the ٱلنَّدَامَةَ and they will conceal وَأَسَرُّوا۟ rivals أَندَادًا to Him لَهُۥٓ
and We وَجَعَلْنَا the torment ٱلْعَذَابَ they see رَأَوُا۟ when لَمَّا regret
(of) ٱلَّذِينَ the necks أَعْنَاقِ round فِىٓ iron collars ٱلْأَغْلَٰلَ shall put
إِلَّا they rewarded يُجْزَوْنَ are هَلْ disbelieved كَفَرُوا۟ those who
أَرْسَلْنَا and not وَمَآ do يَعْمَلُونَ ﴿٣٣﴾ they used to كَانُوا۟ what مَا except
but إِلَّا warner نَّذِيرٍ any مِّن a township قَرْيَةٍ to فِى We did send
in (the بِمَآ verily we إِنَّا its wealthy persons مُتْرَفُوهَآ said قَالَ
كَٰفِرُونَ ﴿٣٤﴾ with (it) بِهِۦ you have been sent أُرْسِلْتُم Message)which
believe not

33. Those who were deemed weak will say to those who were arrogant: "Nay, but it was your plotting by night and day, when you ordered us to disbelieve in Allâh and set up rivals to Him!" And each of them (parties) will conceal their own regrets (for disobeying Allâh during this worldly life), when they behold the torment. And We shall put iron collars round the necks of those who disbelieved.

Are they requited aught except what they used to do? 34. And We did not send a warner to a township but those who were given the worldly wealth and luxuries among them said: "We believe not in the (Message) with which you have been sent."

وَقَالُوا نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَادًا وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿٣٥﴾ قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ وَلَٰكِنَّ أَكْثَرَ
النَّاسِ لَا يَعْلَمُونَ ﴿٣٦﴾ وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُم بِالَّتِي تُقَرِّبُكُمْ عِندَنَا زُلْفَىٰ إِلَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ لَهُمْ
جَزَاءُ الضِّعْفِ بِمَا عَمِلُوا وَهُمْ فِي الْغُرُفَاتِ آمِنُونَ ﴿٣٧﴾ وَالَّذِينَ يَسْعَوْنَ فِي آيَاتِنَا مُعَاجِزِينَ أُولَٰئِكَ فِي الْعَذَابِ
مُحْضَرُونَ ﴿٣٨﴾ قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ وَمَا أَنفَقْتُم مِّن شَيْءٍ فَهُوَ يُخْلِفُهُ
وَهُوَ خَيْرُ الرَّازِقِينَ ﴿٣٩﴾

وَأَوْلَادًا in wealth أَمْوَالًا (are) more أَكْثَرُ we نَحْنُ and they say وَقَالُوا
are going to be ﴿٣٥﴾ بِمُعَذَّبِينَ we نَحْنُ and not وَمَا and in children
the الرِّزْقَ enlarges يَبْسُطُ my Lord رَبِّي verily إِنَّ say قُلْ punished
وَلَٰكِنَّ and restricts وَيَقْدِرُ He wills يَشَاءُ to whom لِمَن provision
and (it is) not وَمَا know ﴿٣٦﴾ يَعْلَمُونَ not لَا men النَّاسِ most أَكْثَرَ but
تُقَرِّبُكُمْ that بِالَّتِي your children أَوْلَادُكُم nor وَلَا your wealth أَمْوَالُكُمْ
آمَنَ he who مَنْ but إِلَّا nearer زُلْفَىٰ to us عِندَنَا bring you
as for such فَأُولَٰئِكَ righteous deeds صَالِحًا and does وَعَمِلَ believes
عَمِلُوا for what بِمَا two fold الضِّعْفِ reward جَزَاءُ they will have لَهُمْ
the high الْغُرُفَاتِ (will reside) in فِي and they وَهُمْ they did
يَسْعَوْنَ and those who وَالَّذِينَ in peace and security ﴿٣٧﴾ آمِنُونَ dwellings
أُولَٰئِكَ to frustrate (them) مُعَاجِزِينَ Our Signs آيَاتِنَا against فِي strive
قُلْ will be brought ﴿٣٨﴾ مُحْضَرُونَ the torment الْعَذَابِ to فِي those
لِمَن the provision الرِّزْقَ enlarges يَبْسُطُ my Lord رَبِّي truly إِنَّ say
and وَيَقْدِرُ His slaves عِبَادِهِ of مِنْ He wills يَشَاءُ for whom
مِّن you spend أَنفَقْتُم and whatsoever وَمَا for him لَهُ restrict (also)
and He وَهُوَ (will) replace it يُخْلِفُهُ He will فَهُوَ anything شَيْءٍ of
(of) providers ﴿٣٩﴾ الرَّازِقِينَ (is) the Best خَيْرُ

35. And they say: "We are more in wealth and in children, and we are not going to be punished." 36. Say (O Muhammad ﷺ): "Verily, my Lord enlarges the provision to whom He wills and restricts, but most men know not." 37. And it is not your

wealth, nor your children that bring you nearer to Us (i.e. please Allâh), but only he who believes (in the Islâmic Monotheism), and does righteous deeds (will please Us); as for such, there will be twofold reward for what they did, and they will reside in the high dwellings (Paradise) in peace and security. **38.** And those who strive against Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), to frustrate them, they will be brought to the torment. **39.** Say: "Truly, my Lord enlarges the provision for whom He wills of His slaves, and (also) restricts (it) for him, and whatsoever you spend of anything (in Allâh's Cause), He will replace it. And He is the Best of providers."

وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَٰٓئِكَةِ أَهَٰٓؤُلَآءِ إِيَّاكُمْ كَانُوا۟ يَعْبُدُونَ ﴿٤٠﴾ قَالُوا۟ سُبْحَٰنَكَ أَنتَ وَلِيُّنَا مِن دُونِهِم بَلْ
كَانُوا۟ يَعْبُدُونَ ٱلْجِنَّ أَكْثَرُهُم بِهِم مُّؤْمِنُونَ ﴿٤١﴾ فَٱلْيَوْمَ لَا يَمْلِكُ بَعْضُكُمْ لِبَعْضٍ نَّفْعًا وَلَا ضَرًّا وَنَقُولُ لِلَّذِينَ ظَلَمُوا۟
ذُوقُوا۟ عَذَابَ ٱلنَّارِ ٱلَّتِى كُنتُم بِهَا تُكَذِّبُونَ ﴿٤٢﴾ وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَٰتُنَا بَيِّنَٰتٍ قَالُوا۟ مَا هَٰذَآ إِلَّا رَجُلٌ يُرِيدُ أَن يَصُدَّكُمْ عَمَّا
كَانَ يَعْبُدُ ءَابَآؤُكُمْ وَقَالُوا۟ مَا هَٰذَآ إِلَّآ إِفْكٌ مُّفْتَرًى ۚ وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لِلْحَقِّ لَمَّا جَآءَهُمْ إِنْ هَٰذَآ إِلَّا سِحْرٌ مُّبِينٌ ﴿٤٣﴾

He will gather them يَحْشُرُهُمْ and (remember) the day (when) وَيَوْمَ
أَهَٰٓؤُلَآءِ to the angels لِلْمَلَٰٓئِكَةِ will say يَقُولُ then ثُمَّ all together جَمِيعًا
قَالُوا۟ worship يَعْبُدُونَ ﴿٤٠﴾ used to كَانُوا۟ you إِيَّاكُمْ was it these people
(are) our وَلِيُّنَا You أَنتَ glorified are You سُبْحَٰنَكَ they will say
they used to كَانُوا۟ nay, but بَلْ (of) them دُونِهِم instead مِن Lord
in them بِهِم most of them أَكْثَرُهُم the jinn ٱلْجِنَّ worship يَعْبُدُونَ
has power يَمْلِكُ not لَا so Today فَٱلْيَوْمَ (were) believers ﴿٤١﴾ مُّؤْمِنُونَ
harm ضَرًّا nor وَلَا profit نَّفْعًا over others لِبَعْضٍ some of you بَعْضُكُمْ
ذُوقُوا۟ did wrong ظَلَمُوا۟ to those who لِلَّذِينَ and We shall say وَنَقُولُ
كُنتُم which ٱلَّتِى (of) the Fire ٱلنَّارِ the torment عَذَابَ taste (you)
are recited تُتْلَىٰ and when وَإِذَا deny ﴿٤٢﴾ تُكَذِّبُونَ (it) بِهَا you used to
not مَا they say قَالُوا۟ Clear بَيِّنَٰتٍ Our Verses ءَايَٰتُنَا to them عَلَيْهِمْ
يَصُدَّكُمْ to أَن who wishes يُرِيدُ a man رَجُلٌ but إِلَّا this (is) هَٰذَآ
ءَابَآؤُكُمْ worship يَعْبُدُ used to كَانَ from that which عَمَّا hinder you
but إِلَّآ this (is) هَٰذَآ nothing مَا and they say وَقَالُوا۟ your fathers
كَفَرُوا۟ those who ٱلَّذِينَ and say وَقَالَ invented مُّفْتَرًى a lie إِفْكٌ
it has come to جَآءَهُمْ when لَمَّا in the truth لِلْحَقِّ disbelieve
evident ﴿٤٣﴾ مُّبِينٌ magic سِحْرٌ but إِلَّا this (is) هَٰذَآ nothing إِنْ them

40. And (remember) the Day when He will gather them all together, then He will say to the angels: "Was it you that these people used to worship?" **41.** They (the angels) will say: "Glorified be You! You are our *Walî* (Lord) instead of them. Nay, but they used to worship the jinn; most of them were believers in them." **42.** So Today (i.e. the Day of Resurrection), none of you can profit or harm one another. And We shall say to those who did wrong [i.e. worshipped others (like the angels, jinn, prophets, saints, righteous persons) along with Allâh]: "Taste the torment of the Fire which you used to belie." **43.** And when Our Clear Verses are recited to them, they say: "This (Muhammad ﷺ) is naught but a man who wishes to hinder you from that which your fathers used to worship." And they say: "This (the Qur'ân) is nothing but an invented lie." And those who disbelieve say of the truth when it has come to them (i.e. Prophet Muhammad ﷺ when Allâh sent him as a Messenger with proofs, evidences, verses of this Qur'ân, lessons, signs, etc.): "This is nothing but evident magic!"

وَمَآ ءَاتَيْنَٰهُم مِّن كُتُبٍ يَدْرُسُونَهَا ۖ وَمَآ أَرْسَلْنَآ إِلَيْهِمْ قَبْلَكَ مِن نَّذِيرٍ ﴿٤٤﴾ وَكَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ وَمَا بَلَغُوا۟
مِعْشَارَ مَآ ءَاتَيْنَٰهُمْ فَكَذَّبُوا۟ رُسُلِى ۖ فَكَيْفَ كَانَ نَكِيرِ ﴿٤٥﴾ ۞ قُلْ إِنَّمَآ أَعِظُكُم بِوَٰحِدَةٍ ۖ أَن تَقُومُوا۟ لِلَّهِ مَثْنَىٰ
وَفُرَٰدَىٰ ثُمَّ تَتَفَكَّرُوا۟ ۚ مَا بِصَاحِبِكُم مِّن جِنَّةٍ ۚ إِنْ هُوَ إِلَّا نَذِيرٌ لَّكُم بَيْنَ يَدَىْ عَذَابٍ شَدِيدٍ ﴿٤٦﴾ قُلْ مَا سَأَلْتُكُم
مِّنْ أَجْرٍ فَهُوَ لَكُمْ ۖ إِنْ أَجْرِىَ إِلَّا عَلَى ٱللَّهِ ۖ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ ﴿٤٧﴾ قُلْ إِنَّ رَبِّى يَقْذِفُ بِٱلْحَقِّ عَلَّٰمُ ٱلْغُيُوبِ ﴿٤٨﴾

Scriptures كُتُبٍ (of) مِّن We had given them ءَاتَيْنَٰهُم and not وَمَآ
to إِلَيْهِمْ We sent أَرْسَلْنَآ nor وَمَآ which they could study يَدْرُسُونَهَا
and denied وَكَذَّبَ warner نَّذِيرٍ ﴿٤٤﴾ any مِن before you قَبْلَكَ them
have بَلَغُوا۟ and not وَمَا (were) before them مِن قَبْلِهِمْ those who ٱلَّذِينَ
We had granted to ءَاتَيْنَٰهُمْ (of) what مَآ one tenth مِعْشَارَ received
then how فَكَيْفَ My Messengers رُسُلِى yet they denied فَكَذَّبُوا۟ those
only إِنَّمَآ say قُلْ ۞ My denial (punishment) نَكِيرِ ﴿٤٥﴾ was كَانَ
you stand تَقُومُوا۟ that أَن to one (thing) بِوَٰحِدَةٍ I exhort you أَعِظُكُم
then ثُمَّ and singly وَفُرَٰدَىٰ in pairs مَثْنَىٰ for Allah's sake لِلَّهِ up
مِّن in your companion بِصَاحِبِكُم (there is) not مَا reflect تَتَفَكَّرُوا۟
لَّكُم a warner نَذِيرٌ but إِلَّا he (is) هُوَ only إِنْ madness جِنَّةٍ any
مَا say قُلْ severe شَدِيدٍ ﴿٤٦﴾ a torment عَذَابٍ before بَيْنَ يَدَىْ to you
أَجْرٍ of مِّنْ I might have asked of you سَأَلْتُكُم whatever
my wage أَجْرِىَ (is) not إِنْ (is) for you لَكُمْ that فَهُوَ wage/reward

شَيْءٍ every كُلِّ over عَلَىٰ and He وَهُوَ Allah اللَّهِ on عَلَى but إِلَّا
يَقْذِفُ My lord رَبِّي verily إِنَّ say قُلْ (is) Witness ﴿٤٧﴾ شَهِيدٌ thing
(of) ﴿٤٨﴾ الْغُيُوبِ the All-Knower عَلَّامُ the truth بِالْحَقِّ sends down
Unseen

44. And We had not given them Scriptures which they could study, nor sent to them before you (O Muhammad ﷺ) any warner (Messenger).
45. And those before them belied; these have not received even a tenth of what We had granted to those (of old); yet they belied My Messengers. Then how (terrible) was My denial (punishment)!
46. Say (to them O Muhammad ﷺ): "I exhort you to one (thing) only, that you stand up for Allâh's sake in pairs and singly, and reflect (within yourselves the life history of the Prophet ﷺ), there is no madness in your companion (Muhammad ﷺ). He is only a warner to you in face of a severe torment."
47. Say (O Muhammad ﷺ): "Whatever wage I might have asked of you is yours. My wage is from Allâh only, and He is a Witness over all things."
48. Say (O Muhammad ﷺ): "Verily, my Lord sends down (Revelation and makes apparent) the truth (i.e. this Revelation that had come to me), the All-Knower of the *Ghaib* (Unseen).

قُلْ جَاءَ الْحَقُّ وَمَا يُبْدِئُ الْبَاطِلُ وَمَا يُعِيدُ ﴿٤٩﴾ قُلْ إِن ضَلَلْتُ فَإِنَّمَا أَضِلُّ عَلَىٰ نَفْسِي ۖ وَإِنِ اهْتَدَيْتُ فَبِمَا يُوحِي إِلَيَّ رَبِّي ۚ
إِنَّهُ سَمِيعٌ قَرِيبٌ ﴿٥٠﴾ وَلَوْ تَرَىٰ إِذْ فَزِعُوا فَلَا فَوْتَ وَأُخِذُوا مِن مَّكَانٍ قَرِيبٍ ﴿٥١﴾ وَقَالُوا آمَنَّا بِهِ وَأَنَّىٰ لَهُمُ
التَّنَاوُشُ مِن مَّكَانٍ بَعِيدٍ ﴿٥٢﴾ وَقَدْ كَفَرُوا بِهِ مِن قَبْلُ ۖ وَيَقْذِفُونَ بِالْغَيْبِ مِن مَّكَانٍ بَعِيدٍ ﴿٥٣﴾ وَحِيلَ بَيْنَهُمْ
وَبَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ بِأَشْيَاعِهِم مِّن قَبْلُ ۚ إِنَّهُمْ كَانُوا فِي شَكٍّ مُّرِيبٍ ﴿٥٤﴾

يُبْدِئُ and neither وَمَا the truth/reward الْحَقُّ has come جَاءَ say قُلْ
قُلْ resurrect ﴿٤٩﴾ يُعِيدُ nor وَمَا falsehood الْبَاطِلُ can create (anything)
عَلَىٰ I shall stray أَضِلُّ verily only فَإِنَّمَا I go astray ضَلَلْتُ if إِن say
(it is) for فَبِمَا I walk aright اهْتَدَيْتُ and if وَإِنِ myself نَفْسِي (on) to
(is) سَمِيعٌ truly He إِنَّهُ my Lord رَبِّي to me إِلَيَّ reveals يُوحِي what
إِذْ you could see تَرَىٰ and if وَلَوْ Ever Near ﴿٥٠﴾ قَرِيبٌ All-Hearer
وَأُخِذُوا escape فَوْتَ so no فَلَا they will be terrified فَزِعُوا when
وَقَالُوا near ﴿٥١﴾ قَرِيبٍ a place مَّكَانٍ from مِن and they will be seized
and how could وَأَنَّىٰ in it بِهِ we do believe آمَنَّا and they will say
وَقَدْ far off ﴿٥٢﴾ بَعِيدٍ a place مَّكَانٍ from مِن receive التَّنَاوُشُ they لَهُمُ

وَيَقْذِفُونَ before مِن قَبْلُ in it بِهِۦ they disbelieve كَفَرُوا۟ indeed
مَّكَانٍۭ from مِن about the Unseen بِٱلْغَيْبِ and they (used to) guess
between بَيْنَهُمْ and a barrier will be set وَحِيلَ far ﴿٥٣﴾ بَعِيدٍ a place
as كَمَا they desire يَشْتَهُونَ that which مَا and between وَبَيْنَ them
before مِّن قَبْلُ with the people of their kind بِأَشْيَاعِهِم was done فُعِلَ
﴿٥٤﴾ مُّرِيبٍۭ doubt شَكٍّ in فِى have been كَانُوا۟ verily they إِنَّهُمْ
suspicious

49. Say (O Muhammad ﷺ): "*Al-Haqq* (the truth, i.e. the Qur'ân and Allâh's Revelation) has come, and *Al-Bâtil* [falsehood — *Iblîs* (Satan)] can neither create anything nor resurrect (anything)." **50.** Say: "If (even) I go astray, I shall stray only to my own loss. But if I remain guided, it is because of the Revelation of my Lord to me. Truly, He is All-Hearer, Ever Near (to all things)." **51.** And if you could but see, when they will be terrified with no escape (for them), and they will be seized from a near place. **52.** And they will say (in the Hereafter): "We do believe (now);" but how could they receive (Faith and the acceptance of their repentance by Allâh) from a place so far off (i.e. to return to the worldly life again). **53.** Indeed they did disbelieve (in the Oneness of Allâh, Islâm, the Qur'ân and Muhammad ﷺ) before (in this world), and they (used to) conjecture about the Unseen [i.e. the Hereafter, Hell, Paradise, Resurrection and the Promise of Allâh, (by saying) all that is untrue], from a far place. **54.** And a barrier will be set between them and that which they desire [i.e. *At-Taubah* (turning to Allâh in repentance) and the accepting of Faith], as was done in the past with the people of their kind. Verily, they have been in grave doubt.

سُورَةُ فَاطِرٍ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

ٱلْحَمْدُ لِلَّهِ فَاطِرِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ جَاعِلِ ٱلْمَلَٰٓئِكَةِ رُسُلًا أُو۟لِىٓ أَجْنِحَةٍ مَّثْنَىٰ وَثُلَٰثَ وَرُبَٰعَ ۚ يَزِيدُ فِى ٱلْخَلْقِ مَا يَشَآءُ ۚ إِنَّ ٱللَّهَ
عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١﴾ مَّا يَفْتَحِ ٱللَّهُ لِلنَّاسِ مِن رَّحْمَةٍ فَلَا مُمْسِكَ لَهَا ۖ وَمَا يُمْسِكْ فَلَا مُرْسِلَ لَهُۥ مِنۢ بَعْدِهِۦ ۚ وَهُوَ ٱلْعَزِيزُ
ٱلْحَكِيمُ ﴿٢﴾ يَٰٓأَيُّهَا ٱلنَّاسُ ٱذْكُرُوا۟ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ ۚ هَلْ مِنْ خَٰلِقٍ غَيْرُ ٱللَّهِ يَرْزُقُكُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ ۚ لَآ إِلَٰهَ إِلَّا هُوَ ۖ
فَأَنَّىٰ تُؤْفَكُونَ ﴿٣﴾

ٱلسَّمَٰوَٰتِ the Originator فَاطِرِ (is) due to Allah لِلَّهِ all praise ٱلْحَمْدُ
the ٱلْمَلَٰٓئِكَةِ Who made جَاعِلِ and the earth وَٱلْأَرْضِ (of) the heavens

or وَثُلَٰثَ two مَثْنَىٰ wings أَجْنِحَةٍ with أُولِىٓ messengers رُسُلًا angels
what مَا creation ٱلْخَلْقِ in فِى He increases يَزِيدُ or four وَرُبَٰعَ three
thing شَىْءٍ every كُلِّ over عَلَىٰ Allah ٱللَّهَ verily إِنَّ He wills يَشَآءُ
Allah ٱللَّهُ may grant يَفْتَحِ whatever مَّا (is) Omnipotent ﴿١﴾ قَدِيرٌ
can withold مُمْسِكَ none فَلَا Mercy رَّحْمَةٍ of مِن to mankind لِلنَّاسِ
can مُرْسِلَ none فَلَا He may withold يُمْسِكْ and whatever وَمَا it لَهَا
(is) the All-Mighty ٱلْعَزِيزُ and He وَهُوَ thereafter مِنۢ بَعْدِهِۦ it لَهُۥ grant
remember ٱذْكُرُوا۟ mankind ٱلنَّاسُ O يَٰٓأَيُّهَا (is) the All-Wise ﴿٢﴾ ٱلْحَكِيمُ
any مِنْ is there هَلْ upon you عَلَيْكُمْ (of) Allah ٱللَّهِ the Grace نِعْمَتَ
Who provides for you يَرْزُقُكُم Allah ٱللَّهِ other than غَيْرُ creator خَٰلِقٍ
إِلَٰهَ (there is) no لَآ and the earth وَٱلْأَرْضِ the sky ٱلسَّمَآءِ from مِّنَ
are you deceived ﴿٣﴾ تُؤْفَكُونَ how then فَأَنَّىٰ He هُوَ but إِلَّا god

Sûrat Fâtir or Al-Malâ'ikah
(The Originator of Creation, or The Angels) XXXV

In the Name of Allâh
the Most Gracious, the Most Merciful

1. All the praises and thanks be to Allâh, the (only) Originator [or the (Only) Creator] of the heavens and the earth, Who made the angels messengers with wings, two or three or four. He increases in creation what He wills. Verily, Allâh is Able to do all things. 2. Whatever of mercy (i.e. of good), Allâh may grant to mankind, none can withhold it; and whatever He may withhold, none can grant it thereafter. And He is the All-Mighty, the All-Wise. 3. O mankind! Remember the Grace of Allâh upon you! Is there any creator other than Allâh who provides for you from the sky (rain) and the earth? *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He). How then are you turning away (from Him)?

وَإِن يُكَذِّبُوكَ فَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ ۚ وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ ﴿٤﴾ يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ ۖ فَلَا تَغُرَّنَّكُمُ ٱلْحَيَوٰةُ
ٱلدُّنْيَا ۖ وَلَا يَغُرَّنَّكُم بِٱللَّهِ ٱلْغَرُورُ ﴿٥﴾ إِنَّ ٱلشَّيْطَٰنَ لَكُمْ عَدُوٌّ فَٱتَّخِذُوهُ عَدُوًّا ۚ إِنَّمَا يَدْعُوا۟ حِزْبَهُۥ لِيَكُونُوا۟ مِنْ أَصْحَٰبِ
ٱلسَّعِيرِ ﴿٦﴾ ٱلَّذِينَ كَفَرُوا۟ لَهُمْ عَذَابٌ شَدِيدٌ ۖ وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَهُم مَّغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿٧﴾

were denied كُذِّبَتْ so surely فَقَدْ they deny you يُكَذِّبُوكَ and if وَإِن
تُرْجَعُ Allah ٱللَّهِ and to وَإِلَى before you مِّن قَبْلِكَ Messengers رُسُلٌ

وَعْدَ verily إِنَّ mankind ٱلنَّاسُ O يَٰٓأَيُّهَا all matters ٱلْأُمُورُ ﴿٤﴾ return
let تَغُرَّنَّكُمُ so not فَلَا (is) true حَقٌّ (of) Allah ٱللَّهِ the promise
let يَغُرَّنَّكُم and not وَلَا the worldly ٱلدُّنْيَا life ٱلْحَيَوٰةُ deceive you
surely إِنَّ Great Deceiver ٱلْغَرُورُ ﴿٥﴾ about Allah بِٱللَّهِ deceive you
عَدُوًّا so take him فَٱتَّخِذُوهُ (is) an enemy عَدُوٌّ to you لَكُمْ Satan ٱلشَّيْطَٰنَ
his party (followers) حِزْبَهُۥ he invites يَدْعُوا۟ only إِنَّمَا as an enemy
(of) ٱلسَّعِيرِ ﴿٦﴾ the dwellers أَصْحَٰبِ of مِنْ that they may become لِيَكُونُوا۟
عَذَابٌ for them لَهُمْ disbelieve كَفَرُوا۟ those who ٱلَّذِينَ the blazing Fire
ءَامَنُوا۟ and those who وَٱلَّذِينَ a severe شَدِيدٌ (will be) a torment
مَّغْفِرَةٌ for them لَهُم righteous deeds ٱلصَّٰلِحَٰتِ and do وَعَمِلُوا۟ believe
great كَبِيرٌ ﴿٧﴾ and a reward وَأَجْرٌ (will be) Forgiveness

4. And if they belie you (O Muhammad ﷺ), so were Messengers belied before you. And to Allâh return all matters (for decision). 5. O mankind! Verily, the Promise of Allâh is true. So let not this present life deceive you, and let not the chief deceiver (Satan) deceive you about Allâh. 6. Surely, *Shaitân* (Satan) is an enemy to you, so take (treat) him as an enemy. He only invites his *Hizb* (followers) that they may become the dwellers of the blazing Fire. 7. Those who disbelieve, theirs will be a severe torment; and those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds, theirs will be forgiveness and a great reward (i.e. Paradise).

أَفَمَن زُيِّنَ لَهُۥ سُوٓءُ عَمَلِهِۦ فَرَءَاهُ حَسَنًا ۖ فَإِنَّ ٱللَّهَ يُضِلُّ مَن يَشَآءُ وَيَهْدِى مَن يَشَآءُ ۖ فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسَرَٰتٍ ۚ إِنَّ
ٱللَّهَ عَلِيمٌۢ بِمَا يَصْنَعُونَ ﴿٨﴾ وَٱللَّهُ ٱلَّذِىٓ أَرْسَلَ ٱلرِّيَٰحَ فَتُثِيرُ سَحَابًا فَسُقْنَٰهُ إِلَىٰ بَلَدٍ مَّيِّتٍ فَأَحْيَيْنَا بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا ۚ كَذَٰلِكَ
ٱلنُّشُورُ ﴿٩﴾

عَمَلِهِۦ the evil سُوٓءُ to him لَهُۥ made fair seeming زُيِّنَ so who? أَفَمَن
so verily فَإِنَّ as good حَسَنًا so that he sees it فَرَءَاهُ (of) his deeds
and وَيَهْدِى He wills يَشَآءُ whom مَن sends astray يُضِلُّ Allah ٱللَّهَ
نَفْسُكَ destroy تَذْهَبْ so do not فَلَا He wills يَشَآءُ whom مَن guides
عَلِيمٌ Allah ٱللَّهَ truly إِنَّ in sorrow حَسَرَٰتٍ for them عَلَيْهِمْ yourself
and (it is) وَٱللَّهُ they do يَصْنَعُونَ ﴿٨﴾ of what بِمَا (is) the All-Knower
so that they raise فَتُثِيرُ the winds ٱلرِّيَٰحَ sends أَرْسَلَ Who ٱلَّذِىٓ Allah

مَّيِّتٍ a land بَلَدٍ to إِلَىٰ and We drive them فَسُقْنَٰهُ the clouds سَحَابًا up
مَوْتِهَآ after بَعْدَ the earth ٱلْأَرْضَ therewith بِهِ and revive فَأَحْيَيْنَا dead
(will be) the Resurrection ٱلنُّشُورُ ﴿٩﴾ as such كَذَٰلِكَ its death

8. Is he, then, to whom the evil of his deeds is made fair-seeming, so that he considers it as good (equal to one who is rightly guided)? Verily, Allâh sends astray whom He wills, and guides whom He wills. So destroy not yourself (O Muhammad ﷺ) in sorrow for them. Truly, Allâh is the All-Knower of what they do! **9.** And it is Allâh Who sends the winds, so that they raise up the clouds, and We drive them to a dead land, and revive therewith the earth after its death. As such (will be) the Resurrection!

مَن كَانَ يُرِيدُ ٱلْعِزَّةَ فَلِلَّهِ ٱلْعِزَّةُ جَمِيعًا ۚ إِلَيْهِ يَصْعَدُ ٱلْكَلِمُ ٱلطَّيِّبُ وَٱلْعَمَلُ ٱلصَّٰلِحُ يَرْفَعُهُۥ ۚ وَٱلَّذِينَ يَمْكُرُونَ ٱلسَّيِّـَٔاتِ
لَهُمْ عَذَابٌ شَدِيدٌ ۖ وَمَكْرُ أُو۟لَٰٓئِكَ هُوَ يَبُورُ ﴿١٠﴾ وَٱللَّهُ خَلَقَكُم مِّن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَٰجًا ۚ وَمَا تَحْمِلُ
مِنْ أُنثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِۦ ۚ وَمَا يُعَمَّرُ مِن مُّعَمَّرٍ وَلَا يُنقَصُ مِنْ عُمُرِهِۦٓ إِلَّا فِى كِتَٰبٍ ۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ ﴿١١﴾

then to فَلِلَّهِ the honour ٱلْعِزَّةَ desires يُرِيدُ (was) كَانَ whosoever مَن
ٱلْكَلِمُ ascend يَصْعَدُ to Him إِلَيْهِ all جَمِيعًا honor ٱلْعِزَّةُ Allah (belongs)
يَرْفَعُهُۥ righteous ٱلصَّٰلِحُ and the deeds وَٱلْعَمَلُ goodly ٱلطَّيِّبُ the words
for them لَهُمْ evils ٱلسَّيِّـَٔاتِ plot يَمْكُرُونَ and those who وَٱلَّذِينَ raise it
(of) such أُو۟لَٰٓئِكَ and the plotting وَمَكْرُ a severe شَدِيدٌ a torment عَذَابٌ
مِّن did create you خَلَقَكُم and Allah وَٱللَّهُ perishes يَبُورُ ﴿١٠﴾ (it) هُوَ
He جَعَلَكُمْ then ثُمَّ semen نُّطْفَةٍ from مِن then ثُمَّ dust تُرَابٍ from
أُنثَىٰ any مِنْ conceives تَحْمِلُ and not وَمَا pairs أَزْوَٰجًا made you
with His knowledge بِعِلْمِهِۦ but إِلَّا gives birth تَضَعُ nor وَلَا female
وَلَا any aged man مِن مُّعَمَّرٍ is granted a long life يُعَمَّرُ and not وَمَا
a كِتَٰبٍ (is) in فِى but إِلَّا his life عُمُرِهِۦٓ from مِنْ is cut off يُنقَصُ nor
(is) easy يَسِيرٌ ﴿١١﴾ Allah ٱللَّهِ for عَلَى that ذَٰلِكَ surely إِنَّ Book

10. Whosoever desires honour, power and glory then to Allâh belong all honour, power and glory [and one can get honour, power and glory only by obeying and worshipping Allâh (Alone)]. To Him ascend (all) the goodly words, and the righteous deeds exalt it (i.e. the goodly words are not accepted by Allâh unless and until they are followed by good deeds), but those who plot evils, theirs will be a severe torment. And the plotting of such will perish. **11.** And Allâh did create

you (Adam) from dust, then from *Nutfah* (male and female sexual discharge mixed drops of, i.e. Adam's offspring), then He made you pairs (male and female). And no female conceives or gives birth but with His Knowledge. And no aged man is granted a length of life nor is a part cut off from his life (or another man's life), but is in a Book (*Al-Lauh Al-Mahfûz*). Surely, that is easy for Allâh.

وَمَا يَسْتَوِى ٱلْبَحْرَانِ هَٰذَا عَذْبٌ فُرَاتٌ سَآئِغٌ شَرَابُهُۥ وَهَٰذَا مِلْحٌ أُجَاجٌ ۖ وَمِن كُلٍّ تَأْكُلُونَ لَحْمًا طَرِيًّا
وَتَسْتَخْرِجُونَ حِلْيَةً تَلْبَسُونَهَا ۖ وَتَرَى ٱلْفُلْكَ فِيهِ مَوَاخِرَ لِتَبْتَغُوا۟ مِن فَضْلِهِۦ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٢﴾ يُولِجُ ٱلَّيْلَ فِى
ٱلنَّهَارِ وَيُولِجُ ٱلنَّهَارَ فِى ٱلَّيْلِ وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ كُلٌّ يَجْرِى لِأَجَلٍ مُّسَمًّى ۚ ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ
لَهُ ٱلْمُلْكُ ۚ وَٱلَّذِينَ تَدْعُونَ مِن دُونِهِۦ مَا يَمْلِكُونَ مِن قِطْمِيرٍ ﴿١٣﴾

(is) عَذْبٌ this هَٰذَا the two seas ٱلْبَحْرَانِ are alike يَسْتَوِى and not وَمَا
وَهَٰذَا its drink (water) شَرَابُهُۥ and pleasant سَآئِغٌ sweet فُرَاتٌ fresh
تَأْكُلُونَ each كُلٍّ and from وَمِن and bitter أُجَاجٌ salt مِلْحٌ and that
ornaments حِلْيَةً and get وَتَسْتَخْرِجُونَ fresh طَرِيًّا meat لَحْمًا you eat
مَوَاخِرَ on it فِيهِ the ships ٱلْفُلْكَ and you see وَتَرَى you wear تَلْبَسُونَهَا
and وَلَعَلَّكُمْ His bounty فَضْلِهِۦ of مِن that you may seek لِتَبْتَغُوا۟ sailing
the ٱلَّيْلَ He merges يُولِجُ may give thanks ﴿١٢﴾ تَشْكُرُونَ that you
فِى the day ٱلنَّهَارَ and He merges وَيُولِجُ the day ٱلنَّهَارِ into فِى night
the sun ٱلشَّمْسَ and He has subjected وَسَخَّرَ the night ٱلَّيْلِ into
for لِأَجَلٍ runs (its course) يَجْرِى each كُلٌّ and the moon وَٱلْقَمَرَ
your Lord رَبُّكُمْ Allah ٱللَّهُ such (is) ذَٰلِكُمُ appointed مُّسَمًّى a term
you تَدْعُونَ and those وَٱلَّذِينَ (is) the kingdom ٱلْمُلْكُ for Him لَهُ
even مِن own يَمْلِكُونَ not مَا instead of Him مِن دُونِهِۦ invoke
the thin date-stone ﴿١٣﴾ قِطْمِيرٍ

12. And the two seas (kinds of water) are not alike: this is palatable, sweet and pleasant to drink, and that is salt and bitter. And from them both you eat fresh tender meat (fish), and derive the ornaments that you wear. And you see the ships cleaving (the sea water as they sail through it), that you may seek of His Bounty, and that you may give thanks. **13.** He merges the night into the day (i.e. the decrease in the hours of the night is added to the hours of the day), and He merges the day into the night (i.e. the decrease in the hours of the day is added to the hours of the night). And He has subjected the sun and the moon, each runs its course for a term appointed. Such is Allâh, your Lord; His is the kingdom. And

those, whom you invoke or call upon instead of Him, own not even a *Qitmîr* (the thin membrane over the date stone).

إِن تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ ۖ وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ بِشِرْكِكُمْ ۚ وَلَا يُنَبِّئُكَ
مِثْلُ خَبِيرٍ ﴿١٤﴾ ۞ يَا أَيُّهَا النَّاسُ أَنتُمُ الْفُقَرَاءُ إِلَى اللَّهِ ۖ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿١٥﴾ إِن يَشَأْ يُذْهِبْكُمْ وَيَأْتِ
بِخَلْقٍ جَدِيدٍ ﴿١٦﴾ وَمَا ذَٰلِكَ عَلَى اللَّهِ بِعَزِيزٍ ﴿١٧﴾ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۚ وَإِن تَدْعُ مُثْقَلَةٌ إِلَىٰ حِمْلِهَا لَا يُحْمَلْ مِنْهُ
شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰ ۗ إِنَّمَا تُنذِرُ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَأَقَامُوا الصَّلَاةَ ۚ وَمَن تَزَكَّىٰ فَإِنَّمَا يَتَزَكَّىٰ
لِنَفْسِهِ ۚ وَإِلَى اللَّهِ الْمَصِيرُ ﴿١٨﴾

your دُعَاءَكُمْ they hear يَسْمَعُوا not لَا you invoke them تَدْعُوهُمْ if إِن
they could grant it اسْتَجَابُوا not مَا they hear سَمِعُوا and if وَلَوْ call
they يَكْفُرُونَ (of) Resurrection الْقِيَامَةِ and on the Day وَيَوْمَ to you لَكُمْ
can يُنَبِّئُكَ and none وَلَا your associating بِشِرْكِكُمْ will disown
النَّاسُ O يَا أَيُّهَا ۞ the All-Knower ﴿١٤﴾ خَبِيرٍ like مِثْلُ inform you
Allah اللَّهِ of إِلَى who stand in need الْفُقَرَاءُ (it is) you أَنتُمُ mankind
Worthy of all ﴿١٥﴾ الْحَمِيدُ (is) Rich الْغَنِيُّ (He) هُوَ and Allah وَاللَّهُ
وَيَأْتِ He could destroy you يُذْهِبْكُمْ He willed يَشَأْ if إِن praise
that ذَٰلِكَ and not وَمَا new ﴿١٦﴾ جَدِيدٍ a creation بِخَلْقٍ and bring about
وَازِرَةٌ shall bear تَزِرُ and not وَلَا (is) hard ﴿١٧﴾ بِعَزِيزٍ Allah اللَّهِ for عَلَى
calls تَدْعُ and if وَإِن another's أُخْرَىٰ burden وِزْرَ bearer of burden
will be يُحْمَلْ not لَا carry it حِمْلِهَا to إِلَىٰ one heavily laden مُثْقَلَةٌ
ذَا he be كَانَ even though وَلَوْ anything شَيْءٌ from it مِنْهُ lifted
يَخْشَوْنَ those الَّذِينَ you can warn تُنذِرُ only إِنَّمَا of kin قُرْبَىٰ near
الصَّلَاةَ and offer وَأَقَامُوا unseen بِالْغَيْبِ their Lord رَبَّهُم who fear
يَتَزَكَّىٰ then only فَإِنَّمَا purifies himself تَزَكَّىٰ and he who وَمَن prayer
﴿١٨﴾ الْمَصِيرُ Allah اللَّهِ and to وَإِلَى for his ownself لِنَفْسِهِ he purifies
(is) the final return

14. If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad ﷺ) like Him Who is the All-Knower (of everything). **15.** O mankind! it is you who stand in need of Allâh. But Allâh is Rich (Free of all needs), Worthy of all praise. **16.** If He willed, He could destroy you and bring

about a new creation. 17. And that is not hard for Allâh. 18. And no bearer of burdens shall bear another's burden; and if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin. You (O Muhammad ﷺ) can warn only those who fear their Lord unseen and perform *As-Salât* (*Iqâmat-as-Salât*). And he who purifies himself (from all kinds of sins), then he purifies only for the benefit of his own self. And to Allâh is the (final) Return (of all).

وَمَا يَسْتَوِي ٱلْأَعْمَىٰ وَٱلْبَصِيرُ ﴿١٩﴾ وَلَا ٱلظُّلُمَٰتُ وَلَا ٱلنُّورُ ﴿٢٠﴾ وَلَا ٱلظِّلُّ وَلَا ٱلْحَرُورُ ﴿٢١﴾ وَمَا يَسْتَوِي ٱلْأَحْيَآءُ وَلَا
ٱلْأَمْوَٰتُ ۚ إِنَّ ٱللَّهَ يُسْمِعُ مَن يَشَآءُ ۖ وَمَآ أَنتَ بِمُسْمِعٍ مَّن فِي ٱلْقُبُورِ ﴿٢٢﴾ إِنْ أَنتَ إِلَّا نَذِيرٌ ﴿٢٣﴾ إِنَّآ أَرْسَلْنَٰكَ بِٱلْحَقِّ بَشِيرًا
وَنَذِيرًا ۚ وَإِن مِّنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ ﴿٢٤﴾ وَإِن يُكَذِّبُوكَ فَقَدْ كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ جَآءَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ
وَبِٱلزُّبُرِ وَبِٱلْكِتَٰبِ ٱلْمُنِيرِ ﴿٢٥﴾ ثُمَّ أَخَذْتُ ٱلَّذِينَ كَفَرُوا۟ ۖ فَكَيْفَ كَانَ نَكِيرِ ﴿٢٦﴾

and the seeing وَٱلْبَصِيرُ ﴿١٩﴾ the blind ٱلْأَعْمَىٰ are alike يَسْتَوِي and not وَمَا
nor وَلَا the light ٱلنُّورُ ﴿٢٠﴾ and not وَلَا the darknesses ٱلظُّلُمَٰتُ nor وَلَا
are يَسْتَوِي nor وَمَا the sun's heat ٱلْحَرُورُ ﴿٢١﴾ and not وَلَا the shade ٱلظِّلُّ
ٱللَّهَ verily إِنَّ the dead ٱلْأَمْوَٰتُ and not وَلَا the living ٱلْأَحْيَآءُ alike
أَنتَ and not وَمَآ He wills يَشَآءُ whom مَن makes hear يُسْمِعُ Allah
إِنْ graves ٱلْقُبُورِ ﴿٢٢﴾ in فِي those who are مَّن make hear بِمُسْمِعٍ you
sent أَرْسَلْنَٰكَ verily We إِنَّآ a warner نَذِيرٌ ﴿٢٣﴾ but إِلَّا you are أَنتَ not
and a وَنَذِيرًا a bearer of good news بَشِيرًا with the truth بِٱلْحَقِّ you
had خَلَا but إِلَّا nation أُمَّةٍ any مِّنْ and there not وَإِن warner
they يُكَذِّبُوكَ and if وَإِن a warner نَذِيرٌ ﴿٢٤﴾ among them فِيهَا passed
مِن قَبْلِهِمْ those who ٱلَّذِينَ denied كَذَّبَ so verily فَقَدْ deny you
their Messengers رُسُلُهُم came to them جَآءَتْهُمْ (were) before them
and the وَبِٱلْكِتَٰبِ and with Scriptures وَبِٱلزُّبُرِ with clear signs بِٱلْبَيِّنَٰتِ
(of) ٱلَّذِينَ I took hold أَخَذْتُ then ثُمَّ giving light ٱلْمُنِيرِ ﴿٢٥﴾ Book
My نَكِيرِ ﴿٢٦﴾ was كَانَ and how فَكَيْفَ disbelieved كَفَرُوا۟ those who
denial (punishment)

19. Not alike are the blind (disbelievers in Islâmic Monotheism) and the seeing (believers in Islâmic Monotheism). 20. Nor are (alike) darkness (disbelief) and light (belief in Islâmic Monotheism). 21. Nor are (alike) the shade and the sun's heat. 22. Nor are (alike) the living (i.e., the believers) and the dead (i.e., the disbelievers). Verily, Allâh makes whom He wills to hear, but you cannot make

hear those who are in graves. **23.** You (O Muhammad ﷺ) are only a warner (i.e. your duty is to convey Allâh's Message to mankind but the guidance is Allâh's). **24.** Verily, We have sent you with the truth, a bearer of glad tidings and a warner. And there never was a nation but a warner had passed among them. **25.** And if they belie you, those before them also belied. Their Messengers came to them with clear signs, and with the Scriptures, and the Book giving light. **26.** Then I took hold of those who disbelieved, and how terrible was My denial (punishment)!

أَلَمْ تَرَ أَنَّ ٱللَّهَ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَخْرَجْنَا بِهِۦ ثَمَرَٰتٍ مُّخْتَلِفًا أَلْوَٰنُهَا ۚ وَمِنَ ٱلْجِبَالِ جُدَدٌۢ بِيضٌ وَحُمْرٌ مُّخْتَلِفٌ
أَلْوَٰنُهَا وَغَرَابِيبُ سُودٌ ﴿٢٧﴾ وَمِنَ ٱلنَّاسِ وَٱلدَّوَآبِّ وَٱلْأَنْعَٰمِ مُخْتَلِفٌ أَلْوَٰنُهُۥ كَذَٰلِكَ ۗ إِنَّمَا يَخْشَى ٱللَّهَ مِنْ
عِبَادِهِ ٱلْعُلَمَٰٓؤُا۟ ۗ إِنَّ ٱللَّهَ عَزِيزٌ غَفُورٌ ﴿٢٨﴾ إِنَّ ٱلَّذِينَ يَتْلُونَ كِتَٰبَ ٱللَّهِ وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَأَنفَقُوا۟ مِمَّا
رَزَقْنَٰهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَٰرَةً لَّن تَبُورَ ﴿٢٩﴾ لِيُوَفِّيَهُمْ أُجُورَهُمْ وَيَزِيدَهُم مِّن فَضْلِهِۦٓ ۚ
إِنَّهُۥ غَفُورٌ شَكُورٌ ﴿٣٠﴾

مِنَ sends down أَنزَلَ Allah ٱللَّهَ that أَنَّ you see تَرَ do not أَلَمْ
بِهِۦ and We produce فَأَخْرَجْنَا water (rain) مَآءً the sky ٱلسَّمَآءِ from
and among وَمِنَ colours أَلْوَٰنُهَا of various مُّخْتَلِفًا fruits ثَمَرَٰتٍ therewith
وَحُمْرٌ white بِيضٌ (are) streaks (paths) جُدَدٌۢ the mountains ٱلْجِبَالِ
and intense وَغَرَابِيبُ colours أَلْوَٰنُهَا (of) varying مُّخْتَلِفٌ and red
وَٱلْأَنْعَٰمِ and beasts وَٱلدَّوَآبِّ men ٱلنَّاسِ and of وَمِنَ black سُودٌ ﴿٢٧﴾
(it is) إِنَّمَا likewise كَذَٰلِكَ colours أَلْوَٰنُهُۥ (are) various مُخْتَلِفٌ cattle
those who ٱلْعُلَمَٰٓؤُا۟ His slaves عِبَادِهِ of مِنْ Allah ٱللَّهَ fear يَخْشَى only
غَفُورٌ ﴿٢٨﴾ (is) All-Mighty عَزِيزٌ Allah ٱللَّهَ verily إِنَّ have knowledge
Book كِتَٰبَ recite يَتْلُونَ those who ٱلَّذِينَ verily إِنَّ Oft-Forgiving
مِمَّا and spend وَأَنفَقُوا۟ prayer ٱلصَّلَوٰةَ and offer وَأَقَامُوا۟ (of) Allah ٱللَّهِ
وَعَلَانِيَةً secretly سِرًّا We have provided for them رَزَقْنَٰهُمْ out of what
تَبُورَ ﴿٢٩﴾ never لَّن business تِجَٰرَةً they hope for يَرْجُونَ and openly
their أُجُورَهُمْ that He may pay them in full لِيُوَفِّيَهُمْ that will perish
His Grace فَضْلِهِۦٓ out of مِّن and give them more وَيَزِيدَهُم wages
Most Ready to شَكُورٌ ﴿٣٠﴾ (is) Oft-Forgiving غَفُورٌ verily, He إِنَّهُۥ
appreciate

27. See you not that Allâh sends down water (rain) from the sky, and We produce therewith fruits of various colours, and among the mountains are streaks white and red, of varying colours and (others) very black. **28.** And likewise, men and *Ad-Dawâbb* [moving (living) creatures, beasts] and cattle are of various colours. It is only those who have knowledge among His slaves that fear Allâh. Verily, Allâh is All-Mighty, Oft-Forgiving. **29.** Verily, those who recite the Book of Allâh (this Qur'ân), and perform *As-Salât* (*Iqâmat-as-Salât*), and spend (in charity) out of what We have provided for them, secretly and openly, they hope for a (sure) trade-gain that will never perish. **30.** That He may pay them their wages in full, and give them (even) more, out of His Grace. Verily, He is Oft-Forgiving, Most Ready to appreciate (good deeds and to recompense).

وَٱلَّذِىٓ أَوْحَيْنَآ إِلَيْكَ مِنَ ٱلْكِتَـٰبِ هُوَ ٱلْحَقُّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ ۗ إِنَّ ٱللَّهَ بِعِبَادِهِۦ لَخَبِيرٌۢ بَصِيرٌ ﴿٣١﴾ ثُمَّ أَوْرَثْنَا
ٱلْكِتَـٰبَ ٱلَّذِينَ ٱصْطَفَيْنَا مِنْ عِبَادِنَا ۖ فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِۦ وَمِنْهُم مُّقْتَصِدٌ وَمِنْهُمْ سَابِقٌۢ بِٱلْخَيْرَٰتِ بِإِذْنِ ٱللَّهِ ۚ
ذَٰلِكَ هُوَ ٱلْفَضْلُ ٱلْكَبِيرُ ﴿٣٢﴾ جَنَّـٰتُ عَدْنٍ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِن ذَهَبٍ وَلُؤْلُؤًا ۖ وَلِبَاسُهُمْ
فِيهَا حَرِيرٌ ﴿٣٣﴾ وَقَالُوا۟ ٱلْحَمْدُ لِلَّهِ ٱلَّذِىٓ أَذْهَبَ عَنَّا ٱلْحَزَنَ ۖ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ ﴿٣٤﴾

ٱلْكِتَـٰبِ of مِنَ to you إِلَيْكَ We revealed أَوْحَيْنَآ and that which وَٱلَّذِىٓ
that which لِّمَا confirming مُصَدِّقًا (is) the truth ٱلْحَقُّ it هُوَ the Book
of His slaves بِعِبَادِهِۦ Allah ٱللَّهَ verily إِنَّ before it بَيْنَ يَدَيْهِ (was)
We أَوْرَثْنَا then ثُمَّ All-Seer بَصِيرٌ ﴿٣١﴾ (is) indeed All-Aware لَخَبِيرٌۢ
ٱصْطَفَيْنَا (to) those whom ٱلَّذِينَ the Book ٱلْكِتَـٰبَ gave as inheritance
then of them are some فَمِنْهُمْ Our slaves عِبَادِنَا of مِنْ We chose
and of them are some وَمِنْهُم their ownselves لِّنَفْسِهِۦ who wrong ظَالِمٌ
سَابِقٌۢ and of them are some وَمِنْهُمْ follow a middle course مُّقْتَصِدٌ
(of) ٱللَّهِ by leave بِإِذْنِ in good deeds بِٱلْخَيْرَٰتِ who (are) foremost
جَنَّـٰتُ the great ٱلْكَبِيرُ ﴿٣٢﴾ the grace ٱلْفَضْلُ is هُوَ that ذَٰلِكَ Allah
they يُحَلَّوْنَ they will enter them يَدْخُلُونَهَا (of) Eternity عَدْنٍ Gardens
ذَهَبٍ of مِن bracelets أَسَاوِرَ with مِنْ therein فِيهَا will be adorned
حَرِيرٌ ﴿٣٣﴾ therein فِيهَا and their garments وَلِبَاسُهُمْ and pearls وَلُؤْلُؤًا gold
(is) due لِلَّهِ All praise ٱلْحَمْدُ and they will say وَقَالُوا۟ (will be) silk
إِنَّ grief ٱلْحَزَنَ from us عَنَّا has removed أَذْهَبَ Who ٱلَّذِىٓ to Allah
Most شَكُورٌ ﴿٣٤﴾ is indeed Oft-Forgiving لَغَفُورٌ our Lord رَبَّنَا verily
Ready to appreciate

31. And what We have revealed to you (O Muhammad ﷺ), of the Book (the Qur'ân), it is the (very) truth [that you (Muhammad ﷺ) and your followers must act on its instructions] confirming that which was (revealed) before it. Verily, Allâh is indeed All-Aware, and All-Seer of His slaves. **32.** Then We gave the Book (the Qur'ân) as inheritance to such of Our slaves whom We chose (the followers of Muhammad ﷺ). Then of them are some who wrong their own selves, and of them are some who follow a middle course, and of them are some who are, by Allâh's Leave, foremost in good deeds. That (inheritance of the Qur'ân) — that is indeed a great Grace. **33.** *'Adn* (Eden) Paradise (everlasting Gardens) will they enter, therein will they be adorned with bracelets of gold and pearls, and their garments therein will be of silk. **34.** And they will say: "All the praises and thanks be to Allâh Who has removed from us (all) grief. Verily, our Lord is indeed Oft-Forgiving, Most Ready to appreciate (good deeds and to recompense).

الَّذِيٓ أَحَلَّنَا دَارَ الْمُقَامَةِ مِن فَضْلِهِۦ لَا يَمَسُّنَا فِيهَا نَصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ ﴿٣٥﴾ وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ
جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُم مِّنْ عَذَابِهَا ۚ كَذَٰلِكَ نَجْزِي كُلَّ كَفُورٍ ﴿٣٦﴾ وَهُمْ يَصْطَرِخُونَ
فِيهَا رَبَّنَآ أَخْرِجْنَا نَعْمَلْ صَٰلِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ ۚ أَوَلَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ وَجَآءَكُمُ
النَّذِيرُ ۖ فَذُوقُوا فَمَا لِلظَّٰلِمِينَ مِن نَّصِيرٍ ﴿٣٧﴾

that will last الْمُقَامَةِ (in) a home دَارَ has lodged us أَحَلَّنَا Who الَّذِيٓ
فِيهَا touch us يَمَسُّنَا not لَا His Grace فَضْلِهِۦ out of مِن forever
لُغُوبٌ ﴿٣٥﴾ therein فِيهَا will touch us يَمَسُّنَا nor وَلَا toil نَصَبٌ therein
نَارُ for them لَهُمْ disbelieve كَفَرُوا and those who وَالَّذِينَ weariness
it will be يُقْضَىٰ neither لَا (of) Hell جَهَنَّمَ (will be) the Fire
shall يُخَفَّفُ nor وَلَا so that they die فَيَمُوتُوا on them عَلَيْهِمْ completed
thus كَذَٰلِكَ its torment عَذَابِهَا (of) مِّنْ for them عَنْهُم be lightened
and وَهُمْ disbeliever كَفُورٍ ﴿٣٦﴾ every كُلَّ do We pay back نَجْزِي
bring us out أَخْرِجْنَا our Lord رَبَّنَآ therein فِيهَا will cry يَصْطَرِخُونَ they
that which الَّذِي not غَيْرَ righteous deeds صَٰلِحًا we shall do نَعْمَلْ
We give you life نُعَمِّرْكُم did not أَوَلَمْ do نَعْمَلُ we used to كُنَّا
فِيهِ should receive admonition يَتَذَكَّرُ that مَّا long enough
and came to you وَجَآءَكُمُ reflected تَذَكَّرَ whosoever مَن therein
for لِلظَّٰلِمِينَ (there is) not فَمَا so taste you فَذُوقُوا the warner النَّذِيرُ
helper نَّصِيرٍ ﴿٣٧﴾ any مِن the wrong-doers

35. Who, out of His Grace, has lodged us in a home that will last forever, where toil will touch us not nor weariness will touch us." **36.** But those who disbelieve (in the Oneness of Allâh — Islâmic Monotheism), for them will be the fire of Hell. Neither will it have a complete killing effect on them so that they die nor shall its torment be lightened for them. Thus do We requite every disbeliever! **37.** Therein they will cry: "Our Lord! Bring us out, we shall do righteous good deeds, not (the evil deeds) that we used to do." (Allâh will reply:) "Did We not give you lives long enough, so that whosoever would receive admonition could receive it? And the warner came to you. So taste you (the evil of your deeds). For the *Zâlimûn* (polytheists and wrongdoers) there is no helper."

إِنَّ ٱللَّهَ عَٰلِمُ غَيْبِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿٣٨﴾ هُوَ ٱلَّذِى جَعَلَكُمْ خَلَٰٓئِفَ فِى ٱلْأَرْضِ ۚ
فَمَن كَفَرَ فَعَلَيْهِ كُفْرُهُۥ ۖ وَلَا يَزِيدُ ٱلْكَٰفِرِينَ كُفْرُهُمْ عِندَ رَبِّهِمْ إِلَّا مَقْتًا ۖ وَلَا يَزِيدُ ٱلْكَٰفِرِينَ كُفْرُهُمْ إِلَّا خَسَارًا ﴿٣٩﴾ قُلْ
أَرَءَيْتُمْ شُرَكَآءَكُمُ ٱلَّذِينَ تَدْعُونَ مِن دُونِ ٱللَّهِ أَرُونِى مَاذَا خَلَقُوا۟ مِنَ ٱلْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِى ٱلسَّمَٰوَٰتِ أَمْ ءَاتَيْنَٰهُمْ كِتَٰبًا فَهُمْ
عَلَىٰ بَيِّنَتٍ مِّنْهُ ۚ بَلْ إِن يَعِدُ ٱلظَّٰلِمُونَ بَعْضُهُم بَعْضًا إِلَّا غُرُورًا ﴿٤٠﴾

(of) the غَيْبِ (is) All-Knower عَٰلِمُ Allah ٱللَّهَ verily إِنَّ
verily إِنَّهُۥ and the earth وَٱلْأَرْضِ (of) the heavens ٱلسَّمَٰوَٰتِ Unseen
(is) in the ﴿٣٨﴾ ٱلصُّدُورِ of what بِذَاتِ (is) All-Knower عَلِيمٌۢ He
خَلَٰٓئِفَ has made you جَعَلَكُمْ Who ٱلَّذِى He (it is) هُوَ breasts
كَفَرَ so whosoever فَمَن the earth ٱلْأَرْضِ in فِى successors
and وَلَا his disbelief كُفْرُهُۥ then on him (will be) فَعَلَيْهِ disbelieves
عِندَ their disbelief كُفْرُهُمْ the disbelievers ٱلْكَٰفِرِينَ increased يَزِيدُ not
يَزِيدُ and not وَلَا hatred مَقْتًا but إِلَّا their Lord رَبِّهِمْ with (to)
but إِلَّا their disbelief كُفْرُهُمْ the disbelievers ٱلْكَٰفِرِينَ increases
your شُرَكَآءَكُمُ what do you think (about) أَرَءَيْتُمْ say قُلْ loss ﴿٣٩﴾ خَسَارًا
ٱللَّهِ besides مِن دُونِ you call upon تَدْعُونَ to whom ٱلَّذِينَ partner gods
ٱلْأَرْضِ of مِنَ they have created خَلَقُوا۟ what مَاذَا show me أَرُونِى Allah
the ٱلسَّمَٰوَٰتِ in فِى any share شِرْكٌ have they لَهُمْ or أَمْ the earth
so فَهُمْ a Book كِتَٰبًا have We given them ءَاتَيْنَٰهُمْ or أَمْ heavens
إِن nay بَلْ therefrom مِّنْهُ clear proof بَيِّنَتٍ (act) on عَلَىٰ that they
some of them بَعْضُهُم the wrong-doers ٱلظَّٰلِمُونَ promise يَعِدُ nothing
delusion ﴿٤٠﴾ غُرُورًا but إِلَّا others بَعْضًا

38. Verily, Allâh is the All-Knower of the Unseen of the heavens and the earth. Verily, He is the All-Knower of that is in the breasts. **39.** He it is Who has made you successors generations after generations in the earth, so whosoever disbelieves (in Islâmic Monotheism) on him will be his disbelief. And the disbelief of the disbelievers adds nothing but hatred of their Lord. And the disbelief of the disbelievers adds nothing but loss. **40.** Say (O Muhammad ﷺ): "Tell me or inform me (what) do you think about your (so-called) partner-gods to whom you call upon besides Allâh? Show me, what they have created of the earth. Or have they any share in the heavens? Or have We given them a Book, so that they act on clear proof therefrom? Nay, the *Zâlimûn* (polytheists and wrongdoers) promise one another nothing but delusions."

۞إِنَّ ٱللَّهَ يُمْسِكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ أَن تَزُولَا ۚ وَلَئِن زَالَتَآ إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِّنۢ بَعْدِهِۦٓ ۚ إِنَّهُۥ كَانَ حَلِيمًا
غَفُورًا ﴿٤١﴾ وَأَقْسَمُوا۟ بِٱللَّهِ جَهْدَ أَيْمَٰنِهِمْ لَئِن جَآءَهُمْ نَذِيرٌ لَّيَكُونُنَّ أَهْدَىٰ مِنْ إِحْدَى ٱلْأُمَمِ ۖ فَلَمَّا جَآءَهُمْ نَذِيرٌ مَّا زَادَهُمْ
إِلَّا نُفُورًا ﴿٤٢﴾ ٱسْتِكْبَارًا فِى ٱلْأَرْضِ وَمَكْرَ ٱلسَّيِّئِ ۚ وَلَا يَحِيقُ ٱلْمَكْرُ ٱلسَّيِّئُ إِلَّا بِأَهْلِهِۦ ۚ فَهَلْ يَنظُرُونَ إِلَّا سُنَّتَ
ٱلْأَوَّلِينَ ۚ فَلَن تَجِدَ لِسُنَّتِ ٱللَّهِ تَبْدِيلًا ۖ وَلَن تَجِدَ لِسُنَّتِ ٱللَّهِ تَحْوِيلًا ﴿٤٣﴾

وَٱلْأَرْضَ the heavens ٱلسَّمَٰوَٰتِ grasps يُمْسِكُ Allah ٱللَّهَ verily ۞إِنَّ
زَالَتَآ and if وَلَئِن they should move away تَزُولَا lest أَن and the earth
that could أَمْسَكَهُمَا (there is) not إِنْ they were to move away
He is كَانَ truly إِنَّهُۥ after Him مِّنۢ بَعْدِهِۦٓ one أَحَدٍ any مِنْ grasp them
and they swore وَأَقْسَمُوا۟ Oft-Forgiving غَفُورًا ﴿٤١﴾ Most Forbearing حَلِيمًا
that if لَئِن their oath أَيْمَٰنِهِمْ most binding جَهْدَ by Allah بِٱللَّهِ
more أَهْدَىٰ they would be لَّيَكُونُنَّ a warner نَذِيرٌ came to them جَآءَهُمْ
yet when فَلَمَّا (of) the nations ٱلْأُمَمِ any إِحْدَى than مِنْ guided
it increased in زَادَهُمْ nothing مَّا a warner نَذِيرٌ came to them جَآءَهُمْ
in فِى (because of) arrogance ٱسْتِكْبَارًا flight نُفُورًا ﴿٤٢﴾ but إِلَّا them
but not وَلَا (of) evil ٱلسَّيِّئِ and (their) plotting وَمَكْرَ the land ٱلْأَرْضِ
who بِأَهْلِهِۦ but إِلَّا the evil ٱلسَّيِّئُ plotting ٱلْمَكْرُ encompasses يَحِيقُ
سُنَّتَ but إِلَّا they expect (anything) يَنظُرُونَ then can فَهَلْ makes it
will you find تَجِدَ so never فَلَن (of) former peoples ٱلْأَوَّلِينَ the way
and never وَلَن any change تَبْدِيلًا (of) Allah ٱللَّهِ for the Way لِسُنَّتِ
any تَحْوِيلًا ﴿٤٣﴾ (of) Allah ٱللَّهِ for the Way لِسُنَّتِ you will find تَجِدَ
turning off

41. Verily, Allâh grasps the heavens and the earth lest they should move away from their places, and if they were to move away from their places, there is not one that could grasp them after Him. Truly, He is Ever Most Forbearing, Oft-Forgiving. **42.** And they swore by Allâh their most binding oath that if a warner came to them, they would be more guided than any of the nations (before them); yet when a warner (Muhammad ﷺ) came to them, it increased in them nothing but flight (from the truth). **43.** (They took to flight because of their) arrogance in the land and their plotting of evil. But the evil plot encompasses only him who makes it. Then, can they expect anything (else) but the *Sunnah* (way of dealing) of the peoples of old? So no change will you find in Allâh's *Sunnah* (way of dealing), and no turning off will you find in Allâh's *Sunnah* (way of dealing).

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ وَكَانُوا أَشَدَّ مِنْهُمْ قُوَّةً ۚ وَمَا كَانَ اللَّهُ لِيُعْجِزَهُ مِن
شَيْءٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ ۚ إِنَّهُ كَانَ عَلِيمًا قَدِيرًا ﴿٤٤﴾ وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا
تَرَكَ عَلَىٰ ظَهْرِهَا مِن دَابَّةٍ وَلَٰكِن يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى ۖ فَإِذَا جَاءَ أَجَلُهُمْ فَإِنَّ اللَّهَ كَانَ بِعِبَادِهِ
بَصِيرًا ﴿٤٥﴾

and فَيَنظُرُوا the land الْأَرْضِ in فِي traveled يَسِيرُوا have they not أَوَلَمْ
(of) those الَّذِينَ the end عَاقِبَةُ was كَانَ how (terrible) كَيْفَ seen
greater أَشَدَّ and they were وَكَانُوا (were) before them مِن قَبْلِهِمْ who
لِيُعْجِزَهُ Allah اللَّهُ is كَانَ and not وَمَا in power قُوَّةً than them مِنْهُمْ
the heavens السَّمَاوَاتِ in فِي thing شَيْءٍ any مِن that escapes Him
عَلِيمًا is كَانَ verily He إِنَّهُ the earth الْأَرْضِ in فِي nor وَلَا
were to يُؤَاخِذُ and if وَلَوْ All-Omnipotent ﴿٤٤﴾ قَدِيرًا All-Knowing
they كَسَبُوا for that which بِمَا people النَّاسَ Allah اللَّهُ punish
مِن its surface ظَهْرِهَا on عَلَىٰ He would leave تَرَكَ not مَا earned
إِلَىٰ He leaves them respite يُؤَخِّرُهُمْ but وَلَٰكِن creature دَابَّةٍ any
أَجَلُهُمْ comes جَاءَ and when فَإِذَا appointed مُّسَمًّى term أَجَلٍ to
of His slaves بِعِبَادِهِ is كَانَ Allah اللَّهَ verily فَإِنَّ their term
All-Seer ﴿٤٥﴾ بَصِيرًا

44. Have they not travelled in the land, and seen what was the end of those before them — though they were superior to them in power? Allâh is not such that anything in the heavens or in the earth escapes Him. Verily, He is All-Knowing, All-Omnipotent. **45.** And if Allâh were to punish men for that which they earned,

He would not leave a moving (living) creature on the surface of the earth; but He gives them respite to an appointed term, and when their term comes, then verily, Allâh is Ever All-Seer of His slaves.

سُورَةُ يسٓ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

يسٓ ﴿١﴾ وَٱلْقُرْءَانِ ٱلْحَكِيمِ ﴿٢﴾ إِنَّكَ لَمِنَ ٱلْمُرْسَلِينَ ﴿٣﴾ عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٤﴾ تَنزِيلَ ٱلْعَزِيزِ ٱلرَّحِيمِ ﴿٥﴾ لِتُنذِرَ قَوْمًا
مَّآ أُنذِرَ ءَابَآؤُهُمْ فَهُمْ غَٰفِلُونَ ﴿٦﴾ لَقَدْ حَقَّ ٱلْقَوْلُ عَلَىٰٓ أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ ﴿٧﴾ إِنَّا جَعَلْنَا فِىٓ أَعْنَٰقِهِمْ أَغْلَٰلًا فَهِىَ
إِلَى ٱلْأَذْقَانِ فَهُم مُّقْمَحُونَ ﴿٨﴾ وَجَعَلْنَا مِنۢ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَٰهُمْ فَهُمْ لَا يُبْصِرُونَ ﴿٩﴾

إِنَّكَ full of wisdom ٱلْحَكِيمِ ﴿٢﴾ by the Quran وَٱلْقُرْءَانِ Ya-Sin يسٓ ﴿١﴾
صِرَٰطٍ on عَلَىٰ the Messengers ٱلْمُرْسَلِينَ ﴿٣﴾ (are) one of لَمِنَ truly you
the ٱلْعَزِيزِ this is sent down by تَنزِيلَ straight ﴿٤﴾ مُّسْتَقِيمٍ path
a people قَوْمًا to warn لِتُنذِرَ the Most Merciful ﴿٥﴾ ٱلرَّحِيمِ All-Mighty
so they فَهُمْ their forefathers ءَابَآؤُهُمْ were warned أُنذِرَ not مَّآ
the ٱلْقَوْلُ has proved true حَقَّ indeed لَقَدْ (are) heedless ﴿٦﴾ غَٰفِلُونَ
not لَا so they فَهُمْ most (of) them أَكْثَرِهِمْ against عَلَىٰٓ Word
أَعْنَٰقِهِمْ on فِىٓ have put جَعَلْنَا verily We إِنَّا will believe ﴿٧﴾ يُؤْمِنُونَ
the ٱلْأَذْقَانِ up to إِلَى so these فَهِىَ iron collars أَغْلَٰلًا their necks
وَجَعَلْنَا (are) made stiff-reached ﴿٨﴾ مُّقْمَحُونَ so that they فَهُم chins
a سَدًّا in front of them بَيْنِ أَيْدِيهِمْ (from) مِنۢ and We have put
فَأَغْشَيْنَٰهُمْ a barrier سَدًّا behind them خَلْفِهِمْ and from وَمِنْ barrier
see ﴿٩﴾ يُبْصِرُونَ cannot لَا so they فَهُمْ so We have covered them up

Sûrat Yâ-Sîn XXXVI

In the Name of Allâh
the Most Gracious, the Most Merciful

1. *Yâ-Sîn*. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] 2. By the Qur'ân, full of wisdom (i.e. full of laws, evidences, and proofs), 3. Truly, you (O Muhammad ﷺ) are one of the Messengers, 4. On the Straight Path (i.e. on Allâh's religion of Islâmic Monotheism). 5. (This is a Revelation) sent down by the All-Mighty, the Most

Merciful, **6.** In order that you may warn a people whose forefathers were not warned, so they are heedless. **7.** Indeed the Word (of punishment) has proved true against most of them, so they will not believe. **8.** Verily, We have put on their necks iron collars reaching to the chins, so that their heads are raised up. **9.** And We have put a barrier before them, and a barrier behind them, and We have covered them up, so that they cannot see.

وَسَوَآءٌ عَلَيۡهِمۡ ءَأَنذَرۡتَهُمۡ أَمۡ لَمۡ تُنذِرۡهُمۡ لَا يُؤۡمِنُونَ ﴿١٠﴾ إِنَّمَا تُنذِرُ مَنِ ٱتَّبَعَ ٱلذِّكۡرَ وَخَشِيَ ٱلرَّحۡمَٰنَ بِٱلۡغَيۡبِۖ فَبَشِّرۡهُ
بِمَغۡفِرَةٖ وَأَجۡرٖ كَرِيمٍ ﴿١١﴾ إِنَّا نَحۡنُ نُحۡيِ ٱلۡمَوۡتَىٰ وَنَكۡتُبُ مَا قَدَّمُواْ وَءَاثَٰرَهُمۡۚ وَكُلَّ شَيۡءٍ أَحۡصَيۡنَٰهُ فِيٓ إِمَامٖ
مُّبِينٖ ﴿١٢﴾ وَٱضۡرِبۡ لَهُم مَّثَلًا أَصۡحَٰبَ ٱلۡقَرۡيَةِ إِذۡ جَآءَهَا ٱلۡمُرۡسَلُونَ ﴿١٣﴾ إِذۡ أَرۡسَلۡنَآ إِلَيۡهِمُ ٱثۡنَيۡنِ فَكَذَّبُوهُمَا فَعَزَّزۡنَا بِثَالِثٖ
فَقَالُوٓاْ إِنَّآ إِلَيۡكُم مُّرۡسَلُونَ ﴿١٤﴾

whether you warn ءَأَنذَرۡتَهُمۡ to them عَلَيۡهِمۡ and it is the same وَسَوَآءٌ
they ﴿١٠﴾ يُؤۡمِنُونَ not لَا you warn them تُنذِرۡهُمۡ not لَمۡ or أَمۡ them
ٱتَّبَعَ him who مَنِ can warn تُنذِرُ you only إِنَّمَا will believe
the Most ٱلرَّحۡمَٰنَ and fears وَخَشِيَ the Reminder ٱلذِّكۡرَ follows
of بِمَغۡفِرَةٖ so give him good news فَبَشِّرۡهُ unseen بِٱلۡغَيۡبِ Gracious
نَحۡنُ verily إِنَّا generous ﴿١١﴾ كَرِيمٍ and a reward وَأَجۡرٖ forgiveness
مَا and We record وَنَكۡتُبُ (to) the dead ٱلۡمَوۡتَىٰ give life نُحۡيِ We
and وَكُلَّ and their traces وَءَاثَٰرَهُمۡ they send before قَدَّمُواْ that which
﴿١٢﴾ مُّبِينٖ a Book إِمَامٖ in فِيٓ We have recorded أَحۡصَيۡنَٰهُ thing شَيۡءٍ every
أَصۡحَٰبَ a similitude مَّثَلًا to them لَهُم and put forward وَٱضۡرِبۡ a clear
(there) came to جَآءَهَا when إِذۡ (of) the town ٱلۡقَرۡيَةِ the dwellers
to them إِلَيۡهِمُ We sent أَرۡسَلۡنَآ when إِذۡ Messengers ﴿١٣﴾ ٱلۡمُرۡسَلُونَ them
so We فَعَزَّزۡنَا they denied them both فَكَذَّبُوهُمَا two Messengers ٱثۡنَيۡنِ
verily إِنَّآ and they said فَقَالُوٓاْ with a third بِثَالِثٖ reinforced them
have been sent as Messengers ﴿١٤﴾ مُّرۡسَلُونَ to you إِلَيۡكُم We

10. It is the same to them whether you warn them or you warn them not, they will not believe. **11.** You can only warn him who follows the Reminder (the Qur'ân), and fears the Most Gracious (Allâh) unseen. Bear you to such one the glad tidings of forgiveness, and a generous reward (i.e. Paradise). **12.** Verily, We give life to the dead, and We record that which they send before (them), and their traces and all things We have recorded with numbers (as a record) in a Clear Book. **13.** And put forward to them a similitude; the (story of the) Dwellers of the Town, [it is said

that the town was Antioch (Antâkiya)], when there came Messengers to them. **14.** When We sent to them two Messengers, they belied them both; so We reinforced them with a third, and they said: "Verily, we have been sent to you as Messengers."

قَالُوا۟ مَآ أَنتُمْ إِلَّا بَشَرٌ مِّثْلُنَا وَمَآ أَنزَلَ ٱلرَّحْمَٰنُ مِن شَىْءٍ إِنْ أَنتُمْ إِلَّا تَكْذِبُونَ ﴿١٥﴾ قَالُوا۟ رَبُّنَا يَعْلَمُ إِنَّآ إِلَيْكُمْ
لَمُرْسَلُونَ ﴿١٦﴾ وَمَا عَلَيْنَآ إِلَّا ٱلْبَلَٰغُ ٱلْمُبِينُ ﴿١٧﴾ قَالُوٓا۟ إِنَّا تَطَيَّرْنَا بِكُمْ ۖ لَئِن لَّمْ تَنتَهُوا۟ لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُم مِّنَّا
عَذَابٌ أَلِيمٌ ﴿١٨﴾ قَالُوا۟ طَٰٓئِرُكُم مَّعَكُمْ ۚ أَئِن ذُكِّرْتُم ۚ بَلْ أَنتُمْ قَوْمٌ مُّسْرِفُونَ ﴿١٩﴾

human beings بَشَرٌ but إِلَّا you (are) أَنتُمْ not مَآ they said قَالُوا۟
the Most ٱلرَّحْمَٰنُ has sent down أَنزَلَ and not وَمَآ like ourselves مِّثْلُنَا
تَكْذِبُونَ ﴿١٥﴾ but إِلَّا you are أَنتُمْ not إِنْ thing شَىْءٍ any مِن Gracious
يَعْلَمُ our Lord رَبُّنَا they (the Messengers) said قَالُوا۟ telling lies
and not وَمَا are Messengers لَمُرْسَلُونَ ﴿١٦﴾ to you إِلَيْكُمْ we إِنَّآ knows
ٱلْمُبِينُ ﴿١٧﴾ to convey (the Message) ٱلْبَلَٰغُ but إِلَّا our duty (is) عَلَيْنَآ
from بِكُمْ we see an evil omen تَطَيَّرْنَا verily إِنَّا they said قَالُوٓا۟ clear
we will surely stone you لَنَرْجُمَنَّكُمْ you cease تَنتَهُوا۟ not لَّمْ if لَئِن you
أَلِيمٌ ﴿١٨﴾ a torment عَذَابٌ from us مِّنَّا and will touch you وَلَيَمَسَّنَّكُم
مَّعَكُمْ your evil omens طَٰٓئِرُكُم they (Messengers) said قَالُوا۟ painful
بَلْ you are admonished ذُكِّرْتُم is it because أَئِن (are) with you
transgressing مُّسْرِفُونَ ﴿١٩﴾ (are) a people قَوْمٌ but you أَنتُمْ nay

15. They (people of the town) said: "You are only human beings like ourselves, and the Most Gracious (Allâh) has revealed nothing. You are only telling lies." **16.** The Messengers said: "Our Lord knows that we have been sent as Messengers to you, **17.** "And our duty is only to convey plainly (the Message)." **18.** They (people) said: "For us, we see an evil omen from you; if you cease not, we will surely stone you, and a painful torment will touch you from us." **19.** They (Messengers) said: "Your evil omens be with you! (Do you call it 'evil omen') because you are admonished? Nay, but you are a people *Musrifûn* (transgressing all bounds by committing all kinds of great sins, and by disobeying Allâh).

وَجَآءَ مِنْ أَقْصَا ٱلْمَدِينَةِ رَجُلٌ يَسْعَىٰ قَالَ يَٰقَوْمِ ٱتَّبِعُوا۟ ٱلْمُرْسَلِينَ ﴿٢٠﴾ ٱتَّبِعُوا۟ مَن لَّا يَسْـَٔلُكُمْ أَجْرًا وَهُم
مُّهْتَدُونَ ﴿٢١﴾ وَمَا لِىَ لَآ أَعْبُدُ ٱلَّذِى فَطَرَنِى وَإِلَيْهِ تُرْجَعُونَ ﴿٢٢﴾ ءَأَتَّخِذُ مِن دُونِهِۦٓ ءَالِهَةً إِن يُرِدْنِ ٱلرَّحْمَٰنُ بِضُرٍّ لَّا
تُغْنِ عَنِّى شَفَٰعَتُهُمْ شَيْـًٔا وَلَا يُنقِذُونِ ﴿٢٣﴾ إِنِّىٓ إِذًا لَّفِى ضَلَٰلٍ مُّبِينٍ ﴿٢٤﴾ إِنِّىٓ ءَامَنتُ بِرَبِّكُمْ فَٱسْمَعُونِ ﴿٢٥﴾
قِيلَ ٱدْخُلِ ٱلْجَنَّةَ ۖ قَالَ يَٰلَيْتَ قَوْمِى يَعْلَمُونَ ﴿٢٦﴾ بِمَا غَفَرَ لِى رَبِّى وَجَعَلَنِى مِنَ ٱلْمُكْرَمِينَ ﴿٢٧﴾

(of) ٱلْمَدِينَةِ the farthest part أَقْصَا from مِنْ and (there) came وَجَآءَ
O my people يَٰقَوْمِ he said قَالَ running يَسْعَىٰ a man رَجُلٌ the town
those مَن follow ٱتَّبِعُوا۟ the Messengers ٱلْمُرْسَلِينَ (20) follow ٱتَّبِعُوا۟
and they وَهُم any wages أَجْرًا ask of you يَسْـَٔلُكُمْ not لَّا who
أَعْبُدُ not لَآ should I لِىَ and why وَمَا (are) rightly guided مُّهْتَدُونَ (21)
and to Whom وَإِلَيْهِ has created me فَطَرَنِى Him Who ٱلَّذِى worship
besides Him مِن دُونِهِۦٓ shall I take ءَأَتَّخِذُ you shall be returned تُرْجَعُونَ (22)
بِضُرٍّ the Most Gracious ٱلرَّحْمَٰنُ intends me يُرِدْنِ if إِن gods ءَالِهَةً
their intercession شَفَٰعَتُهُمْ me عَنِّى will avail تُغْنِ not لَّا any harm
إِذًا verily I إِنِّىٓ they can save me يُنقِذُونِ (23) nor وَلَا anything شَيْـًٔا
ءَامَنتُ verily I إِنِّىٓ plain مُّبِينٍ (24) error ضَلَٰلٍ (should) be in لَّفِى then
it قِيلَ so listen to me فَٱسْمَعُونِ (25) in your Lord بِرَبِّكُمْ I have believed
قَوْمِى would that يَٰلَيْتَ he said قَالَ Paradise ٱلْجَنَّةَ enter ٱدْخُلِ was said
رَبِّى me لِى has forgiven غَفَرَ that بِمَا knew يَعْلَمُونَ (26) my people
the honored ones ٱلْمُكْرَمِينَ (27) of مِنَ and made me وَجَعَلَنِى my Lord

20. And there came a man running from the farthest part of the town. He said: "O my people! Obey the Messengers. **21.** "Obey those who ask no wages of you (for themselves), and who are rightly guided. **22.** "And why should I not worship Him (Allâh Alone) Who has created me and to Whom you shall be returned. **23.** "Shall I take besides Him *âlihah* (gods)? If the Most Gracious (Allâh) intends me any harm, their intercession will be of no use for me whatsoever, nor can they save me? **24.** "Then verily, I should be in plain error. **25.** "Verily, I have believed in your Lord, so listen to me!" **26.** It was said (to him when the disbelievers killed him): "Enter Paradise." He said: "Would that my people knew **27.** "That my Lord (Allâh) has forgiven me, and made me of the honoured ones!"

۞ وَمَآ أَنزَلۡنَا عَلَىٰ قَوۡمِهِۦ مِنۢ بَعۡدِهِۦ مِن جُندٖ مِّنَ ٱلسَّمَآءِ وَمَا كُنَّا مُنزِلِينَ ﴿٢٨﴾ إِن كَانَتۡ إِلَّا صَيۡحَةٗ وَٰحِدَةٗ فَإِذَا هُمۡ
خَٰمِدُونَ ﴿٢٩﴾ يَٰحَسۡرَةً عَلَى ٱلۡعِبَادِۚ مَا يَأۡتِيهِم مِّن رَّسُولٍ إِلَّا كَانُواْ بِهِۦ يَسۡتَهۡزِءُونَ ﴿٣٠﴾ أَلَمۡ يَرَوۡاْ كَمۡ أَهۡلَكۡنَا قَبۡلَهُم
مِّنَ ٱلۡقُرُونِ أَنَّهُمۡ إِلَيۡهِمۡ لَا يَرۡجِعُونَ ﴿٣١﴾ وَإِن كُلّٞ لَّمَّا جَمِيعٞ لَّدَيۡنَا مُحۡضَرُونَ ﴿٣٢﴾ وَءَايَةٞ لَّهُمُ ٱلۡأَرۡضُ ٱلۡمَيۡتَةُ أَحۡيَيۡنَٰهَا
وَأَخۡرَجۡنَا مِنۡهَا حَبّٗا فَمِنۡهُ يَأۡكُلُونَ ﴿٣٣﴾

مِنۢ his people قَوۡمِهِۦ against عَلَىٰ We sent down أَنزَلۡنَا and not ۞ وَمَآ
وَمَا heaven ٱلسَّمَآءِ from مِّنَ a host جُندٖ (from) مِن after him بَعۡدِهِۦ
صَيۡحَةٗ only إِلَّا it was كَانَتۡ but إِن sent down ﴿٢٨﴾ مُنزِلِينَ We كُنَّا nor
were dead silent ﴿٢٩﴾ خَٰمِدُونَ they all هُمۡ then فَإِذَا one وَٰحِدَةٗ shout
came يَأۡتِيهِم not مَا the slaves (mankind) ٱلۡعِبَادِ for عَلَى alas يَٰحَسۡرَةً
at بِهِۦ they used to كَانُواْ but إِلَّا Messenger رَّسُولٍ a مِّن to them
أَهۡلَكۡنَا how many كَمۡ they see يَرَوۡاْ do not أَلَمۡ mock ﴿٣٠﴾ يَسۡتَهۡزِءُونَ him
the ٱلۡقُرُونِ of مِّنَ before them قَبۡلَهُم We have destroyed
they will ﴿٣١﴾ يَرۡجِعُونَ not لَا to them إِلَيۡهِمۡ verily they أَنَّهُمۡ generations
before Us لَّدَيۡنَا all جَمِيعٞ then لَّمَّا all كُلّٞ and surely وَإِن return
land ٱلۡأَرۡضُ for them لَّهُمُ and a sign وَءَايَةٞ will be brought ﴿٣٢﴾ مُحۡضَرُونَ
and We brought forth وَأَخۡرَجۡنَا We gave it life أَحۡيَيۡنَٰهَا the dead ٱلۡمَيۡتَةُ
they eat ﴿٣٣﴾ يَأۡكُلُونَ so that thereof فَمِنۡهُ grains حَبّٗا from it مِنۡهَا

28. And We sent not against his people after him a host from the heaven, nor was it needful for Us to send (such a thing). **29.** It was but one *Saihah* (shout) and lo! they (all) were still (silent, dead, destroyed). **30.** Alas for mankind! There never came a Messenger to them but they used to mock at him. **31.** Do they not see how many of the generations We have destroyed before them? Verily, they will not return to them. **32.** And surely, all — everyone of them will be brought before Us. **33.** And a sign for them is the dead land. We give it life, and We bring forth from it grains, so that they eat thereof.

وَجَعَلۡنَا فِيهَا جَنَّٰتٖ مِّن نَّخِيلٖ وَأَعۡنَٰبٖ وَفَجَّرۡنَا فِيهَا مِنَ ٱلۡعُيُونِ ﴿٣٤﴾ لِيَأۡكُلُواْ مِن ثَمَرِهِۦ وَمَا عَمِلَتۡهُ أَيۡدِيهِمۡۚ
أَفَلَا يَشۡكُرُونَ ﴿٣٥﴾ سُبۡحَٰنَ ٱلَّذِي خَلَقَ ٱلۡأَزۡوَٰجَ كُلَّهَا مِمَّا تُنۢبِتُ ٱلۡأَرۡضُ وَمِنۡ أَنفُسِهِمۡ وَمِمَّا لَا
يَعۡلَمُونَ ﴿٣٦﴾ وَءَايَةٞ لَّهُمُ ٱلَّيۡلُ نَسۡلَخُ مِنۡهُ ٱلنَّهَارَ فَإِذَا هُم مُّظۡلِمُونَ ﴿٣٧﴾ وَٱلشَّمۡسُ تَجۡرِي لِمُسۡتَقَرّٖ لَّهَاۚ ذَٰلِكَ
تَقۡدِيرُ ٱلۡعَزِيزِ ٱلۡعَلِيمِ ﴿٣٨﴾

نَّخِيلٍ of مِّن gardens جَنَّٰتٍ therein فِيهَا and We have made وَجَعَلْنَا
and We have caused to gush وَفَجَّرْنَا and grapes وَأَعْنَٰبٍ date-palm
so that لِيَأْكُلُوا springs of water الْعُيُونِ ﴿٣٤﴾ of مِنَ therein فِيهَا forth
made عَمِلَتْهُ and not وَمَا the fruits thereof ثَمَرِهِۦ of مِن they may eat
give thanks يَشْكُرُونَ ﴿٣٥﴾ will they not أَفَلَا their hands أَيْدِيهِمْ it
pairs الْأَزْوَٰجَ has created خَلَقَ Him Who الَّذِي glory be to سُبْحَٰنَ
وَمِنْ the earth الْأَرْضُ produces تُنۢبِتُ of that which مِمَّا all كُلَّهَا
not لَا and of that which وَمِمَّا their own kind أَنفُسِهِمْ as well as of
the night الَّيْلُ for them لَّهُمُ and a sign وَءَايَةٌ they know يَعْلَمُونَ ﴿٣٦﴾
and behold فَإِذَا the Day النَّهَارَ therefrom مِنْهُ We withdraw نَسْلَخُ
runs تَجْرِي and the sun وَالشَّمْسُ in darkness مُّظْلِمُونَ ﴿٣٧﴾ they are هُم
تَقْدِيرُ that is ذَٰلِكَ for it لَّهَا on its fixed course for a term لِمُسْتَقَرٍّ
the All-Knowing الْعَلِيمِ ﴿٣٨﴾ of the All-Mighty الْعَزِيزِ a decree

34. And We have made therein gardens of date palms and grapes, and We have caused springs of water to gush forth therein. **35.** So that they may eat of the fruit thereof — and their hands made it not. Will they not then give thanks? **36.** Glory be to Him Who has created all the pairs of that which the earth produces, as well as of their own (human) kind (male and female), and of that which they know not. **37.** And a sign for them is the night. We withdraw therefrom the day, and behold, they are in darkness. **38.** And the sun runs on its fixed course for a term (appointed). That is the Decree of the All-Mighty, the All-Knowing.

وَالْقَمَرَ قَدَّرْنَٰهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ ﴿٣٩﴾ لَا الشَّمْسُ يَنۢبَغِي لَهَآ أَن تُدْرِكَ الْقَمَرَ وَلَا الَّيْلُ سَابِقُ
النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٤٠﴾ وَءَايَةٌ لَّهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلْكِ الْمَشْحُونِ ﴿٤١﴾ وَخَلَقْنَا لَهُم مِّن مِّثْلِهِۦ مَا
يَرْكَبُونَ ﴿٤٢﴾ وَإِن نَّشَأْ نُغْرِقْهُمْ فَلَا صَرِيخَ لَهُمْ وَلَا هُمْ يُنقَذُونَ ﴿٤٣﴾ إِلَّا رَحْمَةً مِّنَّا وَمَتَٰعًا إِلَىٰ حِينٍ ﴿٤٤﴾ وَإِذَا قِيلَ لَهُمُ
اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٥﴾

positions مَنَازِلَ We have measured its قَدَّرْنَٰهُ and the moon وَالْقَمَرَ
like the dried curved date stalk كَالْعُرْجُونِ it returns عَادَ till حَتَّىٰ
for it لَهَآ permitted يَنۢبَغِي the sun الشَّمْسُ not لَا the old الْقَدِيمِ ﴿٣٩﴾
سَابِقُ the night الَّيْلُ nor وَلَا the moon الْقَمَرَ overtake تُدْرِكَ to أَن
an orbit فَلَكٍ in فِي they all each وَكُلٌّ the day النَّهَارِ outstrip

We حَمَلْنَا that أَنَّا for them لَّهُمْ and a sign وَءَايَةٌ float يَسْبَحُونَ ﴿٤٠﴾
the laden الْمَشْحُونِ ﴿٤١﴾ ship الْفُلْكِ in فِي their offspring ذُرِّيَّتَهُمْ bore
مَا its like مِّثْلِهِۦ from مِّن for them لَهُم and We have created وَخَلَقْنَا
We shall نُغْرِقْهُمْ We will نَّشَأْ and if وَإِن they ride يَرْكَبُونَ ﴿٤٢﴾ what
وَلَا there will be for them لَهُمْ shout صَرِيخَ and no فَلَا drown them
a mercy رَحْمَةً unless it be إِلَّا will be saved يُنقَذُونَ ﴿٤٣﴾ they هُمْ nor
وَإِذَا a while حِينٍ ﴿٤٤﴾ for إِلَىٰ and as an enjoyment وَمَتَٰعًا from us مِّنَّا
of that which مَا beware اتَّقُوا to them لَهُمُ it is said قِيلَ and when
لَعَلَّكُمْ behind you خَلْفَكُمْ and that which وَمَا before you بَيْنَ أَيْدِيكُمْ is
you may receive mercy تُرْحَمُونَ ﴿٤٥﴾ in order that

39. And the moon, We have measured for it mansions (to traverse) till it returns like the old dried curved date stalk. **40.** It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit. **41.** And an *Ayâh* (sign) for them is that We bore their offspring in the laden ship [of Nûh (Noah)]. **42.** And We have created for them of the like thereunto, on which they ride. **43.** And if We will, We shall drown them, and there will be no shout (or helper) for them (to hear their cry for help), nor will they be saved. **44.** Unless it be a mercy from Us, and as an enjoyment for a while. **45.** And when it is said to them: "Beware of that which is before you (worldly torments), and that which is behind you (torments in the Hereafter), in order that you may receive mercy (i.e. if you believe in Allâh's religion — Islâmic Monotheism, and avoid polytheism, and obey Allâh with righteous deeds).

وَمَا تَأْتِيهِم مِّنْ ءَايَةٍ مِّنْ ءَايَٰتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ﴿٤٦﴾ وَإِذَا قِيلَ لَهُمْ أَنفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ قَالَ الَّذِينَ
كَفَرُوا لِلَّذِينَ ءَامَنُوا أَنُطْعِمُ مَن لَّوْ يَشَاءُ اللَّهُ أَطْعَمَهُۥ إِنْ أَنتُمْ إِلَّا فِي ضَلَٰلٍ مُّبِينٍ ﴿٤٧﴾ وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ
إِن كُنتُمْ صَٰدِقِينَ ﴿٤٨﴾ مَا يَنظُرُونَ إِلَّا صَيْحَةً وَٰحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ ﴿٤٩﴾ فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰٓ
أَهْلِهِمْ يَرْجِعُونَ ﴿٥٠﴾

مِّنْ a sign ءَايَةٍ from among مِّنْ come to them تَأْتِيهِم and not وَمَا
عَنْهَا they did كَانُوا but إِلَّا of their Lord رَبِّهِمْ the signs ءَايَٰتِ of
to لَهُمْ it is said قِيلَ and when وَإِذَا turn away مُعْرِضِينَ ﴿٤٦﴾ from it
Allah اللَّهُ has provided you رَزَقَكُمُ of what مِمَّا spend أَنفِقُوا them

ءَامَنُوٓاْ to those who لِلَّذِينَ disbelieve كَفَرُواْ those who ٱلَّذِينَ say قَالَ
ٱللَّهُ willed يَشَآءُ if لَوۡ those whom مَن shall we feed أَنُطۡعِمُ believe
but إِلَّا you are أَنتُمۡ only إِنۡ He would have fed him أَطۡعَمَهُۥٓ Allah
هَٰذَا when مَتَىٰ and they say وَيَقُولُونَ plain ﴿٤٧﴾ مُّبِينٖ error ضَلَٰلٖ in فِي
﴿٤٨﴾ صَٰدِقِينَ you are كُنتُمۡ if إِن promise will be fulfilled ٱلۡوَعۡدُ this
a single وَٰحِدَةٗ shout صَيۡحَةٗ but إِلَّا they await يَنظُرُونَ not مَا truthful
﴿٤٩﴾ يَخِصِّمُونَ while they are وَهُمۡ which will seize them تَأۡخُذُهُمۡ
to make تَوۡصِيَةٗ they will be able يَسۡتَطِيعُونَ then, not فَلَا disputing
they will ﴿٥٠﴾ يَرۡجِعُونَ their family أَهۡلِهِمۡ to إِلَىٰٓ nor وَلَآ bequest
return

46. And never came an *Ayâh* from among the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord to them, but they did turn away from it. **47.** And when it is said to them: "Spend of that with which Allâh has provided you," those who disbelieve say to those who believe: "Shall we feed those whom, if Allâh willed, He (Himself) would have fed? You are only in a plain error." **48.** And they say: "When will this promise (i.e. Resurrection) be fulfilled, if you are truthful?" **49.** They await only but a single *Saihah* (shout) which will seize them while they are disputing! **50.** Then they will not be able to make bequest, nor they will return to their family.

وَنُفِخَ فِي ٱلصُّورِ فَإِذَا هُم مِّنَ ٱلۡأَجۡدَاثِ إِلَىٰ رَبِّهِمۡ يَنسِلُونَ ﴿٥١﴾ قَالُواْ يَٰوَيۡلَنَا مَنۢ بَعَثَنَا مِن مَّرۡقَدِنَاۜۗ هَٰذَا مَا وَعَدَ
ٱلرَّحۡمَٰنُ وَصَدَقَ ٱلۡمُرۡسَلُونَ ﴿٥٢﴾ إِن كَانَتۡ إِلَّا صَيۡحَةٗ وَٰحِدَةٗ فَإِذَا هُمۡ جَمِيعٞ لَّدَيۡنَا مُحۡضَرُونَ ﴿٥٣﴾ فَٱلۡيَوۡمَ
لَا تُظۡلَمُ نَفۡسٞ شَيۡـٔٗا وَلَا تُجۡزَوۡنَ إِلَّا مَا كُنتُمۡ تَعۡمَلُونَ ﴿٥٤﴾ إِنَّ أَصۡحَٰبَ ٱلۡجَنَّةِ ٱلۡيَوۡمَ فِي شُغُلٖ فَٰكِهُونَ ﴿٥٥﴾
هُمۡ وَأَزۡوَٰجُهُمۡ فِي ظِلَٰلٍ عَلَى ٱلۡأَرَآئِكِ مُتَّكِـُٔونَ ﴿٥٦﴾ لَهُمۡ فِيهَا فَٰكِهَةٞ وَلَهُم مَّا يَدَّعُونَ ﴿٥٧﴾ سَلَٰمٞ قَوۡلٗا مِّن رَّبّٖ
رَّحِيمٖ ﴿٥٨﴾ وَٱمۡتَٰزُواْ ٱلۡيَوۡمَ أَيُّهَا ٱلۡمُجۡرِمُونَ ﴿٥٩﴾

and behold فَإِذَا the Trumpet. ٱلصُّورِ in فِي and will be blown وَنُفِخَ
their Lord رَبِّهِمۡ to إِلَىٰ the graves ٱلۡأَجۡدَاثِ from مِّنَ they هُم
woe to us! يَٰوَيۡلَنَا they will say قَالُواْ will come out quickly ﴿٥١﴾ يَنسِلُونَ
هَٰذَا our place of sleep مَّرۡقَدِنَاۜ from مِن raised us up بَعَثَنَا who مَنۢ
the Most Beneficent ٱلرَّحۡمَٰنُ had promised وَعَدَ what مَا this is
only إِن the Messengers ﴿٥٢﴾ ٱلۡمُرۡسَلُونَ and spoke the truth وَصَدَقَ

so behold فَإِذَا a single وَٰحِدَةً shout صَيْحَةً but إِلَّا will be كَانَتْ
فَالْيَوْمَ will be brought up مُحْضَرُونَ ٥٣ before us لَّدَيْنَا all جَمِيعٌ they هُمْ
a thing شَيْـًٔا a soul نَفْسٌ will be wronged تُظْلَمُ none لَا this Day
that which مَا except إِلَّا you be requitted تُجْزَوْنَ and not وَلَا
the dwellers أَصْحَٰبَ verily إِنَّ to do تَعْمَلُونَ ٥٤ you used to كُنتُمْ
فَٰكِهُونَ ٥٥ will be busy شُغُلٍ in فِى that Day الْيَوْمَ of Paradise الْجَنَّةِ
pleasant ظِلَٰلٍ in فِى and their wives وَأَزْوَٰجُهُمْ they هُمْ joyful things
they will have لَهُمْ reclining مُتَّكِـُٔونَ ٥٦ thrones الْأَرَآئِكِ on عَلَى shade
whatever مَّا and they will have وَلَهُم fruits فَٰكِهَةٌ therein فِيهَا
A Lord رَّبٍّ from مِّن a word قَوْلًا peace سَلَٰمٌ they ask for يَدَّعُونَ ٥٧
O أَيُّهَا this Day الْيَوْمَ and get you apart وَامْتَٰزُوا Most Merciful رَّحِيمٍ ٥٨
criminals, sinners الْمُجْرِمُونَ ٥٩

51. And the Trumpet will be blown (i.e. the second blowing) and behold from the graves they will come out quickly to their Lord. **52.** They will say: "Woe to us! Who has raised us up from our place of sleep." (It will be said to them): "This is what the Most Gracious (Allâh) had promised, and the Messengers spoke truth!" **53.** It will be but a single *Saihah* (shout), so behold they will all be brought up before Us! **54.** This Day (Day of Resurrection), none will be wronged in anything, nor will you be requited anything except that which you used to do. **55.** Verily, the dwellers of the Paradise, that Day, will be busy with joyful things. **56.** They and their wives will be in pleasant shade, reclining on thrones. **57.** They will have therein fruits (of all kinds) and all that they ask for. **58.** (It will be said to them): *Salâm* (peace be on you) — a Word from the Lord (Allâh), Most Merciful. **59.** (It will be said): "And O you the *Mujrimûn* (criminals, polytheists, sinners, disbelievers in Islâmic Monotheism, wicked evil ones)! Get you apart this Day (from the believers).

۞أَلَمْ أَعْهَدْ إِلَيْكُمْ يَٰبَنِىٓ ءَادَمَ أَن لَّا تَعْبُدُوا الشَّيْطَٰنَ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ٦٠ وَأَنِ اعْبُدُونِى هَٰذَا صِرَٰطٌ
مُّسْتَقِيمٌ ٦١ وَلَقَدْ أَضَلَّ مِنكُمْ جِبِلًّا كَثِيرًا أَفَلَمْ تَكُونُوا تَعْقِلُونَ ٦٢ هَٰذِهِ جَهَنَّمُ الَّتِى كُنتُمْ تُوعَدُونَ ٦٣
اصْلَوْهَا الْيَوْمَ بِمَا كُنتُمْ تَكْفُرُونَ ٦٤ الْيَوْمَ نَخْتِمُ عَلَىٰٓ أَفْوَٰهِهِمْ وَتُكَلِّمُنَآ أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُم بِمَا كَانُوا
يَكْسِبُونَ ٦٥ وَلَوْ نَشَآءُ لَطَمَسْنَا عَلَىٰٓ أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَٰطَ فَأَنَّىٰ يُبْصِرُونَ ٦٦

of ءَادَمَ O Children يَٰبَنِىٓ for you إِلَيْكُمْ I ordain أَعْهَدْ did not ۞أَلَمْ
إِنَّهُ Satan الشَّيْطَٰنَ you should worship تَعْبُدُوا not لَّا that أَن Adam

and that وَأَنِ a plain مُّبِينٌ ﴿٦٠﴾ an enemy عَدُوٌّ to you لَكُمْ verily he
a مُّسْتَقِيمٌ ﴿٦١﴾ Path صِرَاطٌ this is هَٰذَا you should worship Me اعْبُدُونِي
a جِبِلًّا of you مِنكُمْ he led astray أَضَلَّ and indeed وَلَقَدْ straight
understand تَعْقِلُونَ ﴿٦٢﴾ you تَكُونُوا did not أَفَلَمْ a great كَثِيرًا multitude
تُوعَدُونَ ﴿٦٣﴾ you were كُنتُمْ which الَّتِي Hell جَهَنَّمُ this is هَٰذِهِ
you كُنتُمْ for what بِمَا this Day الْيَوْمَ burn therein اصْلَوْهَا promised
We shall seal up نَخْتِمُ this Day الْيَوْمَ to disbelieve تَكْفُرُونَ ﴿٦٤﴾ used
أَيْدِيهِمْ and will speak to Us وَتُكَلِّمُنَا their mouths أَفْوَاهِهِمْ (on) عَلَىٰ
to بِمَا their legs أَرْجُلُهُم and will bear witness وَتَشْهَدُ their hands
We will نَشَاءُ and if وَلَوْ to earn يَكْسِبُونَ ﴿٦٥﴾ they used كَانُوا what
their eyes أَعْيُنِهِمْ over عَلَىٰ We would surely have wiped out لَطَمَسْنَا
how فَأَنَّىٰ for the path الصِّرَاطَ so that they would struggle فَاسْتَبَقُوا
they see يُبْصِرُونَ ﴿٦٦﴾ then

60. Did I not command you, O Children of Adam, that you should not worship *Shaitân* (Satan). Verily, he is a plain enemy to you. **61.** And that you should worship Me [Alone — Islâmic Monotheism, and set up not rivals, associate-gods with Me]. That is the Straight Path. **62.** And indeed he (Satan) did lead astray a great multitude of you. Did you not then understand? **63.** This is Hell which you were promised! **64.** Burn therein this Day, for that you used to disbelieve. **65.** This Day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn. (It is said that one's left thigh will be the first to bear the witness). (*Tafsir At-Tabari*) **66.** And if it had been Our Will, We would surely have wiped out (blinded) their eyes, so that they would struggle for the Path, how then would they see?

وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَىٰ مَكَانَتِهِمْ فَمَا اسْتَطَاعُوا مُضِيًّا وَلَا يَرْجِعُونَ ﴿٦٧﴾ وَمَن نُّعَمِّرْهُ
نُنَكِّسْهُ فِي الْخَلْقِ ۖ أَفَلَا يَعْقِلُونَ ﴿٦٨﴾ وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنبَغِي لَهُ ۚ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُّبِينٌ ﴿٦٩﴾ لِّيُنذِرَ
مَن كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ ﴿٧٠﴾ أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُم مِّمَّا عَمِلَتْ أَيْدِينَا أَنْعَامًا فَهُمْ لَهَا
مَالِكُونَ ﴿٧١﴾

We would have لَمَسَخْنَاهُمْ it had been Our will نَشَاءُ and if وَلَوْ
then not فَمَا their places مَكَانَتِهِمْ in عَلَىٰ transformed them
nor وَلَا to go forward مُضِيًّا they would have been able اسْتَطَاعُوا

نُّعَمِّرْهُ and he whom وَمَن they could have returned back يَرْجِعُونَ ﴿٦٧﴾
creation ٱلْخَلْقِ in فِى We reverse him نُنَكِّسْهُ We grant long life
We عَلَّمْنَٰهُ and not وَمَا they understand يَعْقِلُونَ ﴿٦٨﴾ will not then أَفَلَا
for لَهُۥٓ is it befitting يَنۢبَغِى nor وَمَا poetry ٱلشِّعْرَ have taught him
and Quran وَقُرْءَانٌ Reminder ذِكْرٌ only إِلَّا this is هُوَ not إِنْ him
to him مَن that he, or it, may give warning لِّيُنذِرَ a plain مُّبِينٌ ﴿٦٩﴾
ٱلْقَوْلُ and that may be justified وَيَحِقَّ living حَيًّا is /was كَانَ whom
they يَرَوْا۟ do not أَوَلَمْ the disbelievers ٱلْكَٰفِرِينَ ﴿٧٠﴾ against عَلَى word
عَمِلَتْ of what مِّمَّا for them لَهُم have created خَلَقْنَا that We أَنَّا see
for لَهَا so they فَهُمْ the cattle أَنْعَٰمًا Our hands أَيْدِينَآ have created
they are the owners مَٰلِكُونَ ﴿٧١﴾ them

67. And if it had been Our Will, We could have transformed them (into animals or lifeless objects) in their places. Then they would have been unable to go forward (move about) nor they could have turned back. **68.** And he whom We grant long life — We reverse him in creation (weakness after strength). Will they not then understand? **69.** And We have not taught him (Muhammad ﷺ) poetry, nor is it suitable for him. This is only a Reminder and a plain Qur'ân. **70.** That he or it (Muhammad ﷺ or the Qur'ân) may give warning to him who is living (a healthy minded — the believer), and that Word (charge) may be justified against the disbelievers (dead, as they reject the warnings). **71.** Do they not see that We have created for them of what Our Hands have created, the cattle, so that they are their owners.

وَذَلَّلْنَٰهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ﴿٧٢﴾ وَلَهُمْ فِيهَا مَنَٰفِعُ وَمَشَارِبُ أَفَلَا يَشْكُرُونَ ﴿٧٣﴾ وَٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ
ءَالِهَةً لَّعَلَّهُمْ يُنصَرُونَ ﴿٧٤﴾ لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُندٌ مُّحْضَرُونَ ﴿٧٥﴾ فَلَا يَحْزُنكَ قَوْلُهُمْ إِنَّا نَعْلَمُ مَا
يُسِرُّونَ وَمَا يُعْلِنُونَ ﴿٧٦﴾ أَوَلَمْ يَرَ ٱلْإِنسَٰنُ أَنَّا خَلَقْنَٰهُ مِن نُّطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ﴿٧٧﴾

so that some فَمِنْهَا for them لَهُمْ and We have subdued them وَذَلَّلْنَٰهَا
يَأْكُلُونَ ﴿٧٢﴾ and some of them وَمِنْهَا they have for riding رَكُوبُهُمْ of them
and وَمَشَارِبُ benefits مَنَٰفِعُ in them فِيهَا and they have وَلَهُمْ they eat
وَٱتَّخَذُوا۟ they be grateful يَشْكُرُونَ ﴿٧٣﴾ will not then أَفَلَا drinks (milk)
لَّعَلَّهُمْ gods ءَالِهَةً Allah ٱللَّهِ besides مِن دُونِ and they have taken
they يَسْتَطِيعُونَ not لَا helped يُنصَرُونَ ﴿٧٤﴾ hoping that they might be
as troops جُندٌ for them لَهُمْ and they وَهُمْ help them نَصْرَهُمْ can

قَوْلُهُمْ	grieve you يَحْزُنكَ	so let not فَلَا	be brought forward مُّحْضَرُونَ ﴿٧٥﴾				
they conceal يُسِرُّونَ	what مَا	We know نَعْلَمُ	verily إِنَّا	their speech			
man ٱلْإِنسَٰنُ	see يَرَ	does not أَوَلَمْ	they reveal يُعْلِنُونَ ﴿٧٦﴾	and what وَمَا			
mixed male and نُّطْفَةٍ	from مِن	have created him خَلَقْنَٰهُ	that We أَنَّا				
مُّبِينٌ ﴿٧٧﴾	opponent خَصِيمٌ	He is هُوَ	so then فَإِذَا	female discharge			
			an open				

72. And We have subdued them unto them so that some of them they have for riding and some they eat. **73.** And they have (other) benefits from them, and they get (milk) to drink. Will they not then be grateful? **74.** And they have taken besides Allâh *âlihah* (gods), hoping that they might be helped (by those so-called gods). **75.** They cannot help them, but they will be brought forward as a troop against those who worshipped them (at the time of Reckoning). **76.** So let not their speech then grieve you (O Muhammad ﷺ). Verily, We know what they conceal and what they reveal. **77.** Does not man see that We have created him from *Nutfah* (mixed drops of male and female sexual discharge). Yet behold he (stands forth) as an open opponent.

وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُۥ ۖ قَالَ مَن يُحْيِ ٱلْعِظَٰمَ وَهِيَ رَمِيمٌ ﴿٧٨﴾ قُلْ يُحْيِيهَا ٱلَّذِىٓ أَنشَأَهَآ أَوَّلَ مَرَّةٍ ۖ وَهُوَ بِكُلِّ
خَلْقٍ عَلِيمٌ ﴿٧٩﴾ ٱلَّذِى جَعَلَ لَكُم مِّنَ ٱلشَّجَرِ ٱلْأَخْضَرِ نَارًا فَإِذَآ أَنتُم مِّنْهُ تُوقِدُونَ ﴿٨٠﴾ أَوَلَيْسَ ٱلَّذِى خَلَقَ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِقَٰدِرٍ عَلَىٰٓ أَن يَخْلُقَ مِثْلَهُم ۚ بَلَىٰ وَهُوَ ٱلْخَلَّٰقُ ٱلْعَلِيمُ ﴿٨١﴾ إِنَّمَآ أَمْرُهُۥٓ إِذَآ أَرَادَ شَيْـًٔا أَن يَقُولَ
لَهُۥ كُن فَيَكُونُ ﴿٨٢﴾ فَسُبْحَٰنَ ٱلَّذِى بِيَدِهِۦ مَلَكُوتُ كُلِّ شَىْءٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٣﴾

خَلْقَهُۥ	and forgets وَنَسِيَ	a parable مَثَلًا	for us لَنَا	and he puts وَضَرَبَ
to ٱلْعِظَٰمَ	will give life يُحْيِ	who مَن	he says قَالَ	his own creation
have rotted away and became رَمِيمٌ ﴿٧٨﴾	when they وَهِيَ	these bones		
أَنشَأَهَآ	Who ٱلَّذِىٓ	He (Who) will give life to them يُحْيِيهَا	say قُلْ	dust
of every بِكُلِّ	and He is وَهُوَ	time مَرَّةٍ	the first أَوَّلَ	created them
produces جَعَلَ	He Who ٱلَّذِى	the All-Knower عَلِيمٌ ﴿٧٩﴾	creation خَلْقٍ	
فَإِذَآ	fire نَارًا	the green ٱلْأَخْضَرِ	tree ٱلشَّجَرِ	out of مِّنَ	for you لَكُم
ٱلَّذِى	is it not أَوَلَيْسَ	kindle تُوقِدُونَ ﴿٨٠﴾	therewith مِّنْهُ	you أَنتُم	so when
and the earth وَٱلْأَرْضَ	the heavens ٱلسَّمَٰوَٰتِ	created خَلَقَ	He Who	
yes, بَلَىٰ	the like of them مِثْلَهُم	create يَخْلُقَ	to عَلَىٰٓ أَن	Able بِقَٰدِرٍ
The ٱلْعَلِيمُ ﴿٨١﴾	the Supreme Creator ٱلْخَلَّٰقُ	and He is وَهُوَ	indeed	

He أَرَادَ when إِذَآ His Command أَمْرُهُۥٓ verily إِنَّمَآ All-Knowing
and ﴿٨٢﴾ فَيَكُونُ Be كُن to it لَهُۥ say يَقُولَ to أَن a thing شَيْـًٔا intends
in Whose hand بِيَدِهِۦ He, Who ٱلَّذِى so glorified be فَسُبْحَٰنَ it is
and to Him وَإِلَيْهِ thing شَىْءٍ of every كُلِّ is the dominion مَلَكُوتُ
you shall be returned ﴿٨٣﴾ تُرْجَعُونَ

78. And he puts forth for Us a parable, and forgets his own creation. He says: "Who will give life to these bones after they are rotten and have become dust?" **79.** Say (O Muhammad ﷺ): "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!" **80.** He Who produces for you fire out of the green tree, when behold you kindle therewith. **81.** Is not He Who created the heavens and the earth, Able to create the like of them? Yes, indeed! He is the All-Knowing Supreme Creator. **82.** Verily, His Command, when He intends a thing, is only that He says to it, "Be!" — and it is! **83.** So glorified be He and exalted above all that they associate with Him, and in Whose Hands is the dominion of all things, and to Him you shall be returned.

سُورَةُ الصَّافَّاتِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَٱلصَّٰٓفَّٰتِ صَفًّا ﴿١﴾ فَٱلزَّٰجِرَٰتِ زَجْرًا ﴿٢﴾ فَٱلتَّٰلِيَٰتِ ذِكْرًا ﴿٣﴾ إِنَّ إِلَٰهَكُمْ لَوَٰحِدٌ ﴿٤﴾ رَّبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا
وَرَبُّ ٱلْمَشَٰرِقِ ﴿٥﴾ إِنَّا زَيَّنَّا ٱلسَّمَآءَ ٱلدُّنْيَا بِزِينَةٍ ٱلْكَوَاكِبِ ﴿٦﴾ وَحِفْظًا مِّن كُلِّ شَيْطَٰنٍ مَّارِدٍ ﴿٧﴾

in rows ﴿١﴾ صَفًّا By those (angels) arranged وَٱلصَّٰٓفَّٰتِ
in a good way ﴿٢﴾ زَجْرًا by those (angels) who drive the clouds فَٱلزَّٰجِرَٰتِ
إِلَٰهَكُمْ verily إِنَّ the Book ﴿٣﴾ ذِكْرًا by those (angels) who bring فَٱلتَّٰلِيَٰتِ
of the heavens ٱلسَّمَٰوَٰتِ Lord رَّبُّ is indeed One ﴿٤﴾ لَوَٰحِدٌ your God
وَرَبُّ is between them بَيْنَهُمَا and all that وَمَا and of the earth وَٱلْأَرْضِ
verily We إِنَّا of every point of the suns rising ﴿٥﴾ ٱلْمَشَٰرِقِ and Lord
with beauty بِزِينَةٍ the near ٱلدُّنْيَا heaven ٱلسَّمَآءَ have adorned زَيَّنَّا
شَيْطَٰنٍ every كُلِّ against مِّن and to guard وَحِفْظًا (of) the stars ﴿٦﴾ ٱلْكَوَاكِبِ
rebellious ﴿٧﴾ مَّارِدٍ devil

1. By those (angels) ranged in ranks (or rows). **2.** By those (angels) who drive the clouds in a good way. **3.** By those (angels) who bring the Book and the Qur'ân from Allâh to mankind (*Tafsir Ibn Kathîr*) **4.** Verily, your *Ilâh* (God) is

indeed One (i.e. Allâh); **5.** Lord of the heavens and of the earth, and all that is between them, and Lord of every point of the sun's risings. **6.** Verily, We have adorned the near heaven with the stars (for beauty). **7.** And to guard against every rebellious devil.

لَا يَسَّمَّعُونَ إِلَى الْمَلَإِ الْأَعْلَىٰ وَيُقْذَفُونَ مِن كُلِّ جَانِبٍ ﴿٨﴾ دُحُورًا ۖ وَلَهُمْ عَذَابٌ وَاصِبٌ ﴿٩﴾ إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ
شِهَابٌ ثَاقِبٌ ﴿١٠﴾ فَاسْتَفْتِهِمْ أَهُمْ أَشَدُّ خَلْقًا أَم مَّنْ خَلَقْنَا ۚ إِنَّا خَلَقْنَاهُم مِّن طِينٍ لَّازِبٍ ﴿١١﴾ بَلْ عَجِبْتَ
وَيَسْخَرُونَ ﴿١٢﴾ وَإِذَا ذُكِّرُوا لَا يَذْكُرُونَ ﴿١٣﴾ وَإِذَا رَأَوْا آيَةً يَسْتَسْخِرُونَ ﴿١٤﴾

the higher الْأَعْلَىٰ the group الْمَلَإِ to إِلَى listen يَسَّمَّعُونَ can not لَا
دُحُورًا side ﴿٨﴾ جَانِبٍ every كُلِّ from مِن and they are pelted وَيُقْذَفُونَ
إِلَّا a constant ﴿٩﴾ وَاصِبٌ torment عَذَابٌ and theirs is وَلَهُمْ outcast
so he فَأَتْبَعَهُ something الْخَطْفَةَ snatch away خَطِفَ such as مَنْ except
of piercing brightness ﴿١٠﴾ ثَاقِبٌ a flaming fire شِهَابٌ is pursued by
أَم as creation خَلْقًا stronger أَشَدُّ are they أَهُمْ then ask them فَاسْتَفْتِهِمْ
خَلَقْنَاهُم verily We إِنَّا whom We have created خَلَقْنَا those مَّنْ or
عَجِبْتَ nay, بَلْ a sticky ﴿١١﴾ لَّازِبٍ clay طِينٍ of مِّن have created them
they ذُكِّرُوا and when وَإِذَا while they mock ﴿١٢﴾ وَيَسْخَرُونَ you wondered
they رَأَوْا and when وَإِذَا they remember ﴿١٣﴾ يَذْكُرُونَ not لَا are reminded
they mock at it ﴿١٤﴾ يَسْتَسْخِرُونَ a sign آيَةً see

8. They cannot listen to the higher group (angels) for they are pelted from every side. **9.** Outcast, and theirs is a constant (or painful) torment. **10.** Except such as snatch away something by stealing, and they are pursued by a flaming fire of piercing brightness. **11.** Then ask them (i.e. these polytheists, O Muhammad ﷺ): "Are they stronger as creation, or those (others like the heavens and the earth and the mountains) whom We have created?" Verily, We created them of a sticky clay. **12.** Nay, you (O Muhammad ﷺ) wondered (at their insolence) while they mock (at you and at the Qur'ân). **13.** And when they are reminded, they pay no attention. **14.** And when they see an *Ayâh* (a sign, or an evidence) from Allâh, they mock at it.

وَقَالُوا إِنْ هَٰذَا إِلَّا سِحْرٌ مُّبِينٌ ﴿١٥﴾ أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَإِنَّا لَمَبْعُوثُونَ ﴿١٦﴾ أَوَآبَاؤُنَا الْأَوَّلُونَ ﴿١٧﴾ قُلْ نَعَمْ وَأَنتُمْ
دَاخِرُونَ ﴿١٨﴾ فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ فَإِذَا هُمْ يَنظُرُونَ ﴿١٩﴾ وَقَالُوا يَا وَيْلَنَا هَٰذَا يَوْمُ الدِّينِ ﴿٢٠﴾ هَٰذَا يَوْمُ الْفَصْلِ الَّذِي كُنتُم بِهِ
تُكَذِّبُونَ ﴿٢١﴾ ۞ احْشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ ﴿٢٢﴾ مِن دُونِ اللَّهِ فَاهْدُوهُمْ إِلَىٰ صِرَاطِ الْجَحِيمِ ﴿٢٣﴾
وَقِفُوهُمْ ۖ إِنَّهُم مَّسْئُولُونَ ﴿٢٤﴾

مُّبِينٌ ﴿١٥﴾ magic سِحْرٌ but إِلَّا this is هَٰذَا nothing إِنْ and they say وَقَالُوا
تُرَابًا and have become وَكُنَّا we are dead مِتْنَا is it when أَإِذَا evident
be ﴿١٦﴾ لَمَبْعُوثُونَ shall we (then) verily أَإِنَّا and bones وَعِظَامًا dust
نَعَمْ say قُلْ of old ﴿١٧﴾ الْأَوَّلُونَ our fathers آبَاؤُنَا and also أَوَ resurrected
it will be فَإِنَّمَا be humilated ﴿١٨﴾ دَاخِرُونَ and you shall then وَأَنتُمْ yes,
they هُمْ so when فَإِذَا a single وَاحِدَةٌ shout زَجْرَةٌ (it is) هِيَ only
this is هَٰذَا woe to us يَا وَيْلَنَا they will say وَقَالُوا will be staring ﴿١٩﴾ يَنظُرُونَ
of الْفَصْلِ the Day يَوْمُ this is هَٰذَا of Recompense ﴿٢٠﴾ الدِّينِ the Day يَوْمُ
to deny ﴿٢١﴾ تُكَذِّبُونَ in it بِهِ you used كُنتُم which الَّذِي Judgement
together وَأَزْوَاجَهُمْ did wrong ظَلَمُوا those who الَّذِينَ assemble ۞ احْشُرُوا
﴿٢٢﴾ يَعْبُدُونَ they were كَانُوا and what وَمَا with their companions
إِلَىٰ and lead them on فَاهْدُوهُمْ Allah اللَّهِ instead of مِن دُونِ worshiping
إِنَّهُم but stop them وَقِفُوهُمْ of Flaming Fire ﴿٢٣﴾ الْجَحِيمِ the way صِرَاطِ to
to be questioned ﴿٢٤﴾ مَّسْئُولُونَ verily they are

15. And they say: "This is nothing but evident magic! **16.** "When we are dead and
have become dust and bones, shall we (then) verily be resurrected? **17.** "And also
our fathers of old?" **18.** Say (O Muhammad ﷺ): "Yes, and you shall then be
humiliated." **19.** It will be a single *Zajrah* [shout (i.e. the second blowing of the
Trumpet)], and behold, they will be staring! **20.** They will say: "Woe to us! This is
the Day of Recompense!" **21.** (It will be said): "This is the Day of Judgement
which you used to deny." **22.** (It will be said to the angels): "Assemble those who
did wrong, together with their companions (from the devils) and what they used to
worship, **23.** "Instead of Allâh, and lead them on to the way of flaming Fire (Hell);
24. "But stop them, verily, they are to be questioned.

مَا لَكُمْ لَا تَنَاصَرُونَ ﴿٢٥﴾ بَلْ هُمُ الْيَوْمَ مُسْتَسْلِمُونَ ﴿٢٦﴾ وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَاءَلُونَ ﴿٢٧﴾ قَالُوا إِنَّكُمْ كُنتُمْ تَأْتُونَنَا عَنِ
الْيَمِينِ ﴿٢٨﴾ قَالُوا بَل لَّمْ تَكُونُوا مُؤْمِنِينَ ﴿٢٩﴾ وَمَا كَانَ لَنَا عَلَيْكُم مِّن سُلْطَانٍ ۖ بَلْ كُنتُمْ قَوْمًا طَاغِينَ ﴿٣٠﴾ فَحَقَّ عَلَيْنَا قَوْلُ
رَبِّنَا ۖ إِنَّا لَذَائِقُونَ ﴿٣١﴾ فَأَغْوَيْنَاكُمْ إِنَّا كُنَّا غَاوِينَ ﴿٣٢﴾ فَإِنَّهُمْ يَوْمَئِذٍ فِي الْعَذَابِ مُشْتَرِكُونَ ﴿٣٣﴾

you help one ﴿٢٥﴾ تَنَاصَرُونَ not لَا with you لَكُمْ what is the matter مَا
they shall ﴿٢٦﴾ مُسْتَسْلِمُونَ that Day الْيَوْمَ they are هُمُ nay but بَلْ another
بَعْضٍ to عَلَىٰ some of them بَعْضُهُمْ and they (face) وَأَقْبَلَ surrender
إِنَّكُمْ they will say قَالُوا questioning one another ﴿٢٧﴾ يَتَسَاءَلُونَ others
the ﴿٢٨﴾ الْيَمِينِ from عَنِ coming to us تَأْتُونَنَا you were كُنتُمْ verily you

مُؤْمِنِينَ ﴿٢٩﴾ you were تَكُونُوا not لَمْ nay بَل they will say قَالُوا right
any مِّن over you عَلَيْكُم for us لَنَا was كَانَ and not وَمَا believers
طَٰغِينَ ﴿٣٠﴾ people قَوْمًا you were كُنتُمْ nay but بَلْ authority سُلْطَٰنٍۭ
the قَوْلُ against us عَلَيْنَا so has become justified فَحَقَّ transgressing
shall certainly لَذَآئِقُونَ ﴿٣١﴾ that verily we إِنَّا of our Lord رَبِّنَآ Word
we were ourselves كُنَّا verily إِنَّا so we led you astray فَأَغْوَيْنَٰكُمْ taste
in فِى that Day يَوْمَئِذٍ then verily they will be فَإِنَّهُمْ astray غَٰوِينَ ﴿٣٢﴾
sharing مُشْتَرِكُونَ ﴿٣٣﴾ the torment ٱلْعَذَابِ

25. "What is the matter with you? Why do you not help one another (as you used to do in the world)?" **26.** Nay, but that Day they shall surrender. **27.** And they will turn to one another and question one another. **28.** They will say: "It was you who used to come to us from the right side (i.e., from the right side of one of us and beautify for us every evil, enjoin on us polytheism, and stop us from the truth, i.e. Islâmic Monotheism and from every good deed)." **29.** They will reply: "Nay, you yourselves were not believers. **30.** "And we had no authority over you. Nay! But you were *Tâghûn* (transgressing) people (polytheists, and disbelievers). **31.** "So now the Word of our Lord has been justified against us, that we shall certainly (have to) taste (the torment). **32.** "So we led you astray because we were ourselves astray." **33.** Then verily, that Day, they will (all) share in the torment.

إِنَّا كَذَٰلِكَ نَفْعَلُ بِٱلْمُجْرِمِينَ ﴿٣٤﴾ إِنَّهُمْ كَانُوٓا۟ إِذَا قِيلَ لَهُمْ لَآ إِلَٰهَ إِلَّا ٱللَّهُ يَسْتَكْبِرُونَ ﴿٣٥﴾ وَيَقُولُونَ أَئِنَّا لَتَارِكُوٓا۟ ءَالِهَتِنَا
لِشَاعِرٍ مَّجْنُونٍۭ ﴿٣٦﴾ بَلْ جَآءَ بِٱلْحَقِّ وَصَدَّقَ ٱلْمُرْسَلِينَ ﴿٣٧﴾ إِنَّكُمْ لَذَآئِقُوا۟ ٱلْعَذَابِ ٱلْأَلِيمِ ﴿٣٨﴾ وَمَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ
تَعْمَلُونَ ﴿٣٩﴾ إِلَّا عِبَادَ ٱللَّهِ ٱلْمُخْلَصِينَ ﴿٤٠﴾ أُو۟لَٰٓئِكَ لَهُمْ رِزْقٌ مَّعْلُومٌ ﴿٤١﴾ فَوَٰكِهُ ۖ وَهُم مُّكْرَمُونَ ﴿٤٢﴾ فِى جَنَّٰتِ ٱلنَّعِيمِ ﴿٤٣﴾ عَلَىٰ
سُرُرٍ مُّتَقَٰبِلِينَ ﴿٤٤﴾ يُطَافُ عَلَيْهِم بِكَأْسٍ مِّن مَّعِينٍۭ ﴿٤٥﴾ بَيْضَآءَ لَذَّةٍ لِّلشَّٰرِبِينَ ﴿٤٦﴾

with sinners بِٱلْمُجْرِمِينَ ﴿٣٤﴾ We deal نَفْعَلُ that is how كَذَٰلِكَ certainly إِنَّا
to them لَهُمْ it was said قِيلَ when إِذَا were كَانُوٓا verily, they إِنَّهُمْ
إِلَّا god إِلَٰهَ there is no (none has the right to be worshipped) لَآ
وَيَقُولُونَ they puffed themselves up with pride يَسْتَكْبِرُونَ ﴿٣٥﴾ Allah ٱللَّهُ but
our gods ءَالِهَتِنَا going to abandon لَتَارِكُوٓا are we أَئِنَّا and they say
he has come جَآءَ nay بَلْ mad مَّجْنُونٍۭ ﴿٣٦﴾ for the sake of a poet لِشَاعِرٍ
the ﴿٣٧﴾ ٱلْمُرْسَلِينَ and he confirmed وَصَدَّقَ with the truth بِٱلْحَقِّ

torment ٱلْعَذَابِ are going to taste لَذَآئِقُوا۟ verily you إِنَّكُمْ messengers
إِلَّا you will be requited تُجْزَوْنَ and nothing وَمَا the painful ﴿٣٨﴾ ٱلْأَلِيمِ
slaves عِبَادَ save إِلَّا do ﴿٣٩﴾ تَعْمَلُونَ you used to كُنتُمْ what مَا except
for them will be لَهُمْ those أُو۟لَٰٓئِكَ the chosen ﴿٤٠﴾ ٱلْمُخْلَصِينَ of Allah ٱللَّهِ
and they shall be وَهُم fruits فَوَٰكِهُ a known ﴿٤١﴾ مَّعْلُومٌ provision رِزْقٌ
on عَلَىٰ of Delight ﴿٤٣﴾ ٱلنَّعِيمِ the Gardens جَنَّٰتِ in فِى honored ﴿٤٢﴾ مُّكْرَمُونَ
عَلَيْهِم brought around يُطَافُ facing one another ﴿٤٤﴾ مُتَقَٰبِلِينَ thrones سُرُرٍ
لَذَّةٍ white بَيْضَآءَ a spring ﴿٤٥﴾ مَّعِينٍ from مِّن a cup بِكَأْسٍ (unto them)
to the drinkers ﴿٤٦﴾ لِّلشَّٰرِبِينَ delicious

34. Certainly, that is how We deal with *Al-Mujrimûn* (polytheists, sinners, disbelievers, criminals, the disobedient to Allâh). **35.** Truly, when it was said to them: *Lâ ilâha illallâh* (none has the right "to be worshipped but Allâh)," they puffed themselves up with pride (i.e. denied it). **36.** And (they) said: "Are we going to abandon our *âlihah* (gods) for the sake of a mad poet?" **37.** Nay! he (Muhammad ﷺ) has come with the truth (i.e. Allâh's religion — Islâmic Monotheism and this Qur'ân) and he confirms the Messengers (before him who brought Allâh's religion — Islâmic Monotheism). **38.** Verily, you (pagans of Makkah) are going to taste the painful torment; **39.** And you will be requited nothing except for what you used to do (evil deeds, sins, and Allâh's disobedience which you used to do in this world) **40.** Save the chosen slaves of Allâh (i.e. the true believers of Islâmic Monotheism). **41.** For them there will be a known provision (in Paradise), **42.** Fruits; and they shall be honoured, **43.** In the Gardens of Delight (Paradise), **44.** Facing one another on thrones. **45.** Round them will be passed a cup of pure wine — **46.** White, delicious to the drinkers.

لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنزَفُونَ ﴿٤٧﴾ وَعِندَهُمْ قَٰصِرَٰتُ ٱلطَّرْفِ عِينٌ ﴿٤٨﴾ كَأَنَّهُنَّ بَيْضٌ مَّكْنُونٌ ﴿٤٩﴾ فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ
بَعْضٍ يَتَسَآءَلُونَ ﴿٥٠﴾ قَالَ قَآئِلٌ مِّنْهُمْ إِنِّى كَانَ لِى قَرِينٌ ﴿٥١﴾ يَقُولُ أَءِنَّكَ لَمِنَ ٱلْمُصَدِّقِينَ ﴿٥٢﴾ أَءِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَٰمًا
أَءِنَّا لَمَدِينُونَ ﴿٥٣﴾ قَالَ هَلْ أَنتُم مُّطَّلِعُونَ ﴿٥٤﴾

هُمْ and nor وَلَا is hurt, headache or sin غَوْلٌ in that فِيهَا neither لَا
and وَعِندَهُمْ they suffer intoxication ﴿٤٧﴾ يُنزَفُونَ from that عَنْهَا they
their ٱلطَّرْفِ (will be) chaste women restraining قَٰصِرَٰتُ with them
as if they were كَأَنَّهُنَّ with wide and beautiful eyes ﴿٤٨﴾ عِينٌ glances
some of them بَعْضُهُمْ so will turn فَأَقْبَلَ preserved ﴿٤٩﴾ مَّكْنُونٌ eggs بَيْضٌ

قَآئِلٌ will say قَالَ mutually questioning يَتَسَآءَلُونَ ﴿٥٠﴾ others بَعْضٍ to عَلَىٰ
a قَرِينٌ ﴿٥١﴾ for me لِى had كَانَ verily I إِنِّى of them مِّنْهُمْ a speaker
ٱلْمُصَدِّقِينَ ﴿٥٢﴾ among لَمِنَ are you أَءِنَّكَ who used to say يَقُولُ companion
تُرَابًا and become وَكُنَّا we die مِتْنَا that when أَءِذَا those who believe
indeed to receive لَمَدِينُونَ ﴿٥٣﴾ shall we أَءِنَّا and bones وَعِظَٰمًا dust
look مُّطَّلِعُونَ ﴿٥٤﴾ you أَنتُم will هَلْ he said قَالَ reward or punishment
down

47. Neither will they have *Ghoul* (any kind of hurt, abdominal pain, headache, a sin) from that nor will they suffer intoxication therefrom. **48.** And beside them will be *Qâsirât-at-Tarf* [chaste females (wives), restraining their glances (desiring none except their husbands)], with wide and beautiful eyes. **49.** (Delicate and pure) as if they were (hidden) eggs (well) preserved. **50.** Then they will turn to one another, mutually questioning. **51.** A speaker of them will say: "Verily, I had a companion (in the world), **52.** Who used to say: "Are you among those who believe (in resurrection after death). **53.** "(That) when we die and become dust and bones, shall we indeed (be raised up) to receive reward or punishment (according to our deeds)?" **54.** (The speaker) said: "Will you look down?"

فَٱطَّلَعَ فَرَءَاهُ فِى سَوَآءِ ٱلْجَحِيمِ ﴿٥٥﴾ قَالَ تَٱللَّهِ إِن كِدتَّ لَتُرْدِينِ ﴿٥٦﴾ وَلَوْلَا نِعْمَةُ رَبِّى لَكُنتُ مِنَ ٱلْمُحْضَرِينَ ﴿٥٧﴾ أَفَمَا نَحْنُ
بِمَيِّتِينَ ﴿٥٨﴾ إِلَّا مَوْتَتَنَا ٱلْأُولَىٰ وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿٥٩﴾ إِنَّ هَٰذَا لَهُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿٦٠﴾ لِمِثْلِ هَٰذَا فَلْيَعْمَلِ ٱلْعَٰمِلُونَ ﴿٦١﴾
أَذَٰلِكَ خَيْرٌ نُّزُلًا أَمْ شَجَرَةُ ٱلزَّقُّومِ ﴿٦٢﴾ إِنَّا جَعَلْنَٰهَا فِتْنَةً لِّلظَّٰلِمِينَ ﴿٦٣﴾ إِنَّهَا شَجَرَةٌ تَخْرُجُ فِىٓ أَصْلِ ٱلْجَحِيمِ ﴿٦٤﴾
طَلْعُهَا كَأَنَّهُۥ رُءُوسُ ٱلشَّيَٰطِينِ ﴿٦٥﴾

ٱلْجَحِيمِ ﴿٥٥﴾ the midst سَوَآءِ in فِى and saw him فَرَءَاهُ so he looked فَٱطَّلَعَ
لَتُرْدِينِ ﴿٥٦﴾ you have almost إِن كِدتَّ by Allah تَٱللَّهِ he said قَالَ of the Fire
of my Lord رَبِّى the Grace نِعْمَةُ had it not been for وَلَوْلَا ruined me
those who ٱلْمُحْضَرِينَ ﴿٥٧﴾ among مِنَ I would certainly have been لَكُنتُ
إِلَّا to die بِمَيِّتِينَ ﴿٥٨﴾ we نَحْنُ are not then أَفَمَا are brought forth
بِمُعَذَّبِينَ ﴿٥٩﴾ we shall نَحْنُ and not وَمَا first ٱلْأُولَىٰ our death مَوْتَتَنَا except
success ٱلْفَوْزُ (it is) indeed لَهُوَ this is هَٰذَا truly إِنَّ be punished
let work فَلْيَعْمَلِ of this هَٰذَا for the likes لِمِثْلِ the supreme ٱلْعَظِيمُ ﴿٦٠﴾
أَمْ entertainment نُّزُلًا better خَيْرٌ is that أَذَٰلِكَ the workers ٱلْعَٰمِلُونَ ﴿٦١﴾

We made جَعَلْنَٰهَا truly إِنَّا tree of Zaqqum ٱلزَّقُّومِ ﴿٦٢﴾ the tree شَجَرَةُ or
شَجَرَةٌ verily it is إِنَّهَا for the wrong-doers لِّلظَّٰلِمِينَ ﴿٦٣﴾ a trial فِتْنَةً it
of the ٱلْجَحِيمِ ﴿٦٤﴾ the bottom أَصْلِ in فِىٓ that springs تَخْرُجُ a tree
the رُءُوسُ are like كَأَنَّهُۥ its sprouts of fruit-stalks طَلْعُهَا Hell-Fire
of devils ٱلشَّيَٰطِينِ ﴿٦٥﴾ heads

55. So he looked down and saw him in the midst of the Fire. **56.** He said: "By Allâh! You have nearly ruined me. **57.** "Had it not been for the Grace of my Lord, I would certainly have been among those brought forth (to Hell)." **58.** (The dwellers of Paradise will say!) "Are we then not to die (any more)? **59.** "Except our first death, and we shall not be punished? (after we have entered Paradise)." **60.** Truly, this is the supreme success! **61.** For the like of this let the workers work. **62.** Is that (Paradise) better entertainment or the tree of *Zaqqûm* (a horrible tree in Hell)? **63.** Truly, We have made it (as) a trail for the *Zâlimûn* (polytheists, disbelievers, wrongdoers). **64.** Verily, it is a tree that springs out of the bottom of Hell-fire, **65.** The shoots of its fruit stalks are like the heads of *Shayâtîn* (devils);

فَإِنَّهُمْ لَآكِلُونَ مِنْهَا فَمَالِـُٔونَ مِنْهَا ٱلْبُطُونَ ﴿٦٦﴾ ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِّنْ حَمِيمٍ ﴿٦٧﴾ ثُمَّ إِنَّ مَرْجِعَهُمْ لَإِلَى ٱلْجَحِيمِ ﴿٦٨﴾
إِنَّهُمْ أَلْفَوْا۟ ءَابَآءَهُمْ ضَآلِّينَ ﴿٦٩﴾ فَهُمْ عَلَىٰٓ ءَاثَٰرِهِمْ يُهْرَعُونَ ﴿٧٠﴾ وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ ٱلْأَوَّلِينَ ﴿٧١﴾ وَلَقَدْ أَرْسَلْنَا
فِيهِم مُّنذِرِينَ ﴿٧٢﴾ فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُنذَرِينَ ﴿٧٣﴾ إِلَّا عِبَادَ ٱللَّهِ ٱلْمُخْلَصِينَ ﴿٧٤﴾ وَلَقَدْ نَادَىٰنَا نُوحٌ
فَلَنِعْمَ ٱلْمُجِيبُونَ ﴿٧٥﴾ وَنَجَّيْنَٰهُ وَأَهْلَهُۥ مِنَ ٱلْكَرْبِ ٱلْعَظِيمِ ﴿٧٦﴾ وَجَعَلْنَا ذُرِّيَّتَهُۥ هُمُ ٱلْبَاقِينَ ﴿٧٧﴾

مِنْهَا and fill فَمَالِـُٔونَ thereof مِنْهَا they will eat لَآكِلُونَ so truly they فَإِنَّهُمْ
they will be لَهُمْ verily إِنَّ then ثُمَّ the bellies ٱلْبُطُونَ ﴿٦٦﴾ of it
boiling حَمِيمٍ ﴿٦٧﴾ of مِّنْ a mixture لَشَوْبًا on top of that عَلَيْهَا given
is to لَإِلَى their return مَرْجِعَهُمْ verily إِنَّ then ثُمَّ water to drink
ءَابَآءَهُمْ they found أَلْفَوْا۟ verily إِنَّهُمْ the flaming Fire of Hell ٱلْجَحِيمِ ﴿٦٨﴾
ءَاثَٰرِهِمْ on عَلَىٰٓ so they فَهُمْ on the wrong path ضَآلِّينَ ﴿٦٩﴾ their fathers
ضَلَّ and indeed وَلَقَدْ made haste to follow يُهْرَعُونَ ﴿٧٠﴾ their footsteps
of men of old ٱلْأَوَّلِينَ ﴿٧١﴾ most أَكْثَرُ before them قَبْلَهُمْ went astray
warners مُّنذِرِينَ ﴿٧٢﴾ among them فِيهِم We sent أَرْسَلْنَا and indeed وَلَقَدْ
of ٱلْمُنذَرِينَ ﴿٧٣﴾ the end عَٰقِبَةُ was كَانَ how كَيْفَ then see فَٱنظُرْ
of Allah ٱللَّهِ slaves عِبَادَ except إِلَّا those who were warned

نُوحٌ invoked Us نَادَىٰنَا and indeed وَلَقَدْ the chosen ٱلْمُخْلَصِينَ ﴿٧٤﴾
We are of those to ٱلْمُجِيبُونَ ﴿٧٥﴾ and the best indeed فَلَنِعْمَ Noah
from مِنَ and his family وَأَهْلَهُۥ and We rescued him وَنَجَّيْنَٰهُ answer
his ذُرِّيَّتَهُۥ and We have made وَجَعَلْنَا the great ٱلْعَظِيمِ ﴿٧٦﴾ distress ٱلْكَرْبِ
the survivors ٱلْبَاقِينَ ﴿٧٧﴾ they are هُمُ progeny

66. Truly, they will eat thereof and fill their bellies therewith. **67.** Then on the top of that they will be given boiling water to drink so that it becomes a mixture (of boiling water and *Zaqqûm* in their bellies). **68.** Then thereafter, verily, their return is to the flaming fire of Hell. **69.** Verily, they found their fathers on the wrong path; **70.** So they (too) hastened in their footsteps! **71.** And indeed most of the men of old went astray before them; **72.** And indeed We sent among them warners (Messengers); **73.** Then see what was the end of those who were warned (but heeded not). **74.** Except the chosen slaves of Allâh (faithful, obedient and true believers of Islâmic Monotheism). **75.** And indeed Nûh (Noah) invoked Us, and We are the Best of those who answer (the request). **76.** And We rescued him and his family from the great distress (i.e. drowning), **77.** And, his progeny, them We made the survivors (i.e. Shem, Ham and Japheth).

وَتَرَكْنَا عَلَيْهِ فِى ٱلْءَاخِرِينَ ﴿٧٨﴾ سَلَٰمٌ عَلَىٰ نُوحٍ فِى ٱلْعَٰلَمِينَ ﴿٧٩﴾ إِنَّا كَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿٨٠﴾ إِنَّهُۥ مِنْ عِبَادِنَا ٱلْمُؤْمِنِينَ ﴿٨١﴾ ثُمَّ
أَغْرَقْنَا ٱلْءَاخَرِينَ ﴿٨٢﴾ ۞ وَإِنَّ مِن شِيعَتِهِۦ لَإِبْرَٰهِيمَ ﴿٨٣﴾ إِذْ جَآءَ رَبَّهُۥ بِقَلْبٍ سَلِيمٍ ﴿٨٤﴾ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِۦ مَاذَا
تَعْبُدُونَ ﴿٨٥﴾ أَئِفْكًا ءَالِهَةً دُونَ ٱللَّهِ تُرِيدُونَ ﴿٨٦﴾

generations to ٱلْءَاخِرِينَ ﴿٧٨﴾ among فِى for him عَلَيْهِ and We left وَتَرَكْنَا
among فِى Noah نُوحٍ upon عَلَىٰ peace سَلَٰمٌ come in later times
We reward نَجْزِى thus كَذَٰلِكَ verily إِنَّا mankind and jinns ٱلْعَٰلَمِينَ ﴿٧٩﴾
Our عِبَادِنَا one of مِنْ verily he was إِنَّهُۥ the good-doers ٱلْمُحْسِنِينَ ﴿٨٠﴾
ٱلْءَاخَرِينَ ﴿٨٢﴾ We drowned أَغْرَقْنَا then ثُمَّ believing ٱلْمُؤْمِنِينَ ﴿٨١﴾ slaves
those who followed his شِيعَتِهِۦ among مِن and verily ۞ وَإِنَّ others
to his رَبَّهُۥ he came جَآءَ when إِذْ (was) Abraham لَإِبْرَٰهِيمَ ﴿٨٣﴾ way
to لِأَبِيهِ he said قَالَ when إِذْ a pure سَلِيمٍ ﴿٨٤﴾ with heart بِقَلْبٍ Lord
you تَعْبُدُونَ ﴿٨٥﴾ what is it مَاذَا and to his people وَقَوْمِهِۦ his father
Allah ٱللَّهِ other than دُونَ gods ءَالِهَةً is it a falsehood أَئِفْكًا worship
that you seek تُرِيدُونَ ﴿٨٦﴾

78. And left for him (a goodly remembrance) among the later generations: **79.** "*Salâm* (peace) be upon Nûh (Noah) (from Us) among the *'Âlamîn* (mankind, jinn and all that exists)!" **80.** Verily, thus We reward the *Muhsinûn* (good-doers. See V.2:112). **81.** Verily, he [Nûh (Noah)] was one of Our believing slaves. **82.** Then We drowned the others (disbelievers and polytheists). **83.** And verily, among those who followed his [Nûh's (Noah's)] way (Islâmic Monotheism) was Ibrâhîm (Abraham). **84.** When he came to his Lord with a pure heart (attached to Allâh Alone and none else, worshipping none but Allâh Alone — true Islâmic Monotheism, pure from the filth of polytheism). **85.** When he said to his father and to his people: "What is it that which you worship? **86.** "Is it a falsehood — *âlihah* (gods) other than Allâh — that you desire?

فَمَا ظَنُّكُم بِرَبِّ ٱلْعَٰلَمِينَ ﴿٨٧﴾ فَنَظَرَ نَظْرَةً فِى ٱلنُّجُومِ ﴿٨٨﴾ فَقَالَ إِنِّى سَقِيمٌ ﴿٨٩﴾ فَتَوَلَّوْا۟ عَنْهُ مُدْبِرِينَ ﴿٩٠﴾ فَرَاغَ إِلَىٰٓ ءَالِهَتِهِمْ
فَقَالَ أَلَا تَأْكُلُونَ ﴿٩١﴾ مَا لَكُمْ لَا تَنطِقُونَ ﴿٩٢﴾ فَرَاغَ عَلَيْهِمْ ضَرْبًۢا بِٱلْيَمِينِ ﴿٩٣﴾ فَأَقْبَلُوٓا۟ إِلَيْهِ يَزِفُّونَ ﴿٩٤﴾ قَالَ أَتَعْبُدُونَ مَا
تَنْحِتُونَ ﴿٩٥﴾ وَٱللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴿٩٦﴾ قَالُوا۟ ٱبْنُوا۟ لَهُۥ بُنْيَٰنًا فَأَلْقُوهُ فِى ٱلْجَحِيمِ ﴿٩٧﴾

of ٱلْعَٰلَمِينَ ﴿٨٧﴾ about the Lord بِرَبِّ do you think ظَنُّكُم then what فَمَا
the ٱلنُّجُومِ ﴿٨٨﴾ at فِى a glance نَظْرَةً then he looked فَنَظَرَ the worlds
so they فَتَوَلَّوْا۟ am sick سَقِيمٌ ﴿٨٩﴾ verily I إِنِّى and he said فَقَالَ stars
then he فَرَاغَ and departed مُدْبِرِينَ ﴿٩٠﴾ away from him عَنْهُ turned
will you not أَلَا and said فَقَالَ their gods ءَالِهَتِهِمْ to إِلَىٰٓ turned
تَنطِقُونَ ﴿٩٢﴾ not لَا with you that لَكُمْ what is the matter مَا eat تَأْكُلُونَ ﴿٩١﴾
striking ضَرْبًۢا upon them عَلَيْهِمْ then he turned فَرَاغَ you speak out
towards him إِلَيْهِ then they came فَأَقْبَلُوٓا۟ with his right hand بِٱلْيَمِينِ ﴿٩٣﴾
what مَا do you worship أَتَعْبُدُونَ he said قَالَ hastening يَزِفُّونَ ﴿٩٤﴾
and وَمَا created you خَلَقَكُمْ while Allah وَٱللَّهُ you carve تَنْحِتُونَ ﴿٩٥﴾
a بُنْيَٰنًا for him لَهُۥ build ٱبْنُوا۟ they said قَالُوا۟ you do تَعْمَلُونَ ﴿٩٦﴾ what
the blazing fire ٱلْجَحِيمِ ﴿٩٧﴾ into فِى and throw him فَأَلْقُوهُ building

87. "Then what think you about the Lord of the *'Âlamîn* (mankind, jinn, and all that exists)?" **88.** Then he cast a glance at the stars, **89.** And he said: "Verily, I am sick (with plague). [He did this trick to remain in their temple of idols to destroy them and not to accompany them to the pagan feast)]." **90.** So they turned away from him, and departed (for fear of the disease). **91.** Then he turned to their *âlihah* (gods) and said: "Will you not eat (of the offering before you)? **92.** "What is the

matter with you that you speak not?" **93.** Then he turned upon them, striking (them) with (his) right hand. **94.** Then they (the worshippers of idols) came towards him hastening. **95.** He said: "Worship you that which you (yourselves) carve? **96.** "While Allâh has created you and what you make!" **97.** They said: "Build for him a building (it is said that the building was like a furnace) and throw him into the blazing fire!"

فَأَرَادُوا بِهِۦ كَيْدًا فَجَعَلْنَـٰهُمُ ٱلْأَسْفَلِينَ ﴿٩٨﴾ وَقَالَ إِنِّى ذَاهِبٌ إِلَىٰ رَبِّى سَيَهْدِينِ ﴿٩٩﴾ رَبِّ هَبْ لِى مِنَ ٱلصَّـٰلِحِينَ ﴿١٠٠﴾ فَبَشَّرْنَـٰهُ
بِغُلَـٰمٍ حَلِيمٍ ﴿١٠١﴾ فَلَمَّا بَلَغَ مَعَهُ ٱلسَّعْىَ قَالَ يَـٰبُنَىَّ إِنِّىٓ أَرَىٰ فِى ٱلْمَنَامِ أَنِّىٓ أَذْبَحُكَ فَٱنظُرْ مَاذَا تَرَىٰ ۚ قَالَ يَـٰٓأَبَتِ
ٱفْعَلْ مَا تُؤْمَرُ ۖ سَتَجِدُنِىٓ إِن شَآءَ ٱللَّهُ مِنَ ٱلصَّـٰبِرِينَ ﴿١٠٢﴾ فَلَمَّآ أَسْلَمَا وَتَلَّهُۥ لِلْجَبِينِ ﴿١٠٣﴾ وَنَـٰدَيْنَـٰهُ أَن يَـٰٓإِبْرَٰهِيمُ ﴿١٠٤﴾

but We فَجَعَلْنَـٰهُمُ a plot كَيْدًا against him بِهِۦ so they plotted فَأَرَادُوا
ذَاهِبٌ verily I إِنِّى and he said وَقَالَ the lowest ٱلْأَسْفَلِينَ ﴿٩٨﴾ made them
My رَبِّ He will guide me سَيَهْدِينِ ﴿٩٩﴾ My Lord رَبِّى to إِلَىٰ am going
فَبَشَّرْنَـٰهُ the righteous ٱلصَّـٰلِحِينَ ﴿١٠٠﴾ from مِنَ (for) me لِى grant هَبْ Lord
forbearing حَلِيمٍ ﴿١٠١﴾ of a boy بِغُلَـٰمٍ so We gave him the glad tidings
to walk ٱلسَّعْىَ with him مَعَهُ he was old enough بَلَغَ and when فَلَمَّا
ٱلْمَنَامِ in فِى I have seen أَرَىٰ verily إِنِّىٓ O my son يَـٰبُنَىَّ he said قَالَ
so فَٱنظُرْ I am slaughtering you أَذْبَحُكَ that أَنِّىٓ the sleep (a dream)
O my father! يَـٰٓأَبَتِ he said قَالَ do you think تَرَىٰ what مَاذَا look
you shall find me سَتَجِدُنِىٓ you are commanded تُؤْمَرُ what مَا do ٱفْعَلْ
then, فَلَمَّآ the patient ٱلصَّـٰبِرِينَ ﴿١٠٢﴾ of مِنَ Allah ٱللَّهُ wills شَآءَ if إِن
and he had laid وَتَلَّهُۥ they had both submitted themselves أَسْلَمَا when
and We called out to وَنَـٰدَيْنَـٰهُ on his forehead لِلْجَبِينِ ﴿١٠٣﴾ him prostrate
O Abraham! يَـٰٓإِبْرَٰهِيمُ ﴿١٠٤﴾ that أَن him

98. So, they plotted a plot against him, but We made them the lowest. **99.** And he said (after his rescue from the fire): "Verily, I am going to my Lord. He will guide me!" **100.** "My Lord! Grant me (offspring) from the righteous." **101.** So, We gave him the glad tidings of a forbearing boy. **102.** And, when he (his son) was old enough to walk with him, he said: "O my son! I have seen in a dream that I am slaughtering you (offering you in sacrifice to Allâh). So look what you think!" He said: "O my father! Do that which you are commanded, *In shâ' Allâh* (if Allâh wills), you shall find me of *As-Sâbirûn* (the patient)." **103.** Then, when they had both submitted themselves (to the Will of Allâh), and he had laid him prostrate on

his forehead (or on the side of his forehead for slaughtering); **104.** We called out to him: "O Abraham!

قَدْ صَدَّقْتَ ٱلرُّءْيَآ ۚ إِنَّا كَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿١٠٥﴾ إِنَّ هَٰذَا لَهُوَ ٱلْبَلَٰٓؤُا۟ ٱلْمُبِينُ ﴿١٠٦﴾ وَفَدَيْنَٰهُ بِذِبْحٍ عَظِيمٍ ﴿١٠٧﴾ وَتَرَكْنَا
عَلَيْهِ فِى ٱلْءَاخِرِينَ ﴿١٠٨﴾ سَلَٰمٌ عَلَىٰٓ إِبْرَٰهِيمَ ﴿١٠٩﴾ كَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿١١٠﴾ إِنَّهُۥ مِنْ عِبَادِنَا ٱلْمُؤْمِنِينَ ﴿١١١﴾ وَبَشَّرْنَٰهُ
بِإِسْحَٰقَ نَبِيًّا مِّنَ ٱلصَّٰلِحِينَ ﴿١١٢﴾ وَبَٰرَكْنَا عَلَيْهِ وَعَلَىٰٓ إِسْحَٰقَ ۚ وَمِن ذُرِّيَّتِهِمَا مُحْسِنٌ وَظَالِمٌ لِّنَفْسِهِۦ مُبِينٌ ﴿١١٣﴾ وَلَقَدْ
مَنَنَّا عَلَىٰ مُوسَىٰ وَهَٰرُونَ ﴿١١٤﴾ وَنَجَّيْنَٰهُمَا وَقَوْمَهُمَا مِنَ ٱلْكَرْبِ ٱلْعَظِيمِ ﴿١١٥﴾ وَنَصَرْنَٰهُمْ فَكَانُوا۟ هُمُ ٱلْغَٰلِبِينَ ﴿١١٦﴾

thus كَذَٰلِكَ verily إِنَّا the dream ٱلرُّءْيَآ you fulfilled صَدَّقْتَ verily قَدْ
that هَٰذَا verily إِنَّ the good-doers ٱلْمُحْسِنِينَ ﴿١٠٥﴾ We reward نَجْزِى
and We وَفَدَيْنَٰهُ the manifest ٱلْمُبِينُ ﴿١٠٦﴾ trial ٱلْبَلَٰٓؤُا۟ is indeed لَهُوَ
and We وَتَرَكْنَا a great عَظِيمٍ ﴿١٠٧﴾ with sacrifice بِذِبْحٍ ransomed him
the generations (to come) in ٱلْءَاخِرِينَ ﴿١٠٨﴾ among فِى for him عَلَيْهِ left
thus كَذَٰلِكَ Abraham إِبْرَٰهِيمَ ﴿١٠٩﴾ upon عَلَىٰٓ (but) peace سَلَٰمٌ later time
verily he إِنَّهُۥ the good-doers ٱلْمُحْسِنِينَ ﴿١١٠﴾ We reward نَجْزِى indeed
and وَبَشَّرْنَٰهُ believing ٱلْمُؤْمِنِينَ ﴿١١١﴾ Our slaves عِبَادِنَا one of مِنْ was
مِّنَ a prophet نَبِيًّا of Isaaq بِإِسْحَٰقَ We gave him the glad tidings
وَعَلَىٰٓ him عَلَيْهِ and We blessed وَبَٰرَكْنَا the righteous ٱلصَّٰلِحِينَ ﴿١١٢﴾ from
and مُحْسِنٌ their progeny ذُرِّيَّتِهِمَا and of وَمِن Isaaq إِسْحَٰقَ and (on)
themselves لِّنَفْسِهِۦ and some wrong وَظَالِمٌ some who do right
to عَلَىٰ We gave Our Grace مَنَنَّا and indeed وَلَقَدْ plainly مُبِينٌ ﴿١١٣﴾
and We saved them وَنَجَّيْنَٰهُمَا and Aaron وَهَٰرُونَ ﴿١١٤﴾ Moses مُوسَىٰ
the ٱلْعَظِيمِ ﴿١١٥﴾ distress ٱلْكَرْبِ from مِنَ and their people وَقَوْمَهُمَا
they هُمُ so they became فَكَانُوا۟ and helped them وَنَصَرْنَٰهُمْ great
the victors ٱلْغَٰلِبِينَ ﴿١١٦﴾

105. You have fulfilled the dream!" Verily, thus do We reward the *Muhsinûn* (good-doers. See 2:112). **106.** Verily, that indeed was a manifest trial. **107.** And We ransomed him with a great sacrifice (i.e. كبش — a ram); **108.** And We left for him (a goodly remembrance) among the later generations. **109.** "*Salâm* (peace) be upon Ibrâhîm (Abraham)!" **110.** Thus indeed do We reward the *Muhsinûn* (good-doers. See V.2:112). **111.** Verily, he was one of Our believing slaves. **112.** And We gave him the glad tidings of Ishâq (Isaac) — a Prophet from the

righteous. 113. We blessed him and Ishâq (Isaac). And of their progeny are (some) that do right, and some that plainly wrong themselves. 114. And, indeed We gave Our Grace to Mûsâ (Moses) and Hârûn (Aaron). 115. And We saved them and their people from the great distress, 116. And helped them, so that they became the victors;

وَءَاتَيْنَٰهُمَا ٱلْكِتَٰبَ ٱلْمُسْتَبِينَ ﴿١١٧﴾ وَهَدَيْنَٰهُمَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ﴿١١٨﴾ وَتَرَكْنَا عَلَيْهِمَا فِى ٱلْءَاخِرِينَ ﴿١١٩﴾ سَلَٰمٌ عَلَىٰ
مُوسَىٰ وَهَٰرُونَ ﴿١٢٠﴾ إِنَّا كَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿١٢١﴾ إِنَّهُمَا مِنْ عِبَادِنَا ٱلْمُؤْمِنِينَ ﴿١٢٢﴾ وَإِنَّ إِلْيَاسَ
لَمِنَ ٱلْمُرْسَلِينَ ﴿١٢٣﴾ إِذْ قَالَ لِقَوْمِهِۦٓ أَلَا تَتَّقُونَ ﴿١٢٤﴾ أَتَدْعُونَ بَعْلًا وَتَذَرُونَ أَحْسَنَ ٱلْخَٰلِقِينَ ﴿١٢٥﴾ ٱللَّهَ رَبَّكُمْ وَرَبَّ
ءَابَآئِكُمُ ٱلْأَوَّلِينَ ﴿١٢٦﴾ فَكَذَّبُوهُ فَإِنَّهُمْ لَمُحْضَرُونَ ﴿١٢٧﴾

the clear ﴿١١٧﴾ ٱلْمُسْتَبِينَ Scripture ٱلْكِتَٰبَ and We gave them وَءَاتَيْنَٰهُمَا
and وَتَرَكْنَا the right ﴿١١٨﴾ ٱلْمُسْتَقِيمَ path ٱلصِّرَٰطَ and guided them وَهَدَيْنَٰهُمَا
the generations (to ﴿١١٩﴾ ٱلْءَاخِرِينَ among فِى for them عَلَيْهِمَا We left
Moses مُوسَىٰ upon عَلَىٰ peace سَلَٰمٌ come) in the later times
We reward نَجْزِى thus كَذَٰلِكَ verily إِنَّا and Aaron ﴿١٢٠﴾ وَهَٰرُونَ
Our عِبَادِنَا of مِنْ verily they were إِنَّهُمَا the good-doers ﴿١٢١﴾ ٱلْمُحْسِنِينَ
was لَمِنَ Elias إِلْيَاسَ and verily وَإِنَّ believing ﴿١٢٢﴾ ٱلْمُؤْمِنِينَ slaves
to لِقَوْمِهِۦٓ he said قَالَ when إِذْ the Messengers ﴿١٢٣﴾ ٱلْمُرْسَلِينَ one of
will you أَتَدْعُونَ fear (Allah) ﴿١٢٤﴾ تَتَّقُونَ will you not أَلَا his people
the Best أَحْسَنَ and forsake وَتَذَرُونَ Ba'l (idol) بَعْلًا call upon
and the Lord وَرَبَّ your Lord رَبَّكُمْ Allah ٱللَّهَ of creators ﴿١٢٥﴾ ٱلْخَٰلِقِينَ
but they denied فَكَذَّبُوهُ (the early) ﴿١٢٦﴾ ٱلْأَوَّلِينَ you fathers ءَابَآئِكُمُ of
will be brought forth ﴿١٢٧﴾ لَمُحْضَرُونَ so they certainly فَإِنَّهُمْ him

117. And We gave them the clear Scripture; 118. And guided them to the Right Path. 119. And We left for them (a goodly remembrance) among the later generations. 120. "*Salâm* (peace) be upon Mûsâ (Moses) and Hârûn (Aaron)!" 121. Verily, thus do We reward the *Muhsinûn* (good-doers. See V.2:112). 122. Verily, they were two of Our believing slaves. 123. And verily, Ilyâs (Elias) was one of the Messengers. 124. When he said to his people: "Will you not fear Allâh? 125. "Will you call upon *Ba'l* (a well-known idol of his nation whom they used to worship) and forsake the Best of creators, 126. "Allâh, your Lord and the Lord of your forefathers?" 127. But they denied him [Ilyâs (Elias)], so they will certainly be brought forth (to the punishment),

إِلَّا عِبَادَ ٱللَّهِ ٱلْمُخْلَصِينَ ﴿١٢٨﴾ وَتَرَكْنَا عَلَيْهِ فِى ٱلْـَٔاخِرِينَ ﴿١٢٩﴾ سَلَٰمٌ عَلَىٰٓ إِلْ يَاسِينَ ﴿١٣٠﴾ إِنَّا كَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿١٣١﴾ إِنَّهُۥ
مِنْ عِبَادِنَا ٱلْمُؤْمِنِينَ ﴿١٣٢﴾ وَإِنَّ لُوطًا لَّمِنَ ٱلْمُرْسَلِينَ ﴿١٣٣﴾ إِذْ نَجَّيْنَٰهُ وَأَهْلَهُۥٓ أَجْمَعِينَ ﴿١٣٤﴾ إِلَّا عَجُوزًا فِى ٱلْغَٰبِرِينَ ﴿١٣٥﴾ ثُمَّ دَمَّرْنَا
ٱلْـَٔاخَرِينَ ﴿١٣٦﴾ وَإِنَّكُمْ لَتَمُرُّونَ عَلَيْهِم مُّصْبِحِينَ ﴿١٣٧﴾ وَبِٱلَّيْلِ ۚ أَفَلَا تَعْقِلُونَ ﴿١٣٨﴾ وَإِنَّ يُونُسَ لَمِنَ ٱلْمُرْسَلِينَ ﴿١٣٩﴾ إِذْ أَبَقَ إِلَى
ٱلْفُلْكِ ٱلْمَشْحُونِ ﴿١٤٠﴾ فَسَاهَمَ فَكَانَ مِنَ ٱلْمُدْحَضِينَ ﴿١٤١﴾ فَٱلْتَقَمَهُ ٱلْحُوتُ وَهُوَ مُلِيمٌ ﴿١٤٢﴾

وَتَرَكْنَا the chosen ٱلْمُخْلَصِينَ ﴿١٢٨﴾ of Allah ٱللَّهِ slaves عِبَادَ except إِلَّا
generations (to ٱلْـَٔاخِرِينَ ﴿١٢٩﴾ among فِى for him عَلَيْهِ and We left
إِنَّا Elias إِلْ يَاسِينَ ﴿١٣٠﴾ upon عَلَىٰٓ peace be سَلَٰمٌ come) in later times
إِنَّهُۥ the good-doers ٱلْمُحْسِنِينَ ﴿١٣١﴾ We reward نَجْزِى thus كَذَٰلِكَ verily
وَإِنَّ believing ٱلْمُؤْمِنِينَ ﴿١٣٢﴾ Our slaves عِبَادِنَا one of مِنْ verily he was
إِذْ the Messengers ٱلْمُرْسَلِينَ ﴿١٣٣﴾ was one of لَّمِنَ Lot لُوطًا and verily
إِلَّا all أَجْمَعِينَ ﴿١٣٤﴾ and his family وَأَهْلَهُۥٓ We saved him نَجَّيْنَٰهُ When
those ٱلْغَٰبِرِينَ ﴿١٣٥﴾ among فِى an old woman (who was) عَجُوزًا except
the ٱلْـَٔاخَرِينَ ﴿١٣٦﴾ We destroyed دَمَّرْنَا then ثُمَّ who remained behind
in مُّصْبِحِينَ ﴿١٣٧﴾ by them عَلَيْهِم you pass لَتَمُرُّونَ and verily you وَإِنَّكُمْ rest
then تَعْقِلُونَ ﴿١٣٨﴾ will you not أَفَلَا and at night وَبِٱلَّيْلِ the morning
the ٱلْمُرْسَلِينَ ﴿١٣٩﴾ was one of لَمِنَ Jonah يُونُسَ and verily وَإِنَّ reflect
ٱلْمَشْحُونِ ﴿١٤٠﴾ the ship ٱلْفُلْكِ to إِلَى he ran أَبَقَ when إِذْ Messengers
among مِنَ and he was فَكَانَ He casted lots فَسَاهَمَ the laden
وَهُوَ the Fish ٱلْحُوتُ then swallowed him فَٱلْتَقَمَهُ the losers ٱلْمُدْحَضِينَ ﴿١٤١﴾
had done an act worthy of blame مُلِيمٌ ﴿١٤٢﴾ while he

128. Except the chosen slaves of Allâh. **129.** And We left for him (a goodly remembrance) among the later generations. **130.** "*Salâm* (peace) be upon Ilyâsîn (Elias)!" **131.** Verily, thus do We reward the *Muhsinûn* (good-doers, who perform good deeds totally for Allâh's sake only. See V.2:112). **132.** Verily, he was one of Our believing slaves. **133.** And verily, Lût (Lot) was one of the Messengers. **134.** When We saved him and his family, all, **135.** Except an old woman (his wife) who was among those who remained behind. **136.** Then We destroyed the rest (the town of Sodom at the place of the Dead Sea now in Palestine). **137.** Verily, you pass by them in the morning **138.** And at night; will you not then reflect? **139.** And, verily, Yûnus (Jonah) was one of the Messengers. **140.** When he ran to the laden ship: **141.** Then he (agreed to) cast lots, and he was among the

losers. **142.** Then a (big) fish swallowed him as he had done an act worthy of blame.

فَلَوْلَآ أَنَّهُۥ كَانَ مِنَ ٱلْمُسَبِّحِينَ ﴿١٤٣﴾ لَلَبِثَ فِى بَطْنِهِۦٓ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿١٤٤﴾ ۞ فَنَبَذْنَٰهُ بِٱلْعَرَآءِ وَهُوَ سَقِيمٌ ﴿١٤٥﴾ وَأَنۢبَتْنَا
عَلَيْهِ شَجَرَةً مِّن يَقْطِينٍ ﴿١٤٦﴾ وَأَرْسَلْنَٰهُ إِلَىٰ مِا۟ئَةِ أَلْفٍ أَوْ يَزِيدُونَ ﴿١٤٧﴾ فَـَٔامَنُوا۟ فَمَتَّعْنَٰهُمْ إِلَىٰ حِينٍ ﴿١٤٨﴾ فَٱسْتَفْتِهِمْ
أَلِرَبِّكَ ٱلْبَنَاتُ وَلَهُمُ ٱلْبَنُونَ ﴿١٤٩﴾ أَمْ خَلَقْنَا ٱلْمَلَٰٓئِكَةَ إِنَٰثًا وَهُمْ شَٰهِدُونَ ﴿١٥٠﴾ أَلَآ إِنَّهُم مِّنْ إِفْكِهِمْ
لَيَقُولُونَ ﴿١٥١﴾

those ٱلْمُسَبِّحِينَ ﴿١٤٣﴾ of مِنَ was كَانَ that he أَنَّهُۥ Had it not been فَلَوْلَآ
its بَطْنِهِۦٓ in فِى He would have indeed remained لَلَبِثَ who glorify
of Resurrection يُبْعَثُونَ ﴿١٤٤﴾ the Day يَوْمِ till إِلَىٰ belly (the whale)
while وَهُوَ on the naked shore بِٱلْعَرَآءِ but We cast him forth ۞ فَنَبَذْنَٰهُ
over him عَلَيْهِ and We caused to grow وَأَنۢبَتْنَا he was sick سَقِيمٌ ﴿١٤٥﴾
and We وَأَرْسَلْنَٰهُ gourd (squash) يَقْطِينٍ ﴿١٤٦﴾ of مِّن a plant (tree) شَجَرَةً
يَزِيدُونَ ﴿١٤٧﴾ or أَوْ thousand أَلْفٍ hundred مِا۟ئَةِ to إِلَىٰ sent him
and We gave them فَمَتَّعْنَٰهُمْ and they believed فَـَٔامَنُوا۟ even more
are أَلِرَبِّكَ then ask them فَٱسْتَفْتِهِمْ a while حِينٍ ﴿١٤٨﴾ for إِلَىٰ enjoyment
sons ٱلْبَنُونَ ﴿١٤٩﴾ and for them وَلَهُمُ daughters ٱلْبَنَاتُ for your Lord
وَهُمْ females إِنَٰثًا the angels ٱلْمَلَٰٓئِكَةَ did We create خَلَقْنَا or أَمْ
مِّنْ they are إِنَّهُم verily أَلَآ were witnesses شَٰهِدُونَ ﴿١٥٠﴾ while they
that they say لَيَقُولُونَ ﴿١٥١﴾ their falsehood إِفْكِهِمْ of

143. Had he not been of them who glorify Allâh, **144.** He would have indeed remained inside its belly (the fish) till the Day of Resurrection. **145.** But We cast him forth on the naked shore while he was sick, **146.** And We caused a plant of gourd to grow over him. **147.** And We sent him to a hundred thousand (people) or even more. **148.** And they believed; so We gave them enjoyment for a while. **149.** Now ask them (O Muhammad ﷺ): "Are there (only) daughters for your Lord and sons for them?" **150.** Or did We create the angels female while they were witnesses? **151.** Verily, it is of their falsehood that they (Quraish pagans) say.

وَلَدَ ٱللَّهُ وَإِنَّهُمْ لَكَٰذِبُونَ ﴿١٥٢﴾ أَصْطَفَى ٱلْبَنَاتِ عَلَى ٱلْبَنِينَ ﴿١٥٣﴾ مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿١٥٤﴾ أَفَلَا تَذَكَّرُونَ ﴿١٥٥﴾ أَمْ لَكُمْ سُلْطَٰنٌ
مُّبِينٌ ﴿١٥٦﴾ فَأْتُوا۟ بِكِتَٰبِكُمْ إِن كُنتُمْ صَٰدِقِينَ ﴿١٥٧﴾ وَجَعَلُوا۟ بَيْنَهُۥ وَبَيْنَ ٱلْجِنَّةِ نَسَبًا ۚ وَلَقَدْ عَلِمَتِ ٱلْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ ﴿١٥٨﴾
سُبْحَٰنَ ٱللَّهِ عَمَّا يَصِفُونَ ﴿١٥٩﴾ إِلَّا عِبَادَ ٱللَّهِ ٱلْمُخْلَصِينَ ﴿١٦٠﴾ فَإِنَّكُمْ وَمَا تَعْبُدُونَ ﴿١٦١﴾ مَآ أَنتُمْ عَلَيْهِ بِفَٰتِنِينَ ﴿١٦٢﴾ إِلَّا مَنْ هُوَ صَالِ

ٱلْجَحِيمِ ﴿١٦٣﴾ وَمَا مِنَّآ إِلَّا لَهُۥ مَقَامٌ مَّعْلُومٌ ﴿١٦٤﴾ وَإِنَّا لَنَحْنُ ٱلصَّآفُّونَ ﴿١٦٥﴾ وَإِنَّا لَنَحْنُ ٱلْمُسَبِّحُونَ ﴿١٦٦﴾ وَإِن كَانُوا۟ لَيَقُولُونَ ﴿١٦٧﴾

they لَكَٰذِبُونَ ﴿١٥٢﴾ and verily they وَإِنَّهُمْ Allah ٱللَّهُ has begotten وَلَدَ
over (rather عَلَى daughters ٱلْبَنَاتِ has He chosen أَصْطَفَى are liars
how كَيْفَ what is the matter with you مَا لَكُمْ sons ٱلْبَنِينَ ﴿١٥٣﴾ than)
أَمْ then remember تَذَكَّرُونَ ﴿١٥٥﴾ will you not أَفَلَا do you decide تَحْكُمُونَ ﴿١٥٤﴾
then فَأْتُوا۟ a plain مُّبِينٌ ﴿١٥٦﴾ authority سُلْطَٰنٌ is there for you لَكُمْ or
وَجَعَلُوا۟ truthful صَٰدِقِينَ ﴿١٥٧﴾ you are كُنتُمْ if إِن your Book بِكِتَٰبِكُمْ bring
ٱلْجِنَّةِ and between وَبَيْنَ between him بَيْنَهُۥ and they have invented
the ٱلْجِنَّةُ knew well عَلِمَتِ but indeed وَلَقَدْ a kinship نَسَبًا the jinns
indeed will be brought for account لَمُحْضَرُونَ ﴿١٥٨﴾ that they إِنَّهُمْ jinns
they attribute يَصِفُونَ ﴿١٥٩﴾ from what عَمَّا Allah ٱللَّهِ glorified be سُبْحَٰنَ
the ٱلْمُخْلَصِينَ ﴿١٦٠﴾ of Allah ٱللَّهِ the slaves عِبَادَ except إِلَّا unto him
you ﴿١٦١﴾ تَعْبُدُونَ and those whom وَمَا so verily you فَإِنَّكُمْ chosen
إِلَّا lead astray بِفَٰتِنِينَ ﴿١٦٢﴾ over him عَلَيْهِ you أَنتُمْ cannot مَآ worship
and وَمَا in Hell ٱلْجَحِيمِ ﴿١٦٣﴾ to burn صَالِ who are هُوَ those مَنْ except
a ﴿١٦٤﴾ مَّعْلُومٌ place مَقَامٌ he has لَهُۥ but إِلَّا of us مِنَّآ there is not
وَإِنَّا stand in rows ٱلصَّآفُّونَ ﴿١٦٥﴾ we (angels) لَنَحْنُ and verily وَإِنَّا known
and indeed وَإِن who glorify ٱلْمُسَبِّحُونَ ﴿١٦٦﴾ we are they لَنَحْنُ and verily
to say لَيَقُولُونَ ﴿١٦٧﴾ they used كَانُوا۟

152. "Allâh has begotten (offspring — the angels being the daughters of Allâh)?"
And, verily, they are liars! **153.** Has He (then) chosen daughters rather than sons?
154. What is the matter with you? How do you decide? **155.** Will you not then
remember? **156.** Or is there for you a plain authority? **157.** Then bring your Book
if you are truthful! **158.** And they have invented a kinship between Him and the
jinn, but the jinn know well that they have indeed to appear (before Him) (i.e. they
will be called to account).**159.** Glorified be Allâh! (He is free) from what they
attribute unto Him! **160.** Except the slaves of Allâh, whom He chooses (for His
mercy, i.e. true believers of Islâmic Monotheism who do not attribute false things
unto Allâh). **161.** So, verily, you (pagans) and those whom you worship (idols)
162. Cannot lead astray [turn away from Him (Allâh) anyone of the believers],
163. Except those who are predestined to burn in Hell! **164.** And there is not one
of us (angels) but has his known place (or position); **165.** And verily, we (angels),
we stand in rows (for the prayers as you Muslims stand in rows for your prayers);

166. And verily, we (angels), indeed are those who glorify (Allâh's Praises, i.e. perform prayers). **167.** And indeed they (Arab pagans) used to say:

لَوْ أَنَّ عِندَنَا ذِكْرًا مِّنَ ٱلْأَوَّلِينَ ﴿١٦٨﴾ لَكُنَّا عِبَادَ ٱللَّهِ ٱلْمُخْلَصِينَ ﴿١٦٩﴾ فَكَفَرُوا۟ بِهِۦ فَسَوْفَ يَعْلَمُونَ ﴿١٧٠﴾ وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا
ٱلْمُرْسَلِينَ ﴿١٧١﴾ إِنَّهُمْ لَهُمُ ٱلْمَنصُورُونَ ﴿١٧٢﴾ وَإِنَّ جُندَنَا لَهُمُ ٱلْغَٰلِبُونَ ﴿١٧٣﴾ فَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ ﴿١٧٤﴾ وَأَبْصِرْهُمْ فَسَوْفَ يُبْصِرُونَ ﴿١٧٥﴾
أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ ﴿١٧٦﴾ فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَآءَ صَبَاحُ ٱلْمُنذَرِينَ ﴿١٧٧﴾ وَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ ﴿١٧٨﴾ وَأَبْصِرْ فَسَوْفَ
يُبْصِرُونَ ﴿١٧٩﴾ سُبْحَٰنَ رَبِّكَ رَبِّ ٱلْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٨٠﴾ وَسَلَٰمٌ عَلَى ٱلْمُرْسَلِينَ ﴿١٨١﴾ وَٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿١٨٢﴾

the ٱلْأَوَّلِينَ ﴿١٦٨﴾ from مِّنَ a reminder ذِكْرًا we had عِندَنَا (that) أَنَّ if لَوْ
(of) ٱللَّهِ slaves عِبَادَ we would have indeed been لَكُنَّا men of old
فَسَوْفَ in it بِهِۦ but they disbelieve فَكَفَرُوا۟ the chosen ٱلْمُخْلَصِينَ ﴿١٦٩﴾ Allah
has سَبَقَتْ and verily وَلَقَدْ come to know يَعْلَمُونَ ﴿١٧٠﴾ and they will
the ٱلْمُرْسَلِينَ ﴿١٧١﴾ for our slaves لِعِبَادِنَا Our Word كَلِمَتُنَا gone forth
the ٱلْمَنصُورُونَ ﴿١٧٢﴾ surely they are لَهُمُ that they verily إِنَّهُمْ Messengers
surely لَهُمُ Our hosts (soldiers) جُندَنَا and verily وَإِنَّ victorious
حَتَّىٰ from them عَنْهُمْ so turn away فَتَوَلَّ the victors ٱلْغَٰلِبُونَ ﴿١٧٣﴾ they are
and they shall فَسَوْفَ and watch them وَأَبْصِرْهُمْ a while حِينٍ ﴿١٧٤﴾ for
they seek يَسْتَعْجِلُونَ ﴿١٧٦﴾ do (they) on Our torment أَفَبِعَذَابِنَا see يُبْصِرُونَ ﴿١٧٥﴾
into their courtyard بِسَاحَتِهِمْ it decends نَزَلَ then when فَإِذَا to hasten
for those who ٱلْمُنذَرِينَ ﴿١٧٧﴾ the morning صَبَاحُ then evil will be فَسَآءَ
حِينٍ ﴿١٧٨﴾ for حَتَّىٰ away from them عَنْهُمْ so turn وَتَوَلَّ had been warned
سُبْحَٰنَ see يُبْصِرُونَ ﴿١٧٩﴾ they shall فَسَوْفَ and watch وَأَبْصِرْ a while
of Honor and Power ٱلْعِزَّةِ the Lord رَبِّ your Lord رَبِّكَ glorified be
and peace. وَسَلَٰمٌ they attribute unto Him يَصِفُونَ ﴿١٨٠﴾ from what عَمَّا
لِلَّهِ and all praise be وَٱلْحَمْدُ the Messengers ٱلْمُرْسَلِينَ ﴿١٨١﴾ upon عَلَى be
of all worlds ٱلْعَٰلَمِينَ ﴿١٨٢﴾ the Lord رَبِّ to Allah

168. "If we had a reminder as had the men of old (before the coming of Prophet Muhammad ﷺ as a Messenger of Allâh), **169.** "We would have indeed been the chosen slaves of Allâh (true believers of Islâmic Monotheism)!" **170.** But (now that the Qur'ân has come) they disbelieve therein (i.e. in the Qur'ân and in Prophet Muhammad ﷺ, and all that he brought — the Divine Revelation), so they will come to know! **171.** And, verily, Our Word has gone forth of old for Our slaves, the Messengers, **172.** That they verily, would be made triumphant, **173.** And that

Our hosts! they verily, would be the victors. **174.** So, turn away (O Muhammad ﷺ) from them for a while, **175.** And watch them and they shall see (the punishment)! **176.** Do they seek to hasten on Our Torment? **177.** Then, when it descends in their courtyard (i.e. near to them), evil will be the morning for those who had been warned! **178.** So, turn (O Muhammad ﷺ) away from them for a while, **179.** And watch and they shall see (the torment)! **180.** Glorified be your Lord, the Lord of honour and power! (He is free) from what they attribute unto Him! **181.** And peace be on the Messengers! **182.** And all the praises and thanks be to Allâh, Lord of the *'Âlamîn* (mankind, jinn and all that exists).

سُورَةُ صٓ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

صٓ وَٱلۡقُرۡءَانِ ذِي ٱلذِّكۡرِ ١ بَلِ ٱلَّذِينَ كَفَرُواْ فِي عِزَّةٖ وَشِقَاقٖ ٢ كَمۡ أَهۡلَكۡنَا مِن قَبۡلِهِم مِّن قَرۡنٖ فَنَادَواْ وَّلَاتَ حِينَ
مَنَاصٖ ٣ وَعَجِبُوٓاْ أَن جَآءَهُم مُّنذِرٞ مِّنۡهُمۡۖ وَقَالَ ٱلۡكَٰفِرُونَ هَٰذَا سَٰحِرٞ كَذَّابٌ ٤ أَجَعَلَ ٱلۡأٓلِهَةَ إِلَٰهٗا وَٰحِدًاۖ إِنَّ هَٰذَا لَشَيۡءٌ
عُجَابٞ ٥ وَٱنطَلَقَ ٱلۡمَلَأُ مِنۡهُمۡ أَنِ ٱمۡشُواْ وَٱصۡبِرُواْ عَلَىٰٓ ءَالِهَتِكُمۡۖ إِنَّ هَٰذَا لَشَيۡءٞ يُرَادُ ٦

nay بَلِ reminding ٱلذِّكۡرِ ١ full of ذِي by the Quran وَٱلۡقُرۡءَانِ Sad صٓ
وَشِقَاقٖ ٢ false pride عِزَّةٖ in فِي disbelieve are كَفَرُواْ those who ٱلَّذِينَ
مِن قَبۡلِهِم We have destroyed أَهۡلَكۡنَا how many كَمۡ and opposition
when وَّلَاتَ and they cried out فَنَادَواْ generations مِّن قَرۡنٖ before them
and they وَعَجِبُوٓاْ for escape مَنَاصٖ ٣ time حِينَ there was no longer
from مِّنۡهُمۡ a warner مُّنذِرٞ has come to them جَآءَهُم that أَن wondered
this is هَٰذَا the disbelievers ٱلۡكَٰفِرُونَ and said وَقَالَ among themselves
إِلَٰهٗا all gods ٱلۡأٓلِهَةَ has he made أَجَعَلَ a liar كَذَّابٌ ٤ a sorcerer سَٰحِرٞ
a عُجَابٞ ٥ thing لَشَيۡءٌ this is هَٰذَا verily إِنَّ one وَٰحِدًا into god
أَنِ among them مِنۡهُمۡ the leaders ٱلۡمَلَأُ and went about وَٱنطَلَقَ curious
your gods ءَالِهَتِكُمۡ to عَلَىٰٓ and remain constant وَٱصۡبِرُواْ go on ٱمۡشُواْ that
designed يُرَادُ ٦ a thing لَشَيۡءٞ this is هَٰذَا verily إِنَّ

Sûrat Sâd XXXVIII

In the Name of Allâh
the Most Gracious, the Most Merciful

1. *Sâd* [These letters (*Sâd,* etc.) are one of the miracles of the Qur'ân, and none but

Allâh (Alone) knows their meanings.] By the Qur'ân full of reminding (explanations and honour for the one who believes in it). **2.** Nay, those who disbelieve are in false pride and opposition. **3.** How many a generation have We destroyed before them! And they cried out when there was no longer time for escape. **4.** And they (Arab pagans) wonder that a warner (Prophet Muhammad ﷺ) has come to them from among themselves. And the disbelievers say: "This (Prophet Muhammad ﷺ) is a sorcerer, a liar. **5.** "Has he made the *âlihah* (gods) (all) into One *Ilâh* (God — Allâh). Verily, this is a curious thing!" **6.** And the leaders among them went about (saying): "Go on, and remain constant to your *âlihah* (gods)! Verily, this is a thing designed (against you)!

مَا سَمِعْنَا بِهَٰذَا فِي ٱلْمِلَّةِ ٱلْءَاخِرَةِ إِنْ هَٰذَآ إِلَّا ٱخْتِلَٰقٌ ﴿٧﴾ أَءُنزِلَ عَلَيْهِ ٱلذِّكْرُ مِنۢ بَيْنِنَا ۚ بَلْ هُمْ فِى شَكٍّ مِّن ذِكْرِى ۖ بَل لَّمَّا يَذُوقُوا۟
عَذَابِ ﴿٨﴾ أَمْ عِندَهُمْ خَزَآئِنُ رَحْمَةِ رَبِّكَ ٱلْعَزِيزِ ٱلْوَهَّابِ ﴿٩﴾ أَمْ لَهُم مُّلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا ۖ فَلْيَرْتَقُوا۟ فِى
ٱلْأَسْبَٰبِ ﴿١٠﴾ جُندٌ مَّا هُنَالِكَ مَهْزُومٌ مِّنَ ٱلْأَحْزَابِ ﴿١١﴾

the ٱلْمِلَّةِ among فِى the like of this بِهَٰذَا we have heard سَمِعْنَا not مَا
ٱخْتِلَٰقٌ ﴿٧﴾ but إِلَّا this is هَٰذَآ nothing إِنْ of later days ٱلْءَاخِرَةِ religion
the ٱلذِّكْرُ to him عَلَيْهِ has been sent down أَءُنزِلَ an invention
in فِى they are هُمْ nay but بَلْ among us بَيْنِنَا from مِنۢ Reminder
يَذُوقُوا۟ not لَّمَّا nay but بَل My Reminder ذِكْرِى about مِّن doubt شَكٍّ
خَزَآئِنُ have they عِندَهُمْ or أَمْ My torment عَذَابِ ﴿٨﴾ they have tasted
the ٱلْعَزِيزِ of your Lord رَبِّكَ of the Mercy رَحْمَةِ the treasures
مُّلْكُ for them لَهُم or أَمْ the Real Bestower ٱلْوَهَّابِ ﴿٩﴾ All-Mighty
and what وَمَا and the earth وَٱلْأَرْضِ of the heavens ٱلسَّمَٰوَٰتِ the domain
with فِى (if so), let them ascend up فَلْيَرْتَقُوا۟ is between them بَيْنَهُمَا
defeated مَهْزُومٌ they are there مَّا هُنَالِكَ host جُندٌ means ٱلْأَسْبَٰبِ ﴿١٠﴾
the confederates ٱلْأَحْزَابِ ﴿١١﴾ of مِّنَ

7. "We have not heard (the like) of this in the religion of these later days (i.e. Christianity). This is nothing but an invention! (*Tafsir Al-Qurtubi*) **8.** "Has the Reminder been sent down to him (alone) from among us?" Nay, but they are in doubt about My Reminder (this Qur'ân)! Nay, but they have not tasted (My) Torment! **9.** Or have they the treasures of the Mercy of your Lord, the All-Mighty, the Real Bestower? **10.** Or is it that the dominion of the heavens and the earth and all that is between them is theirs? If so, let them ascend up with means (to the heavens)! **11.** (As they denied Allâh's Message) they will be a defeated host like

the Confederates of the old times (who were defeated).

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَفِرْعَوْنُ ذُو ٱلْأَوْتَادِ ﴿١٢﴾ وَثَمُودُ وَقَوْمُ لُوطٍ وَأَصْحَٰبُ لْـَٔيْكَةِ ۚ أُو۟لَٰٓئِكَ ٱلْأَحْزَابُ ﴿١٣﴾ إِن كُلٌّ
إِلَّا كَذَّبَ ٱلرُّسُلَ فَحَقَّ عِقَابِ ﴿١٤﴾ وَمَا يَنظُرُ هَٰٓؤُلَآءِ إِلَّا صَيْحَةً وَٰحِدَةً مَّا لَهَا مِن فَوَاقٍ ﴿١٥﴾ وَقَالُوا۟ رَبَّنَا عَجِّل لَّنَا
قِطَّنَا قَبْلَ يَوْمِ ٱلْحِسَابِ ﴿١٦﴾ ٱصْبِرْ عَلَىٰ مَا يَقُولُونَ وَٱذْكُرْ عَبْدَنَا دَاوُۥدَ ذَا ٱلْأَيْدِ ۖ إِنَّهُۥٓ أَوَّابٌ ﴿١٧﴾ إِنَّا سَخَّرْنَا ٱلْجِبَالَ مَعَهُۥ
يُسَبِّحْنَ بِٱلْعَشِىِّ وَٱلْإِشْرَاقِ ﴿١٨﴾

and وَعَادٌ of Noah نُوحٍ the people قَوْمُ before them قَبْلَهُمْ denied كَذَّبَتْ
and وَثَمُودُ stakes ٱلْأَوْتَادِ ﴿١٢﴾ the owner of ذُو and Pharaoh وَفِرْعَوْنُ Ad
and the dwellers وَأَصْحَٰبُ of Lot لُوطٍ and the people وَقَوْمُ Thamud
إِن the confederates ٱلْأَحْزَابُ ﴿١٣﴾ such were أُو۟لَٰٓئِكَ of the wood لْـَٔيْكَةِ
the Messengers ٱلرُّسُلَ denied كَذَّبَ but إِلَّا each of them كُلٌّ not
wait يَنظُرُ and not وَمَا My Torment عِقَابِ ﴿١٤﴾ therefore justified فَحَقَّ
مِن it has لَهَا not مَّا a single وَٰحِدَةً shout صَيْحَةً only إِلَّا these هَٰٓؤُلَآءِ
عَجِّل Our Lord رَبَّنَا and they say وَقَالُوا۟ pause of ending فَوَاقٍ ﴿١٥﴾ of
before قَبْلَ our account/reward قِطَّنَا to us لَّنَا hasten
مَا on عَلَىٰ be patient ٱصْبِرْ of Reckoning ٱلْحِسَابِ ﴿١٦﴾ the Day يَوْمِ
دَاوُۥدَ Our slave عَبْدَنَا and remember وَٱذْكُرْ they say يَقُولُونَ what
ever أَوَّابٌ ﴿١٧﴾ verily he was إِنَّهُۥٓ with power ٱلْأَيْدِ endued ذَا David
ٱلْجِبَالَ have made سَخَّرْنَا verily We إِنَّا oft-returning in repentence
in the بِٱلْعَشِىِّ glorify Our praise يُسَبِّحْنَ with him مَعَهُۥ the mountains
and after sunrise وَٱلْإِشْرَاقِ ﴿١٨﴾ evening

12. Before them (were many who) belied (Messengers) — the people of Nûh (Noah); and 'Âd; and Fir'aun (Pharaoh) the man of stakes (with which he used to punish the people), **13.** And Thamûd, and the people of Lût (Lot), and the Dwellers of the Wood; such were the Confederates. **14.** Not one of them but belied the Messengers; therefore My Torment was justified. **15.** And these only wait for a single *Saihah* [shout (i.e. the blowing of the Trumpet by the angel *Isrâfîl*)] there will be no pause or ending thereto [till everything will perish except Allâh (the only God full of majesty, bounty and honour)]. **16.** They say: "Our Lord! Hasten to us *Qittanâ* (i.e. our Record of good and bad deeds so that we may see it) before the Day of Reckoning!" 17. Be patient (O Muhammad ﷺ) of what they say, and remember Our slave Dâwûd (David), endued with power. Verily, he was ever oft-returning in all matters and in repentance (towards Allâh). **18.** Verily,

We made the mountains to glorify Our Praises with him [Dâwûd (David)] in the *'Ashî* (i.e. after the mid-day till sunset) and *Ishrâq* (i.e. after the sunrise till mid-day).

وَٱلطَّيۡرَ مَحۡشُورَةٗۖ كُلّٞ لَّهُۥٓ أَوَّابٞ ﴿١٩﴾ وَشَدَدۡنَا مُلۡكَهُۥ وَءَاتَيۡنَٰهُ ٱلۡحِكۡمَةَ وَفَصۡلَ ٱلۡخِطَابِ ﴿٢٠﴾ ۞وَهَلۡ أَتَىٰكَ نَبَؤُاْ ٱلۡخَصۡمِ
إِذۡ تَسَوَّرُواْ ٱلۡمِحۡرَابَ ﴿٢١﴾ إِذۡ دَخَلُواْ عَلَىٰ دَاوُۥدَ فَفَزِعَ مِنۡهُمۡۖ قَالُواْ لَا تَخَفۡۖ خَصۡمَانِ بَغَىٰ بَعۡضُنَا عَلَىٰ بَعۡضٖ فَٱحۡكُم بَيۡنَنَا
بِٱلۡحَقِّ وَلَا تُشۡطِطۡ وَٱهۡدِنَآ إِلَىٰ سَوَآءِ ٱلصِّرَٰطِ ﴿٢٢﴾ إِنَّ هَٰذَآ أَخِي لَهُۥ تِسۡعٞ وَتِسۡعُونَ نَعۡجَةٗ وَلِيَ نَعۡجَةٞ وَٰحِدَةٞ فَقَالَ أَكۡفِلۡنِيهَا
وَعَزَّنِي فِي ٱلۡخِطَابِ ﴿٢٣﴾

﴿١٩﴾ أَوَّابٞ with him لَّهُۥٓ all كُلّٞ assembled مَحۡشُورَةٗ and the birds وَٱلطَّيۡرَ
and وَءَاتَيۡنَٰهُ his kingdom مُلۡكَهُۥ and We made strong وَشَدَدۡنَا did turn
in ﴿٢٠﴾ ٱلۡخِطَابِ and sound judgement وَفَصۡلَ wisdom ٱلۡحِكۡمَةَ gave him
the news نَبَؤُاْ reached you أَتَىٰكَ and has ۞وَهَلۡ speech (decision)
﴿٢١﴾ ٱلۡمِحۡرَابَ they climbed over تَسَوَّرُواْ when إِذۡ of the litigants ٱلۡخَصۡمِ
David دَاوُۥدَ upon عَلَىٰ they entered in دَخَلُواْ when إِذۡ the chamber
تَخَفۡ not لَا they said قَالُواْ of them مِنۡهُمۡ and he was terrified فَفَزِعَ
on عَلَىٰ one of us بَعۡضُنَا has wronged بَغَىٰ two litigants خَصۡمَانِ fear
with بِٱلۡحَقِّ between us بَيۡنَنَا therefore, judge فَٱحۡكُم the other بَعۡضٖ
سَوَآءِ to إِلَىٰ and guide us وَٱهۡدِنَآ be unjust تُشۡطِطۡ and not وَلَا truth
لَهُۥ my brother أَخِي this is هَٰذَآ verily إِنَّ Way ﴿٢٢﴾ ٱلصِّرَٰطِ the Right
while I وَلِيَ ewe (female sheep) نَعۡجَةٗ ninety-nine تِسۡعٞ وَتِسۡعُونَ he has
hand it over to أَكۡفِلۡنِيهَا and he said فَقَالَ one وَٰحِدَةٞ ewe نَعۡجَةٞ have
speech ﴿٢٣﴾ ٱلۡخِطَابِ in فِي and he overpowered me وَعَزَّنِي me

19. And (so did) the birds assembled, all obedient to him [Dâwûd (David)] [i.e. they came and glorified Allâh's Praises along with him]. (*Tafsir Al-Qurtubi*) **20.** We made his kingdom strong and gave him *Al-Hikmah* (Prophethood) and sound judgement in speech and decision. **21.** And has the news of the litigants reached you? When they climbed over the wall into (his) *Mihrâb* (a praying place or a private room); **22.** When they entered in upon Dâwûd (David), he was terrified of them. They said: "Fear not! (We are) two litigants, one of whom has wronged the other, therefore judge between us with truth, and treat us not with injustice, and guide us to the Right Way. **23.** Verily, this my brother (in religion) has ninety-nine ewes, while I have (only) one ewe, and he says: "Hand it over to me, and he overpowered me in speech."

قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعْجَتِكَ إِلَىٰ نِعَاجِهِۦ ۖ وَإِنَّ كَثِيرًا مِّنَ ٱلْخُلَطَآءِ لَيَبْغِى بَعْضُهُمْ عَلَىٰ بَعْضٍ إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟
ٱلصَّٰلِحَٰتِ وَقَلِيلٌ مَّا هُمْ ۗ وَظَنَّ دَاوُۥدُ أَنَّمَا فَتَنَّٰهُ فَٱسْتَغْفَرَ رَبَّهُۥ وَخَرَّ رَاكِعًا وَأَنَابَ ۩ ﴿٢٤﴾ فَغَفَرْنَا لَهُۥ ذَٰلِكَ ۖ وَإِنَّ لَهُۥ عِندَنَا
لَزُلْفَىٰ وَحُسْنَ مَـَٔابٍ ﴿٢٥﴾ يَٰدَاوُۥدُ إِنَّا جَعَلْنَٰكَ خَلِيفَةً فِى ٱلْأَرْضِ فَٱحْكُم بَيْنَ ٱلنَّاسِ بِٱلْحَقِّ وَلَا تَتَّبِعِ ٱلْهَوَىٰ فَيُضِلَّكَ عَن
سَبِيلِ ٱللَّهِ ۚ إِنَّ ٱلَّذِينَ يَضِلُّونَ عَن سَبِيلِ ٱللَّهِ لَهُمْ عَذَابٌ شَدِيدٌۢ بِمَا نَسُوا۟ يَوْمَ ٱلْحِسَابِ ﴿٢٦﴾

بِسُؤَالِ he has wronged you ظَلَمَكَ (he) indeed لَقَدْ (David) said قَالَ
and verily وَإِنَّ his ewes نِعَاجِهِۦ to إِلَىٰ your ewe نَعْجَتِكَ in demanding
(on) عَلَىٰ one بَعْضُهُمْ oppress لَيَبْغِى partners ٱلْخُلَطَآءِ of مِّنَ many كَثِيرًا
and do وَعَمِلُوا۟ believe ءَامَنُوا۟ those who ٱلَّذِينَ except إِلَّا another بَعْضٍ
and وَظَنَّ they are هُمْ and few وَقَلِيلٌ مَّا righteous deeds ٱلصَّٰلِحَٰتِ
and فَٱسْتَغْفَرَ We have tried him فَتَنَّٰهُ that أَنَّمَا David دَاوُۥدُ guessed
رَاكِعًا and fell down وَخَرَّ of his Lord رَبَّهُۥ he sought forgiveness
لَهُۥ so We forgave فَغَفَرْنَا and turned in repentance وَأَنَابَ ﴿٢٤﴾ prostrate
a near لَزُلْفَىٰ to us عِندَنَا for him لَهُۥ and verily وَإِنَّ that ذَٰلِكَ him
إِنَّا O David! يَٰدَاوُۥدُ return ﴿٢٥﴾ مَـَٔابٍ and a good وَحُسْنَ access
ٱلْأَرْضِ on فِى a successor خَلِيفَةً have placed you جَعَلْنَٰكَ verily We
وَلَا in truth بِٱلْحَقِّ men ٱلنَّاسِ between بَيْنَ so judge you فَٱحْكُم earth
for it will mislead فَيُضِلَّكَ your desire ٱلْهَوَىٰ follow تَتَّبِعِ and not
those who ٱلَّذِينَ verily إِنَّ of Allah ٱللَّهِ the Path سَبِيلِ from عَن you
for لَهُمْ Allah's ٱللَّهِ Path سَبِيلِ from عَن wander astray يَضِلُّونَ
يَوْمَ they forget نَسُوا۟ because بِمَا a severe شَدِيدٌ torment عَذَابٌ them
Reckoning ﴿٢٦﴾ ٱلْحِسَابِ the Day of

24. [Dâwûd (David)] said (immediately without listening to the opponent): "He has wronged you in demanding your ewe in addition to his ewes. And, verily, many partners oppress one another, except those who believe and do righteous good deeds, and they are few." And Dâwûd (David) guessed that We have tried him and he sought forgiveness of his Lord, and he fell down prostrate and turned (to Allâh) in repentance. **25.** So, We forgave him that, and verily, for him is a near access to Us, and a good place of (final) return (Paradise). **26.** O Dâwûd (David)! Verily, We have placed you as a successor on the earth; so judge you between men in truth (and justice) and follow not your desire — for it will mislead you from the path of Allâh. Verily, those who wander astray from the path of Allâh

(shall) have a severe torment, because they forgot the Day of Reckoning.

وَمَا خَلَقْنَا ٱلسَّمَآءَ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا بَٰطِلًا ۚ ذَٰلِكَ ظَنُّ ٱلَّذِينَ كَفَرُوا۟ ۚ فَوَيْلٌ لِّلَّذِينَ كَفَرُوا۟ مِنَ ٱلنَّارِ ﴿٢٧﴾ أَمْ نَجْعَلُ ٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ كَٱلْمُفْسِدِينَ فِى ٱلْأَرْضِ أَمْ نَجْعَلُ ٱلْمُتَّقِينَ كَٱلْفُجَّارِ ﴿٢٨﴾ كِتَٰبٌ أَنزَلْنَٰهُ إِلَيْكَ مُبَٰرَكٌ لِّيَدَّبَّرُوٓا۟ ءَايَٰتِهِۦ
وَلِيَتَذَكَّرَ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿٢٩﴾ وَوَهَبْنَا لِدَاوُۥدَ سُلَيْمَٰنَ ۚ نِعْمَ ٱلْعَبْدُ ۖ إِنَّهُۥٓ أَوَّابٌ ﴿٣٠﴾

and the earth وَٱلْأَرْضَ the heaven ٱلسَّمَآءَ We created خَلَقْنَا and not وَمَا
ذَٰلِكَ without purpose بَٰطِلًا in between them بَيْنَهُمَا and all that وَمَا
disbelieve كَفَرُوا۟ of those who ٱلَّذِينَ the consideration ظَنُّ that is
﴿٢٧﴾ ٱلنَّارِ from مِنَ disbelieve كَفَرُوا۟ to those who لِّلَّذِينَ then woe فَوَيْلٌ
ءَامَنُوا۟ those who ٱلَّذِينَ shall We treat (make) نَجْعَلُ or أَمْ the Fire
as those كَٱلْمُفْسِدِينَ righteous deeds ٱلصَّٰلِحَٰتِ and do وَعَمِلُوا۟ believe
shall We treat نَجْعَلُ or أَمْ earth ٱلْأَرْضِ on فِى who are corrupters
this is a كِتَٰبٌ as criminals ﴿٢٨﴾ كَٱلْفُجَّارِ the righteous persons ٱلْمُتَّقِينَ
full of مُبَٰرَكٌ to you إِلَيْكَ which We have sent down أَنزَلْنَٰهُ Book
وَلِيَتَذَكَّرَ over its Verses ءَايَٰتِهِۦ that they may ponder لِّيَدَّبَّرُوٓا۟ blessings
and وَوَهَبْنَا understanding ﴿٢٩﴾ ٱلْأَلْبَٰبِ men of أُو۟لُوا۟ and may remember
how excellent نِعْمَ Solomon سُلَيْمَٰنَ to David لِدَاوُۥدَ We have granted
was ever oft-returning in ﴿٣٠﴾ أَوَّابٌ verily he إِنَّهُۥٓ (a) slave ٱلْعَبْدُ
repentance

27. And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve (in Islâmic Monotheism) from the Fire! **28.** Shall We treat those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds as *Mufsidûn* (those who associate partners in worship with Allâh and commit crimes) on earth? Or shall We treat the *Muttaqûn* (the pious. See V.2:2) as the *Fujjâr* (criminals, disbelievers, the wicked)?**29.** (This is) a Book (the Qur'ân) which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember. **30.** And to Dâwûd (David) We gave Sulaimân (Solomon). How excellent a slave! Verily, he was ever oft-returning in repentance (to Us)!

إِذْ عُرِضَ عَلَيْهِ بِٱلْعَشِىِّ ٱلصَّٰفِنَٰتُ ٱلْجِيَادُ ﴿٣١﴾ فَقَالَ إِنِّىٓ أَحْبَبْتُ حُبَّ ٱلْخَيْرِ عَن ذِكْرِ رَبِّى حَتَّىٰ تَوَارَتْ بِٱلْحِجَابِ ﴿٣٢﴾
رُدُّوهَا عَلَىَّ ۖ فَطَفِقَ مَسْحًۢا بِٱلسُّوقِ وَٱلْأَعْنَاقِ ﴿٣٣﴾ وَلَقَدْ فَتَنَّا سُلَيْمَٰنَ وَأَلْقَيْنَا عَلَىٰ كُرْسِيِّهِۦ جَسَدًا ثُمَّ أَنَابَ ﴿٣٤﴾ قَالَ رَبِّ

ٱغْفِرْ لِى وَهَبْ لِى مُلْكًا لَّا يَنۢبَغِى لِأَحَدٍ مِّنۢ بَعْدِىٓ ۖ إِنَّكَ أَنتَ ٱلْوَهَّابُ ﴿٣٥﴾ فَسَخَّرْنَا لَهُ ٱلرِّيحَ تَجْرِى بِأَمْرِهِۦ رُخَآءً حَيْثُ أَصَابَ ﴿٣٦﴾

in the بِٱلْعَشِىِّ before him عَلَيْهِ there were displayed عُرِضَ when إِذْ
the well-trained of highest breed ٱلْجِيَادُ ﴿٣١﴾ horses ٱلصَّـٰفِنَـٰتُ evening
ٱلْخَيْرِ love حُبَّ did love أَحْبَبْتُ (Alas) verily, I إِنِّىٓ and he said فَقَالَ
حَتَّىٰ My Lord رَبِّى remembering ذِكْرِ instead of عَن of the good
in بِٱلْحِجَابِ ﴿٣٢﴾ and (the sun) had hidden تَوَارَتْ till the time was over
فَطَفِقَ back to me عَلَىَّ bring them (horses) رُدُّوهَا the veil (of night)
over their legs بِٱلسُّوقِ to pass his hand مَسْحًۢا then he began
سُلَيْمَـٰنَ We did try فَتَنَّا and indeed وَلَقَدْ and their necks وَٱلْأَعْنَاقِ ﴿٣٣﴾
جَسَدًا his throne كُرْسِيِّهِۦ on عَلَىٰ and We placed وَأَلْقَيْنَا Solomon
ٱغْفِرْ my Lord رَبِّ he said قَالَ he did return أَنَابَ ﴿٣٤﴾ then ثُمَّ a body
a kingdom as مُلْكًا upon me لِى and bestow وَهَبْ me لِى forgive
after me مِّنۢ بَعْدِىٓ to any other لِأَحَدٍ belong يَنۢبَغِى shall not لَّا such
so We فَسَخَّرْنَا the Bestower ٱلْوَهَّابُ ﴿٣٥﴾ you are أَنتَ verily إِنَّكَ
to his order بِأَمْرِهِۦ it blew تَجْرِى the wind ٱلرِّيحَ to him لَهُ subjected
he willed أَصَابَ ﴿٣٦﴾ wherever حَيْثُ gently رُخَآءً

31. When there were displayed before him, in the afternoon, well trained horses of the highest breed [for *Jihâd* (holy fighting in Allâh's Cause)]. **32.** He said: "I did love the good (these horses) instead of remembering my Lord (in my *'Asr* prayer)" till the time was over, and (the sun) had hidden in the veil (of night). **33.** Then he said: "Bring them (horses) back to me." Then he began to pass his hand over their legs and their necks (till the end of the display). **34.** And indeed, We did try Sulaimân (Solomon) and We placed on his throne *Jasad* (a devil, so he lost his kingdom for a while) and he did return (to Allâh with obedience and in repentance, and to his throne and kingdom by the Grace of Allâh). **35.** He said: "My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me: Verily, You are the Bestower." **36.** So, We subjected to him the wind; it blew gently by his order whithersoever he willed,

وَٱلشَّيَـٰطِينَ كُلَّ بَنَّآءٍ وَغَوَّاصٍ ﴿٣٧﴾ وَءَاخَرِينَ مُقَرَّنِينَ فِى ٱلْأَصْفَادِ ﴿٣٨﴾ هَـٰذَا عَطَآؤُنَا فَٱمْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ ﴿٣٩﴾ وَإِنَّ لَهُۥ
عِندَنَا لَزُلْفَىٰ وَحُسْنَ مَـَٔابٍ ﴿٤٠﴾ وَٱذْكُرْ عَبْدَنَآ أَيُّوبَ إِذْ نَادَىٰ رَبَّهُۥٓ أَنِّى مَسَّنِىَ ٱلشَّيْطَـٰنُ بِنُصْبٍ وَعَذَابٍ ﴿٤١﴾ ٱرْكُضْ بِرِجْلِكَ ۖ هَـٰذَا
مُغْتَسَلٌۢ بَارِدٌ وَشَرَابٌ ﴿٤٢﴾ وَوَهَبْنَا لَهُۥٓ أَهْلَهُۥ وَمِثْلَهُم مَّعَهُمْ رَحْمَةً مِّنَّا وَذِكْرَىٰ لِأُو۟لِى ٱلْأَلْبَـٰبِ ﴿٤٣﴾

of بَنَّآءٍ every kind كُلَّ and also the devils from the jinns وَٱلشَّيَٰطِينَ
فِى bound مُقَرَّنِينَ and (also) others وَءَاخَرِينَ and diver وَغَوَّاصٍ ٣٧ builder
so spend you فَٱمْنُنْ Our gift عَطَآؤُنَا this is هَٰذَا fetters ٱلْأَصْفَادِ ٣٨ in
and وَإِنَّ account will be asked حِسَابٍ ٣٩ no بِغَيْرِ withold أَمْسِكْ or أَوْ
and good وَحُسْنَ a near access لَزُلْفَىٰ with us عِندَنَا for him لَهُۥ verily
إِذْ Job أَيُّوبَ Our slave عَبْدَنَآ and remember وَٱذْكُرْ final return مَـَٔابٍ ٤٠
has مَسَّنِىَ that verily أَنِّى his Lord رَبَّهُۥٓ he invoked نَادَىٰ when
and torment وَعَذَابٍ ٤١ with distress بِنُصْبٍ Satan ٱلشَّيْطَٰنُ touched me
(a مُغْتَسَلٌۢ this is هَٰذَا with your foot بِرِجْلِكَ strike (the ground) ٱرْكُضْ
and وَوَهَبْنَا and drink وَشَرَابٌ ٤٢ cool بَارِدٌ spring of water) to wash in
مَّعَهُمْ and the like thereof وَمِثْلَهُم his family أَهْلَهُۥ him لَهُۥٓ We gave
and a Reminder وَذِكْرَىٰ from us مِّنَّا Mercy رَحْمَةً along with them
who understand ٱلْأَلْبَٰبِ ٤٣ for those لِأُو۟لِى

37. And also the *Shayâtîn* (devils) from the jinn (including) every kind of builder and diver, **38.** And also others bound in fetters. **39.** [Allâh said to Sulaimân (Solomon)]: "This is Our Gift, so spend you or withhold, no account will be asked of you." **40.** And verily, for him is a near access to Us, and a good (final) return (Paradise). **41.** And remember Our slave Ayyûb (Job), when he invoked his Lord (saying): "Verily, *Shaitân* (Satan) has touched me with distress (by ruining my health) and torment (by ruining my wealth)! **42.** (Allâh said to him): "Strike the ground with your foot. This is (a spring of) water to wash in, cool and a (refreshing) drink." **43.** And We gave him (back) his family, and along with them the like thereof, as a Mercy from Us, and a Reminder for those who understand.

وَخُذْ بِيَدِكَ ضِغْثًا فَٱضْرِب بِّهِۦ وَلَا تَحْنَثْ ۗ إِنَّا وَجَدْنَٰهُ صَابِرًا ۚ نِّعْمَ ٱلْعَبْدُ ۖ إِنَّهُۥٓ أَوَّابٌ ٤٤ وَٱذْكُرْ عِبَٰدَنَآ إِبْرَٰهِيمَ وَإِسْحَٰقَ وَيَعْقُوبَ
أُو۟لِى ٱلْأَيْدِى وَٱلْأَبْصَٰرِ ٤٥ إِنَّآ أَخْلَصْنَٰهُم بِخَالِصَةٍ ذِكْرَى ٱلدَّارِ ٤٦ وَإِنَّهُمْ عِندَنَا لَمِنَ ٱلْمُصْطَفَيْنَ ٱلْأَخْيَارِ ٤٧
وَٱذْكُرْ إِسْمَٰعِيلَ وَٱلْيَسَعَ وَذَا ٱلْكِفْلِ ۖ وَكُلٌّ مِّنَ ٱلْأَخْيَارِ ٤٨

فَٱضْرِب a bundle of branches ضِغْثًا in your hand بِيَدِكَ and take وَخُذْ
إِنَّا break your oath تَحْنَثْ and not وَلَا therewith بِّهِۦ and strike
(a) ٱلْعَبْدُ how excellent نِّعْمَ patient صَابِرًا We found him وَجَدْنَٰهُ verily
was ever oft-returning in repentance أَوَّابٌ ٤٤ verily he إِنَّهُۥٓ slave

and وَإِسْحَاقَ Abraham إِبْرَاهِيمَ Our slaves عِبَادَنَا and remember وَاذْكُرْ
(٤٥) وَالْأَبْصَارِ of strength الْأَيْدِي (all) owners أُولِي and Jacob وَيَعْقُوبَ Isaaq
We did أَخْلَصْنَاهُم verily إِنَّا and also of religious understanding
the ذِكْرَى by granting them a good thing بِخَالِصَةٍ choose them
to عِندَنَا and verily they are وَإِنَّهُمْ of the home (٤٦) الدَّارِ remembrance
and وَاذْكُرْ and the best (٤٧) الْأَخْيَارِ chosen الْمُصْطَفَيْنَ of those لَمِنَ Us
Kifl الْكِفْلِ and Dhul- وَذَا Elisah وَالْيَسَعَ Ishmael إِسْمَاعِيلَ remember
the best (٤٨) الْأَخْيَارِ among مِّنَ and all are وَكُلٌّ

44. "And take in your hand a bundle of thin grass and strike therewith (your wife), and break not your oath. Truly, We found him patient. How excellent a slave! Verily, he was ever oft-returning in repentance (to Us)! **45.** And remember Our slaves, Ibrâhîm (Abraham), Ishâq (Isaac), and Ya'qûb (Jacob), (all) owners of strength (in worshipping Us) and (also) of religious understanding. **46.** Verily, We did choose them by granting them (a good thing, — i.e.) the remembrance of the Home (in the Hereafter and they used to make the people remember it, and also they used to invite the people to obey Allâh and to do good deeds for the Hereafter). **47.** And they are with Us, verily, of the chosen and the best! **48.** And remember Ismâ'îl (Ishmael), Al-Yasaa' (Elisha), and Dhul-Kifl (Isaiah), all are among the best.

هَٰذَا ذِكْرٌ وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَآبٍ (٤٩) جَنَّاتِ عَدْنٍ مُّفَتَّحَةً لَّهُمُ الْأَبْوَابُ (٥٠) مُتَّكِئِينَ فِيهَا يَدْعُونَ فِيهَا بِفَاكِهَةٍ كَثِيرَةٍ
وَشَرَابٍ (٥١) ۞ وَعِندَهُمْ قَاصِرَاتُ الطَّرْفِ أَتْرَابٌ (٥٢) هَٰذَا مَا تُوعَدُونَ لِيَوْمِ الْحِسَابِ (٥٣) إِنَّ هَٰذَا لَرِزْقُنَا مَا لَهُ مِن نَّفَادٍ (٥٤)
هَٰذَا وَإِنَّ لِلطَّاغِينَ لَشَرَّ مَآبٍ (٥٥) جَهَنَّمَ يَصْلَوْنَهَا فَبِئْسَ الْمِهَادُ (٥٦) هَٰذَا فَلْيَذُوقُوهُ حَمِيمٌ وَغَسَّاقٌ (٥٧) وَآخَرُ مِن
شَكْلِهِ أَزْوَاجٌ (٥٨)

for those pious لِلْمُتَّقِينَ and verily وَإِنَّ a Reminder ذِكْرٌ this is هَٰذَا
عَدْنٍ Gardens جَنَّاتِ final return (٤٩) مَآبٍ is a good لَحُسْنَ people
whose doors (٥٠) الْأَبْوَابُ for them لَّهُمُ which are open مُّفَتَّحَةً everlasting
therein فِيهَا they will call يَدْعُونَ therein فِيهَا they will recline مُتَّكِئِينَ
۞ وَعِندَهُمْ and drinks (٥١) وَشَرَابٍ in abundance كَثِيرَةٍ for fruits بِفَاكِهَةٍ
their الطَّرْفِ chaste females restraining قَاصِرَاتُ and with them will be
you are تُوعَدُونَ what مَا this is هَٰذَا equal in age (٥٢) أَتْرَابٌ glances
هَٰذَا verily إِنَّ of Reckoning (٥٣) الْحِسَابِ for the Day لِيَوْمِ promised

finish نَفَادٍ (٥٤) any مِن for it لَهُ not مَا Our provision لَرِزْقُنَا this is
will لَشَرَّ for the transgressors لِلطَّٰغِينَ and verily وَإِنَّ this is so هَٰذَا
فَبِئْسَ where they will burn يَصْلَوْنَهَا Hell جَهَنَّمَ return مَـَٔابٍ (٥٥) be an evil
then let فَلْيَذُوقُوهُ this is so هَٰذَا is that place to rest الْمِهَادُ (٥٦) and worst
and dirty wound وَغَسَّاقٌ (٥٧) a boiling fluid حَمِيمٌ them taste it
similar شَكْلِهِ of مِن and other (torments) وَءَاخَرُ discharge (pus)
(all together) in pairs أَزْوَٰجٌ (٥٨) kind

49. This is a Reminder. And verily, for the *Muttaqûn* (the pious and righteous persons. See V.2:2) is a good final return (Paradise), — **50.** *'Adn* (Eden) Paradise (everlasting Gardens), whose doors will be opened for them. **51.** Therein they will recline; therein they will call for fruits in abundance and drinks; **52.** And beside them will be *Qâsirât-at-Tarf* [chaste females (wives) restraining their glances (desiring none except their husbands)], (and) of equal ages. **53.** This it is what you (*Al-Muttaqûn* — the pious. See V.2:2) are promised for the Day of Reckoning! **54.** (It will be said to them)! Verily, this is Our provision which will never finish. **55.** This is so! And for the *Tâghûn* (transgressors, the disobedient to Allâh and His Messenger (ﷺ)— disbelievers in the Oneness of Allâh, criminals) will be an evil final return (Fire). **56.** Hell! Where they will burn, and worst (indeed) is that place to rest! **57.** This is so! Then let them taste it — a boiling fluid and dirty wound discharges. **58.** And other (torments) of similar kind — all together!

هَٰذَا فَوْجٌ مُّقْتَحِمٌ مَّعَكُمْ لَا مَرْحَبًا بِهِمْ إِنَّهُمْ صَالُوا النَّارِ (٥٩) قَالُوا بَلْ أَنتُمْ لَا مَرْحَبًا بِكُمْ أَنتُمْ قَدَّمْتُمُوهُ لَنَا فَبِئْسَ
الْقَرَارُ (٦٠) قَالُوا رَبَّنَا مَن قَدَّمَ لَنَا هَٰذَا فَزِدْهُ عَذَابًا ضِعْفًا فِي النَّارِ (٦١) وَقَالُوا مَا لَنَا لَا نَرَىٰ رِجَالًا كُنَّا نَعُدُّهُم مِّنَ
الْأَشْرَارِ (٦٢) أَتَّخَذْنَٰهُمْ سِخْرِيًّا أَمْ زَاغَتْ عَنْهُمُ الْأَبْصَٰرُ (٦٣) إِنَّ ذَٰلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ (٦٤) قُلْ إِنَّمَا أَنَا مُنذِرٌ وَمَا مِنْ
إِلَٰهٍ إِلَّا اللَّهُ الْوَٰحِدُ الْقَهَّارُ (٦٥)

مَرْحَبًا no لَا with you مَّعَكُمْ entering مُّقْتَحِمٌ a troop فَوْجٌ this is هَٰذَا
in النَّارِ (٥٩) they shall burn صَالُوا verily إِنَّهُمْ for them بِهِمْ welcome
welcome مَرْحَبًا no لَا you (too) أَنتُمْ nay بَلْ they say قَالُوا the Fire
فَبِئْسَ upon us لَنَا who brought this قَدَّمْتُمُوهُ it is you أَنتُمْ for you بِكُمْ
our Lord رَبَّنَا they said قَالُوا the place to stay in الْقَرَارُ (٦٠) so evil is
عَذَابًا add to him فَزِدْهُ this هَٰذَا upon us لَنَا brought قَدَّمَ whoever مَن
and they said وَقَالُوا the Fire النَّارِ (٦١) in فِي a double ضِعْفًا a torment

كُنَّا men رِجَالًا we see نَرَىٰ not لَا with us لَنَا what is the matter مَا
the bad ones ٱلْأَشْرَارِ ﴿٦٢﴾ among مِّنَ count (them) نَعُدُّهُم we used to
زَاغَتْ or أَمْ as an object of mockery سِخْرِيًّا did we take them أَتَّخَذْنَٰهُمْ
that is ذَٰلِكَ verily إِنَّ eyes ٱلْأَبْصَٰرُ ﴿٦٣﴾ them عَنْهُمُ failed to percieve
ٱلنَّارِ ﴿٦٤﴾ of the people أَهْلِ the mutual dispute تَخَاصُمُ the very truth لَحَقٌّ
and there وَمَا a warner مُنذِرٌ I am أَنَا only إِنَّمَا say قُلْ of the Fire
ٱلْقَهَّارُ ﴿٦٥﴾ the One ٱلْوَٰحِدُ Allah ٱللَّهُ except إِلَّا god إِلَٰهٍ any مِنْ is not
the Irresistible

59. This is a troop entering with you (in Hell), no welcome for them! Verily, they shall burn in the Fire! **60.** (The followers of the misleaders will say): "Nay, you (too)! No welcome for you! It is you (misleaders) who brought this upon us (because you misled us in the world), so evil is this place to stay in!" **61.** They will say: "Our Lord! Whoever brought this upon us, add to him a double torment in the Fire!" **62.** And they will say: "What is the matter with us that we see not men whom we used to count among the bad ones?" **63.** Did we take them as an object of mockery, or have (our) eyes failed to perceive them?" **64.** Verily, that is the very truth — the mutual dispute of the people of the Fire! **65.** Say (O Muhammad ﷺ): "I am only a warner and there is no *Ilâh* (God) except Allâh (none has the right to be worshipped but Allâh) the One, the Irresistible,

رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا ٱلْعَزِيزُ ٱلْغَفَّٰرُ ﴿٦٦﴾ قُلْ هُوَ نَبَؤٌا۟ عَظِيمٌ ﴿٦٧﴾ أَنتُمْ عَنْهُ مُعْرِضُونَ ﴿٦٨﴾ مَا كَانَ لِىَ مِنْ عِلْمٍۭ
بِٱلْمَلَإِ ٱلْأَعْلَىٰٓ إِذْ يَخْتَصِمُونَ ﴿٦٩﴾ إِن يُوحَىٰٓ إِلَىَّ إِلَّآ أَنَّمَآ أَنَا۠ نَذِيرٌ مُّبِينٌ ﴿٧٠﴾ إِذْ قَالَ رَبُّكَ لِلْمَلَٰٓئِكَةِ إِنِّى خَٰلِقٌۢ بَشَرًا مِّن طِينٍ ﴿٧١﴾
فَإِذَا سَوَّيْتُهُۥ وَنَفَخْتُ فِيهِ مِن رُّوحِى فَقَعُوا۟ لَهُۥ سَٰجِدِينَ ﴿٧٢﴾ فَسَجَدَ ٱلْمَلَٰٓئِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٧٣﴾ إِلَّآ إِبْلِيسَ ٱسْتَكْبَرَ
وَكَانَ مِنَ ٱلْكَٰفِرِينَ ﴿٧٤﴾

and all وَمَا and the earth وَٱلْأَرْضِ of the heavens ٱلسَّمَٰوَٰتِ the Lord رَبُّ
the ٱلْغَفَّٰرُ ﴿٦٦﴾ the All-Mighty ٱلْعَزِيزُ is between them بَيْنَهُمَا that
you أَنتُمْ a great عَظِيمٌ ﴿٦٧﴾ news نَبَؤٌا۟ that is هُوَ say قُلْ Oft-Forgiving
I had لِىَ was كَانَ not مَا you turn away مُعْرِضُونَ ﴿٦٨﴾ from which عَنْهُ
إِذْ on high ٱلْأَعْلَىٰٓ of the chiefs (angels) بِٱلْمَلَإِ knowledge عِلْمٍ any مِنْ
has been inspired يُوحَىٰٓ not إِن they were disputing يَخْتَصِمُونَ ﴿٦٩﴾ when
a مُّبِينٌ ﴿٧٠﴾ warner نَذِيرٌ I am أَنَا۠ that only أَنَّمَآ except إِلَّآ to me إِلَىَّ
إِنِّى to the angels لِلْمَلَٰٓئِكَةِ your Lord رَبُّكَ said قَالَ when إِذْ plain

clay طِينٍ ﴿٧١﴾ from مِّن a man بَشَرًا I am going to create خَٰلِقٌۢ verily
فِيهِ and breathed وَنَفَخْتُ I have fashioned him سَوَّيْتُهُۥ so when فَإِذَا
to him لَهُۥ then fall down فَقَعُوا۟ My soul رُّوحِى from مِن into him
the angels ٱلْمَلَٰٓئِكَةُ so prostrated فَسَجَدَ prostrate (to him) سَٰجِدِينَ ﴿٧٢﴾
he ٱسْتَكْبَرَ Iblis إِبْلِيسَ except إِلَّآ together أَجْمَعُونَ ﴿٧٣﴾ all of them كُلُّهُمْ
the disbelievers ٱلْكَٰفِرِينَ ﴿٧٤﴾ of مِنَ and was one وَكَانَ was proud

66. "The Lord of the heavens and the earth and all that is between them, the All-Mighty, the Oft-Forgiving." **67.** Say: "That (this Qur'ân) is a great news, **68.** "From which you turn away! **69.** "I had no knowledge of the chiefs (angels) on high when they were disputing and discussing (about the creation of Adam). **70.** "Only this has been revealed to me, that I am a plain warner." **71.** (Remember) when your Lord said to the angels: "Truly, I am going to create man from clay". **72.** So, when I have fashioned him and breathed into him (his) soul created by Me, then you fall down prostrate to him." **73.** So, the angels prostrated themselves, all of them, **74.** Except *Iblîs* (Satan), he was proud and was one of the disbelievers.

قَالَ يَٰٓإِبْلِيسُ مَا مَنَعَكَ أَن تَسْجُدَ لِمَا خَلَقْتُ بِيَدَىَّ ۖ أَسْتَكْبَرْتَ أَمْ كُنتَ مِنَ ٱلْعَالِينَ ﴿٧٥﴾ قَالَ أَنَا۠ خَيْرٌ مِّنْهُ ۖ خَلَقْتَنِى مِن نَّارٍ
وَخَلَقْتَهُۥ مِن طِينٍ ﴿٧٦﴾ قَالَ فَٱخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ﴿٧٧﴾ وَإِنَّ عَلَيْكَ لَعْنَتِىٓ إِلَىٰ يَوْمِ ٱلدِّينِ ﴿٧٨﴾ قَالَ رَبِّ فَأَنظِرْنِىٓ إِلَىٰ يَوْمِ
يُبْعَثُونَ ﴿٧٩﴾ قَالَ فَإِنَّكَ مِنَ ٱلْمُنظَرِينَ ﴿٨٠﴾ إِلَىٰ يَوْمِ ٱلْوَقْتِ ٱلْمَعْلُومِ ﴿٨١﴾

from أَن prevents you مَنَعَكَ what مَا O Iblis! يَٰٓإِبْلِيسُ (Allah) said قَالَ
with both بِيَدَىَّ I created خَلَقْتُ to one whom لِمَا prostrating تَسْجُدَ
of مِنَ are you كُنتَ or أَمْ are you too proud أَسْتَكْبَرْتَ My Hands
مِّنْهُ better خَيْرٌ I am أَنَا۠ (Iblis) said قَالَ the high exalted ٱلْعَالِينَ ﴿٧٥﴾
and you وَخَلَقْتَهُۥ fire نَّارٍ from مِن you created me خَلَقْتَنِى than he
then get out فَٱخْرُجْ Allah said قَالَ clay طِينٍ ﴿٧٦﴾ from مِن created him
and verily وَإِنَّ are outcast رَجِيمٌ ﴿٧٧﴾ for verily you فَإِنَّكَ from here مِنْهَا
of ٱلدِّينِ ﴿٧٨﴾ the Day يَوْمِ till إِلَىٰ My Curse لَعْنَتِىٓ on you عَلَيْكَ
then give me فَأَنظِرْنِىٓ My Lord رَبِّ (Iblis) said قَالَ Recompense
(when people) are resurrected يُبْعَثُونَ ﴿٧٩﴾ the Day يَوْمِ till إِلَىٰ respite
those allowed ٱلْمُنظَرِينَ ﴿٨٠﴾ of مِنَ verily you are فَإِنَّكَ Allah said قَالَ
appointed ٱلْمَعْلُومِ ﴿٨١﴾ of the time ٱلْوَقْتِ the Day يَوْمِ till إِلَىٰ respite

75. (Allâh) said: "O *Iblîs* (Satan)! What prevents you from prostrating yourself to one whom I have created with Both My Hands. Are you too proud (to fall prostrate to Adam) or are you one of the high exalted?" **76.** [*Iblîs* (Satan)] said: "I am better than he. You created me from fire, and You created him from clay." **77.** (Allâh) said: "Then get out from here; for verily, you are outcast. **78.** "And verily, My Curse is on you till the Day of Recompense." **79.** [*Iblîs* (Satan)] said: "My Lord! Give me then respite till the Day the (dead) are resurrected." **80.** (Allâh) said: "Verily, you are of those allowed respite **81.** "Till the Day of the time appointed."

قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٨٢﴾ إِلَّا عِبَادَكَ مِنْهُمُ ٱلْمُخْلَصِينَ ﴿٨٣﴾ قَالَ فَٱلْحَقُّ وَٱلْحَقَّ أَقُولُ ﴿٨٤﴾ لَأَمْلَأَنَّ جَهَنَّمَ
مِنكَ وَمِمَّن تَبِعَكَ مِنْهُمْ أَجْمَعِينَ ﴿٨٥﴾ قُلْ مَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَآ أَنَا۠ مِنَ ٱلْمُتَكَلِّفِينَ ﴿٨٦﴾ إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَٰلَمِينَ ﴿٨٧﴾
وَلَتَعْلَمُنَّ نَبَأَهُۥ بَعْدَ حِينٍۭ ﴿٨٨﴾

I shall surely لَأُغْوِيَنَّهُمْ by your Might then فَبِعِزَّتِكَ (Iblis) said قَالَ
مِنْهُمُ Your slaves عِبَادَكَ except إِلَّا all أَجْمَعِينَ ﴿٨٢﴾ mislead them
then فَٱلْحَقُّ (Allah) said قَالَ the chosen ٱلْمُخْلَصِينَ ﴿٨٣﴾ amongst them
جَهَنَّمَ that I shall fill لَأَمْلَأَنَّ I say أَقُولُ ﴿٨٤﴾ and the truth وَٱلْحَقَّ the truth
of مِنْهُمْ followed you تَبِعَكَ and those who وَمِمَّن with you مِنكَ Hell
مِنْ for this عَلَيْهِ I ask of you أَسْـَٔلُكُمْ not مَآ say قُلْ all أَجْمَعِينَ ﴿٨٥﴾ them
the fakers ٱلْمُتَكَلِّفِينَ ﴿٨٦﴾ one of مِنَ I am أَنَا۠ nor وَمَآ wage أَجْرٍ any
لِّلْعَٰلَمِينَ ﴿٨٧﴾ a Reminder ذِكْرٌ but إِلَّا it is هُوَ nothing إِنْ (imposters)
its news نَبَأَهُۥ and you shall certainly know وَلَتَعْلَمُنَّ for all (worlds)
a while حِينٍۭ ﴿٨٨﴾ after بَعْدَ

82. [*Iblîs* (Satan)] said: "By Your Might, then I will surely mislead them all, **83.** "Except Your chosen slaves amongst them (i.e. faithful, obedient, true believers of Islâmic Monotheism)." **84.** (Allâh) said: "The truth is — and the truth I say — **85.** That I will fill Hell with you [*Iblîs* (Satan)] and those of them (mankind) that follow you, together." **86.** Say (O Muhammad ﷺ): "No wage do I ask of you for this (the Qur'ân), nor am I one of the *Mutakallifûn* (those who pretend and fabricate things which do not exist). **87.** "It (this Qur'ân) is only a Reminder for all the *'Âlamîn* (mankind and jinn). **88.** "And you shall certainly know the truth of it after a while".

سُورَةُ الزُّمَرِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

تَنزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١﴾ إِنَّا أَنزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَّهُ الدِّينَ ﴿٢﴾
أَلَا لِلَّهِ الدِّينُ الْخَالِصُ ۚ وَالَّذِينَ اتَّخَذُوا مِن دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ
بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ ۗ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ ﴿٣﴾ لَّوْ أَرَادَ اللَّهُ أَن يَتَّخِذَ وَلَدًا
لَّاصْطَفَىٰ مِمَّا يَخْلُقُ مَا يَشَاءُ ۚ سُبْحَانَهُ ۖ هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٤﴾

الْعَزِيزِ Allah اللَّهِ from مِنَ of this Book الْكِتَابِ the revelation تَنزِيلُ
have sent أَنزَلْنَا verily We إِنَّا the All-Wise الْحَكِيمِ ﴿١﴾ the All-Mighty
so فَاعْبُدِ in truth بِالْحَقِّ the Book الْكِتَابَ to you إِلَيْكَ down
is the ﴿٢﴾ الدِّينَ for Him لَّهُ sincerely مُخْلِصًا Allah اللَّهَ worship
the (pure) الْخَالِصُ religion الدِّينُ is for Allah لِلَّهِ surely أَلَا religion
besides him مِن دُونِهِ who take اتَّخَذُوا and those وَالَّذِينَ complete
لِيُقَرِّبُونَا only إِلَّا we worship them نَعْبُدُهُمْ not مَا protectors أَوْلِيَاءَ
اللَّهَ verily إِنَّ near زُلْفَىٰ Allah اللَّهِ to إِلَى that they may bring us
what مَا concerning (in) فِي between them بَيْنَهُمْ judges يَحْكُمُ Allah
يَهْدِي not لَا Allah اللَّهَ truly إِنَّ differ يَخْتَلِفُونَ in it فِيهِ they هُمْ
and ﴿٣﴾ كَفَّارٌ a liar كَاذِبٌ he is هُوَ whoever مَنْ guides
a وَلَدًا take يَتَّخِذَ to أَن Allah اللَّهُ willed أَرَادَ Had لَوْ disbeliever
He يَخْلُقُ of those whom مِمَّا He could have chosen لَّاصْطَفَىٰ son
هُوَ but glory be to him سُبْحَانَهُ He pleased يَشَاءُ whom مَا created
the Irresistible الْقَهَّارُ ﴿٤﴾ the One الْوَاحِدُ Allah اللَّهُ He is

Sûrat Az-Zumar
(The Groups) XXXIX

In the Name of Allâh
the Most Gracious, the Most Merciful

1. The revelation of this Book (the Qur'ân) is from Allâh, the All-Mighty, the All-Wise. **2.** Verily, We have sent down the Book to you (O Muhammad ﷺ) in truth. So, worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake

only. 3. Surely, the religion (i.e. the worship and the obedience) is for Allâh only. And those who take *Auliyâ'* (protectors, helpers, lords, gods) besides Him (say): "We worship them only that they may bring us near to Allâh." Verily, Allâh will judge between them concerning that wherein they differ. Truly, Allâh guides not him who is a liar, and a disbeliever. 4. Had Allâh willed to take a son (or offspring), He could have chosen whom He willed out of those whom He created. But glory be to Him! (He is above such things.) He is Allâh, the One, the Irresistible.

خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ ۖ يُكَوِّرُ ٱلَّيْلَ عَلَى ٱلنَّهَارِ وَيُكَوِّرُ ٱلنَّهَارَ عَلَى ٱلَّيْلِ ۖ وَسَخَّرَ ٱلشَّمْسَ
وَٱلْقَمَرَ ۖ كُلٌّ يَجْرِى لِأَجَلٍ مُّسَمًّى ۗ أَلَا هُوَ ٱلْعَزِيزُ ٱلْغَفَّٰرُ ﴿٥﴾ خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ ثُمَّ جَعَلَ مِنْهَا
زَوْجَهَا وَأَنزَلَ لَكُم مِّنَ ٱلْأَنْعَٰمِ ثَمَٰنِيَةَ أَزْوَٰجٍ ۚ يَخْلُقُكُمْ فِى بُطُونِ أُمَّهَٰتِكُمْ خَلْقًا مِّنۢ بَعْدِ خَلْقٍ فِى ظُلُمَٰتٍ ثَلَٰثٍ ۚ
ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ لَهُ ٱلْمُلْكُ ۖ لَآ إِلَٰهَ إِلَّا هُوَ ۖ فَأَنَّىٰ تُصْرَفُونَ ﴿٦﴾

and the earth وَٱلْأَرْضَ the heavens ٱلسَّمَٰوَٰتِ He has created خَلَقَ
عَلَى the night ٱلَّيْلَ He makes overtake يُكَوِّرُ with the truth بِٱلْحَقِّ
عَلَى the day ٱلنَّهَارَ and makes overtake وَيُكَوِّرُ the day ٱلنَّهَارِ over
وَٱلْقَمَرَ the sun ٱلشَّمْسَ and He subjected وَسَخَّرَ the night ٱلَّيْلِ over
an مُّسَمًّى for term لِأَجَلٍ is running يَجْرِى each كُلٌّ and the moon
the ﴿٥﴾ ٱلْغَفَّٰرُ the All-Mighty ٱلْعَزِيزُ He is هُوَ verily أَلَا appointed
a soul (Adam) نَّفْسٍ from مِّن He created you خَلَقَكُم Oft-Forgiving
وَأَنزَلَ its wife زَوْجَهَا from it مِنْهَا made جَعَلَ then ثُمَّ a single وَٰحِدَةٍ
eight ثَمَٰنِيَةَ cattle ٱلْأَنْعَٰمِ of مِّنَ for you لَكُم and He has sent down
أُمَّهَٰتِكُمْ the wombs بُطُونِ in فِى He creates you يَخْلُقُكُمْ pairs أَزْوَٰجٍ
in فِى creation خَلْقٍ after مِّنۢ بَعْدِ creation خَلْقًا of your mothers
رَبُّكُمْ Allah ٱللَّهُ such is ذَٰلِكُمُ three ثَلَٰثٍ veils of darkness ظُلُمَٰتٍ
but إِلَّا god إِلَٰهَ no لَآ the Kingdom ٱلْمُلْكُ His is لَهُ your Lord
are you turned away ﴿٦﴾ تُصْرَفُونَ how then فَأَنَّىٰ He هُوَ

5. He has created the heavens and the earth with truth. He makes the night to go in the day and makes the day to go in the night. And He has subjected the sun and the moon. Each running (on a fixed course) for an appointed term. Verily, He is the All-Mighty, the Oft-Forgiving. 6. He created you (all) from a single person (Adam); then made from him his wife [Hawwâ' (Eve)]. And He has sent down for you of cattle eight pairs (of the sheep, two, male and female; of the goats, two,

male and female; of the oxen, two, male and female; and of the camels, two, male and female). He creates you in the wombs of your mothers, creation after creation in three veils of darkness. Such is Allâh your Lord. His is the kingdom. *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He). How then are you turned away?

إِن تَكْفُرُوا فَإِنَّ ٱللَّهَ غَنِيٌّ عَنكُمْ وَلَا يَرْضَىٰ لِعِبَادِهِ ٱلْكُفْرَ وَإِن تَشْكُرُوا يَرْضَهُ لَكُمْ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ثُمَّ
إِلَىٰ رَبِّكُم مَّرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ إِنَّهُ عَلِيمٌ بِذَاتِ ٱلصُّدُورِ ﴿٧﴾ وَإِذَا مَسَّ ٱلْإِنسَٰنَ ضُرٌّ دَعَا
رَبَّهُ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً مِّنْهُ نَسِيَ مَا كَانَ يَدْعُوٓا إِلَيْهِ مِن قَبْلُ وَجَعَلَ لِلَّهِ أَندَادًا لِّيُضِلَّ عَن سَبِيلِهِ قُلْ
تَمَتَّعْ بِكُفْرِكَ قَلِيلًا إِنَّكَ مِنْ أَصْحَٰبِ ٱلنَّارِ ﴿٨﴾

is not غَنِيٌّ Allah ٱللَّهَ then verily فَإِنَّ you disbelieve تَكْفُرُوا if إِن
for His لِعِبَادِهِ He likes يَرْضَىٰ and not وَلَا of you عَنكُمْ in need
He يَرْضَهُ you are grateful تَشْكُرُوا and if وَإِن disbelief ٱلْكُفْرَ slaves
وَازِرَةٌ shall bear تَزِرُ and not وَلَا for you لَكُمْ is pleased therewith
to إِلَىٰ then ثُمَّ of another أُخْرَىٰ the burden وِزْرَ bearer of burdens
so He will inform فَيُنَبِّئُكُم is your return مَّرْجِعُكُمْ your Lord رَبِّكُم
verily He إِنَّهُ to do تَعْمَلُونَ you used كُنتُمْ (with) what بِمَا you
in the ٱلصُّدُورِ ﴿٧﴾ of that which is بِذَاتِ (is) the All-Knower عَلِيمٌ
some hurt ضُرٌّ man ٱلْإِنسَٰنَ touches مَسَّ and when وَإِذَا breasts
to him إِلَيْهِ turning in repentance مُنِيبًا his Lord رَبَّهُ he cries to دَعَا
مِّنْهُ a favour نِعْمَةً He bestows upon him خَوَّلَهُ when إِذَا then ثُمَّ
he يَدْعُوٓا (he was) كَانَ what مَا he forgets نَسِيَ from himself
to لِلَّهِ and he sets up وَجَعَلَ before مِن قَبْلُ to Him إِلَيْهِ supplicated
سَبِيلِهِ from عَن in order to mislead others لِّيُضِلَّ rivals أَندَادًا Allah
قَلِيلًا in your disbelief بِكُفْرِكَ take pleasure تَمَتَّعْ say قُلْ His Path
the dwellers أَصْحَٰبِ of مِنْ surely you are (one) إِنَّكَ for a while
of the Fire ٱلنَّارِ ﴿٨﴾

7. If you disbelieve, then verily, Allâh is not in need of you; He likes not disbelief for His slaves. And if you are grateful (by being believers), He is pleased therewith for you. No bearer of burdens shall bear the burden of another. Then to your Lord is your return, and He will inform you what you used to do. Verily, He is the All-Knower of that which is in (men's) breasts. **8.** And when some hurt

touches man, he cries to his Lord (Allâh Alone), turning to Him in repentance. But when He bestows a favour upon him from Himself, he forgets that for which he cried for before, and he sets up rivals to Allâh, in order to mislead others from His path. Say: "Take pleasure in your disbelief for a while, surely, you are (one) of the dwellers of the Fire!"

أَمَّنْ هُوَ قَٰنِتٌ ءَانَآءَ ٱلَّيْلِ سَاجِدًا وَقَآئِمًا يَحْذَرُ ٱلْءَاخِرَةَ وَيَرْجُوا۟ رَحْمَةَ رَبِّهِۦ ۗ قُلْ هَلْ يَسْتَوِى ٱلَّذِينَ يَعْلَمُونَ وَٱلَّذِينَ لَا
يَعْلَمُونَ ۗ إِنَّمَا يَتَذَكَّرُ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿٩﴾ قُلْ يَٰعِبَادِ ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ رَبَّكُمْ ۚ لِلَّذِينَ أَحْسَنُوا۟ فِى هَٰذِهِ ٱلدُّنْيَا حَسَنَةٌ ۗ
وَأَرْضُ ٱللَّهِ وَٰسِعَةٌ ۗ إِنَّمَا يُوَفَّى ٱلصَّٰبِرُونَ أَجْرَهُم بِغَيْرِ حِسَابٍ ﴿١٠﴾

during ءَانَآءَ obedient to Allah قَٰنِتٌ (he) is هُوَ is one who أَمَّنْ
or وَقَآئِمًا prostrating himself سَاجِدًا the hours of the night ٱلَّيْلِ
and وَيَرْجُوا۟ the Hereafter ٱلْءَاخِرَةَ fearing يَحْذَرُ standing (in prayer)
are those هَلْ say قُلْ of his Lord رَبِّهِۦ the Mercy رَحْمَةَ hoping for
يَعْلَمُونَ not لَا to those who وَٱلَّذِينَ know يَعْلَمُونَ who ٱلَّذِينَ equal يَسْتَوِى
men of أُو۟لُوا۟ who will remember يَتَذَكَّرُ it is only إِنَّمَا know
ءَامَنُوا۟ who ٱلَّذِينَ My slaves يَٰعِبَادِ say قُلْ understanding ٱلْأَلْبَٰبِ ﴿٩﴾
for لِلَّذِينَ of your Lord رَبَّكُمْ be afraid and keep duty ٱتَّقُوا۟ believe
حَسَنَةٌ world ٱلدُّنْيَا this هَٰذِهِ in فِى do good أَحْسَنُوا۟ those who
يُوَفَّى only إِنَّمَا is spacious وَٰسِعَةٌ Allah's ٱللَّهِ and earth وَأَرْضُ good
their rewards (in أَجْرَهُم those who are patient ٱلصَّٰبِرُونَ shall receive
reckoning حِسَابٍ ﴿١٠﴾ without بِغَيْرِ full)

9. Is one who is obedient to Allâh, prostrating himself or standing (in prayer) during the hours of the night, fearing the Hereafter and hoping for the Mercy of his Lord (like one who disbelieves)? Say: "Are those who know equal to those who know not?" It is only men of understanding who will remember (i.e. get a lesson from Allâh's Signs and Verses). **10.** Say (O Muhammad ﷺ): "O My slaves who believe (in the Oneness of Allâh — Islâmic Monotheism), be afraid of your Lord (Allâh) and keep your duty to Him. Good is (the reward) for those who do good in this world, and Allâh's earth is spacious (so if you cannot worship Allâh at a place, then go to another)! Only those who are patient shall receive their reward in full, without reckoning."

قُلْ إِنِّىٓ أُمِرْتُ أَنْ أَعْبُدَ ٱللَّهَ مُخْلِصًا لَّهُ ٱلدِّينَ ﴿١١﴾ وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ ٱلْمُسْلِمِينَ ﴿١٢﴾ قُلْ إِنِّىٓ أَخَافُ إِنْ عَصَيْتُ رَبِّى عَذَابَ يَوْمٍ

عَظِيمٍ ﴿١٣﴾ قُلِ ٱللَّهَ أَعۡبُدُ مُخۡلِصٗا لَّهُۥ دِينِي ﴿١٤﴾ فَٱعۡبُدُواْ مَا شِئۡتُم مِّن دُونِهِۦۗ قُلۡ إِنَّ ٱلۡخَٰسِرِينَ ٱلَّذِينَ خَسِرُوٓاْ أَنفُسَهُمۡ وَأَهۡلِيهِمۡ يَوۡمَ
ٱلۡقِيَٰمَةِۗ أَلَا ذَٰلِكَ هُوَ ٱلۡخُسۡرَانُ ٱلۡمُبِينُ ﴿١٥﴾

ٱللَّهَ worship أَعۡبُدَ to أَنۡ I am commanded أُمِرۡتُ verily إِنِّيٓ say قُلۡ the religious deeds ٱلدِّينَ ﴿١١﴾ for Him لَّهُ sincerely doing مُخۡلِصٗا Allah the First أَوَّلَ be أَكُونَ in order to لِأَنۡ and I am commanded وَأُمِرۡتُ قُلۡ of those who submit themselves to Allah as Muslims ٱلۡمُسۡلِمِينَ ﴿١٢﴾ my Lord رَبِّي I disobey عَصَيۡتُ if إِنۡ I am afraid أَخَافُ verily إِنِّيٓ say أَعۡبُدُ Allah ٱللَّهَ say قُلۡ of a great عَظِيمٍ ﴿١٣﴾ Day يَوۡمٍ of the torment عَذَابَ my دِينِي ﴿١٤﴾ for His sake لَّهُۥ by doing sincerely مُخۡلِصٗا I worship besides مِّن دُونِهِۦ you like شِئۡتُم what مَا so worship فَٱعۡبُدُواْ religion خَسِرُوٓاْ are those who ٱلَّذِينَ the losers ٱلۡخَٰسِرِينَ verily إِنَّ say قُلۡ Him on the Day يَوۡمَ and their families وَأَهۡلِيهِمۡ themselves أَنفُسَهُمۡ will lose loss ٱلۡخُسۡرَانُ will be هُوَ that ذَٰلِكَ verily أَلَا of Resurrection ٱلۡقِيَٰمَةِ a manifest ٱلۡمُبِينُ ﴿١٥﴾

11. Say (O Muhammad ﷺ): "Verily, I am commanded to worship Allâh (Alone) by obeying Him and doing religious deeds sincerely for His sake only. **12.** "And I am commanded (this) in order that I may be the first of those who submit themselves to Allâh (in Islâm) as Muslims." **13.** Say (O Muhammad ﷺ): "Verily, if I disobey my Lord, I am afraid of the torment of a great Day." **14.** Say (O Muhammad ﷺ): "Allâh Alone I worship by doing religious deeds sincerely for His sake only (and not to show off, and not to set up rivals with Him in worship)." **15.** So, worship what you like besides Him. Say (O Muhammad ﷺ): "The losers are those who will lose themselves and their families on the Day of Resurrection. Verily, that will be a manifest loss!"

لَهُم مِّن فَوۡقِهِمۡ ظُلَلٞ مِّنَ ٱلنَّارِ وَمِن تَحۡتِهِمۡ ظُلَلٞۚ ذَٰلِكَ يُخَوِّفُ ٱللَّهُ بِهِۦ عِبَادَهُۥۚ يَٰعِبَادِ فَٱتَّقُونِ ﴿١٦﴾ وَٱلَّذِينَ ٱجۡتَنَبُواْ ٱلطَّٰغُوتَ
أَن يَعۡبُدُوهَا وَأَنَابُوٓاْ إِلَى ٱللَّهِ لَهُمُ ٱلۡبُشۡرَىٰۚ فَبَشِّرۡ عِبَادِ ﴿١٧﴾ ٱلَّذِينَ يَسۡتَمِعُونَ ٱلۡقَوۡلَ فَيَتَّبِعُونَ أَحۡسَنَهُۥٓۚ أُوْلَٰٓئِكَ ٱلَّذِينَ
هَدَىٰهُمُ ٱللَّهُۖ وَأُوْلَٰٓئِكَ هُمۡ أُوْلُواْ ٱلۡأَلۡبَٰبِ ﴿١٨﴾ أَفَمَنۡ حَقَّ عَلَيۡهِ كَلِمَةُ ٱلۡعَذَابِ أَفَأَنتَ تُنقِذُ مَن فِي ٱلنَّارِ ﴿١٩﴾

of مِّنَ coverings ظُلَلٞ from above them مِّن فَوۡقِهِمۡ they shall have لَهُم يُخَوِّفُ that ذَٰلِكَ coverings ظُلَلٞ and beneath them وَمِن تَحۡتِهِمۡ Fire ٱلنَّارِ O My slaves! يَٰعِبَادِ His slaves عِبَادَهُۥ with it بِهِۦ Allah ٱللَّهُ frightens

ٱلطَّٰغُوتَ avoid ٱجْتَنَبُوا۟ and those who وَٱلَّذِينَ therefore fear Me فَٱتَّقُونِ ﴿١٦﴾
and turned in وَأَنَابُوٓا۟ worship them يَعْبُدُوهَا to (not) أَن false deities
فَبَشِّرْ are glad tidings ٱلْبُشْرَىٰ for them لَهُمُ Allah ٱللَّهِ to إِلَى repentance
those who ٱلَّذِينَ to My slaves عِبَادِ ﴿١٧﴾ so announce the good news
the best أَحْسَنَهُۥٓ and follow فَيَتَّبِعُونَ to the Word ٱلْقَوْلَ listen يَسْتَمِعُونَ
has guided هَدَىٰهُمُ (the ones) whom ٱلَّذِينَ those are أُو۟لَٰٓئِكَ thereof
men of أُو۟لُوا۟ (they are) هُمْ and those are وَأُو۟لَٰٓئِكَ Allah ٱللَّهُ (them)
against عَلَيْهِ justified حَقَّ Is then one أَفَمَنْ understanding ٱلْأَلْبَٰبِ ﴿١٨﴾
rescue تُنقِذُ will you أَفَأَنتَ of punishment ٱلْعَذَابِ the word كَلِمَةُ him
the Fire ٱلنَّارِ ﴿١٩﴾ in فِى him who is مَن

16. They shall have coverings of Fire, above them and covering (of Fire) beneath them. With this Allâh does frighten His slaves: "O My slaves, therefore fear Me!" **17.** Those who avoid *At-Tâghût* (false deities) by not worshipping them and turn to Allâh (in repentance), for them are glad tidings; so announce the good news to My slaves — **18.** Those who listen to the Word [good advice *Lâ ilâha illallâh* — (none has the right to be worshipped but Allâh) and Islâmic Monotheism] and follow the best thereof (i.e. worship Allâh Alone, repent to Him and avoid *Tâghût*) those are (the ones) whom Allâh has guided and those are men of understanding. **19.** Is, then one against whom the Word of punishment is justified (equal to the one who avoids evil)? Will you (O Muhammad ﷺ) rescue him who is in the Fire?

لَٰكِنِ ٱلَّذِينَ ٱتَّقَوْا۟ رَبَّهُمْ لَهُمْ غُرَفٌ مِّن فَوْقِهَا غُرَفٌ مَّبْنِيَّةٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ۖ وَعْدَ ٱللَّهِ ۖ لَا يُخْلِفُ ٱللَّهُ ٱلْمِيعَادَ ﴿٢٠﴾ أَلَمْ
تَرَ أَنَّ ٱللَّهَ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَسَلَكَهُۥ يَنَٰبِيعَ فِى ٱلْأَرْضِ ثُمَّ يُخْرِجُ بِهِۦ زَرْعًا مُّخْتَلِفًا أَلْوَٰنُهُۥ ثُمَّ يَهِيجُ فَتَرَىٰهُ
مُصْفَرًّا ثُمَّ يَجْعَلُهُۥ حُطَٰمًا ۚ إِنَّ فِى ذَٰلِكَ لَذِكْرَىٰ لِأُو۟لِى ٱلْأَلْبَٰبِ ﴿٢١﴾ أَفَمَن شَرَحَ ٱللَّهُ صَدْرَهُۥ لِلْإِسْلَٰمِ فَهُوَ عَلَىٰ
نُورٍ مِّن رَّبِّهِۦ ۚ فَوَيْلٌ لِّلْقَٰسِيَةِ قُلُوبُهُم مِّن ذِكْرِ ٱللَّهِ ۚ أُو۟لَٰٓئِكَ فِى ضَلَٰلٍ مُّبِينٍ ﴿٢٢﴾

for them are لَهُمْ their Lord رَبَّهُمْ fear ٱتَّقَوْا۟ those who ٱلَّذِينَ but لَٰكِنِ
built مَّبْنِيَّةٌ lofty rooms غُرَفٌ above them مِّن فَوْقِهَا lofty rooms غُرَفٌ
this is the Promise وَعْدَ rivers ٱلْأَنْهَٰرُ under them مِن تَحْتِهَا flowing تَجْرِى
in His ٱلْمِيعَادَ ﴿٢٠﴾ Allah ٱللَّهُ does fail يُخْلِفُ not لَا of Allah ٱللَّهِ
sends down أَنزَلَ Allah ٱللَّهَ that أَنَّ you see تَرَ do not أَلَمْ promise
and causes it to penetrate فَسَلَكَهُۥ water مَآءً the sky ٱلسَّمَآءِ from مِنَ

and afterwards ثُمَّ the earth ٱلْأَرْضِ in فِى as water-springs يَنَٰبِيعَ
colors أَلْوَٰنُهُۥ of different مُّخْتَلِفًا crops زَرْعًا thereby بِهِۦ produces يُخْرِجُ
مُصْفَرًّا and you see them فَتَرَىٰهُ they wither يَهِيجُ and afterwards ثُمَّ
dry and broken حُطَٰمًا He makes them يَجْعَلُهُۥ then ثُمَّ turn yellow
for لِأُو۟لِى is a reminder لَذِكْرَىٰ this ذَٰلِكَ in فِى verily إِنَّ pieces
ٱللَّهُ has opened شَرَحَ is he who أَفَمَن understanding ٱلْأَلْبَٰبِ (٢١) men of
نُورٍ in عَلَىٰ so that he is فَهُوَ to Islam لِلْإِسْلَٰمِ his breast صَدْرَهُۥ Allah
to those who are لِّلْقَٰسِيَةِ so woe فَوَيْلٌ His Lord رَّبِّهِۦ from مِّن light
of ٱللَّهِ remembrance ذِكْرِ against مِّن their hearts قُلُوبُهُم hardened
plain مُّبِينٍ (٢٢) error ضَلَٰلٍ in فِى they are أُو۟لَٰٓئِكَ Allah

20. But those who fear their Lord (Allâh) and keep their duty to Him, for them are built lofty rooms, one above another under which rivers flow (i.e. Paradise). (This is) the Promise of Allâh, and Allâh does not fail in (His) Promise. **21.** See you not that Allâh sends down water (rain) from the sky, and causes it to penetrate the earth, (and then makes it to spring up) as water springs, and afterward thereby produces crops of different colours, and afterward they wither and you see them turn yellow; then He makes them dry and broken pieces. Verily, in this is a Reminder for men of understanding. **22.** Is he whose breast Allâh has opened to Islâm, so that he is in light from his Lord (as he who is a non-Muslim)? So, woe to those whose hearts are hardened against remembrance of Allâh! They are in plain error!

ٱللَّهُ نَزَّلَ أَحْسَنَ ٱلْحَدِيثِ كِتَٰبًا مُّتَشَٰبِهًا مَّثَانِىَ تَقْشَعِرُّ مِنْهُ جُلُودُ ٱلَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ
وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ ٱللَّهِ ۚ ذَٰلِكَ هُدَى ٱللَّهِ يَهْدِى بِهِۦ مَن يَشَآءُ ۚ وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِنْ هَادٍ ﴿٢٣﴾ أَفَمَن يَتَّقِى
بِوَجْهِهِۦ سُوٓءَ ٱلْعَذَابِ يَوْمَ ٱلْقِيَٰمَةِ ۚ وَقِيلَ لِلظَّٰلِمِينَ ذُوقُوا۟ مَا كُنتُمْ تَكْسِبُونَ ﴿٢٤﴾ كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ فَأَتَىٰهُمُ
ٱلْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٢٥﴾

كِتَٰبًا statement ٱلْحَدِيثِ the best أَحْسَنَ has sent down نَزَّلَ Allah ٱللَّهُ
oft-repeated مَّثَانِىَ its parts resembling each other مُّتَشَٰبِهًا a Book
يَخْشَوْنَ of those who ٱلَّذِينَ the skins جُلُودُ from it مِنْهُ shiver تَقْشَعِرُّ
وَقُلُوبُهُمْ their skins جُلُودُهُمْ soften تَلِينُ then ثُمَّ their Lord رَبَّهُمْ fear
ذَٰلِكَ of Allah ٱللَّهِ the remembrance ذِكْرِ to إِلَىٰ and their hearts

with it بِهِۦ He guides يَهْدِى of Allah ٱللَّهِ the guidance هُدَى that is
sends يُضْلِلِ and whomsoever وَمَن He pleases يَشَآءُ whom مَن
any guide مِنْ هَادٍ ﴿٢٣﴾ for him لَهُۥ there is not فَمَا Allah ٱللَّهُ astray
سُوٓءَ with his face بِوَجْهِهِۦ will confront يَتَّقِى is he then who أَفَمَن
وَقِيلَ of Resurrection ٱلْقِيَٰمَةِ on the Day يَوْمَ torment ٱلْعَذَابِ the awful
what مَا taste ذُوقُوا۟ to the wrong-doers لِلظَّٰلِمِينَ and it will be said
مِن قَبْلِهِمْ those who ٱلَّذِينَ denied كَذَّبَ to earn تَكْسِبُونَ ﴿٢٤﴾ you used كُنتُمْ
from مِنْ the torment ٱلْعَذَابُ so came on them فَأَتَىٰهُمُ before them
they perceive يَشْعُرُونَ ﴿٢٥﴾ not لَا where حَيْثُ

23. Allâh has sent down the Best Statement, a Book (this Qur'ân), its parts resembling each other (in goodness and truth) (and) oft-repeated. The skins of those who fear their Lord shiver from it (when they recite it or hear it). Then their skin and their heart soften to the remembrance of Allâh. That is the Guidance of Allâh. He guides therewith whom He wills; and whomever Allâh sends astray, for him there is no guide. **24.** Is he then, who will confront with his face the awful torment on the Day of Resurrection (as he who enters peacefully in Paradise)? And it will be said to the *Zâlimûn* (polytheists and wrongdoers): "Taste what you used to earn!" **25.** Those before them belied, and so the torment came on them from directions they perceived not.

فَأَذَاقَهُمُ ٱللَّهُ ٱلْخِزْىَ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَلَعَذَابُ ٱلْـَٔاخِرَةِ أَكْبَرُ ۚ لَوْ كَانُوا۟ يَعْلَمُونَ ﴿٢٦﴾ وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِى هَٰذَا
ٱلْقُرْءَانِ مِن كُلِّ مَثَلٍ لَّعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٧﴾ قُرْءَانًا عَرَبِيًّا غَيْرَ ذِى عِوَجٍ لَّعَلَّهُمْ يَتَّقُونَ ﴿٢٨﴾ ضَرَبَ ٱللَّهُ مَثَلًا رَّجُلًا فِيهِ
شُرَكَآءُ مُتَشَٰكِسُونَ وَرَجُلًا سَلَمًا لِّرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلًا ۚ ٱلْحَمْدُ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٢٩﴾ إِنَّكَ مَيِّتٌ وَإِنَّهُم
مَّيِّتُونَ ﴿٣٠﴾ ثُمَّ إِنَّكُمْ يَوْمَ ٱلْقِيَٰمَةِ عِندَ رَبِّكُمْ تَخْتَصِمُونَ ﴿٣١﴾

in فِى the disgrace ٱلْخِزْىَ Allah ٱللَّهُ so made them to taste فَأَذَاقَهُمُ
of the ٱلْـَٔاخِرَةِ but the torment وَلَعَذَابُ the present ٱلدُّنْيَا life ٱلْحَيَوٰةِ
وَلَقَدْ know يَعْلَمُونَ ﴿٢٦﴾ they (only) كَانُوا۟ if لَوْ is greater أَكْبَرُ Hereafter
this هَٰذَا in فِى for men لِلنَّاسِ We have put forth ضَرَبْنَا and indeed
in order لَّعَلَّهُمْ similitude مَثَلٍ every (kind) كُلِّ of مِن Quran ٱلْقُرْءَانِ
غَيْرَ An Arabic عَرَبِيًّا Quran قُرْءَانًا may remember يَتَذَكَّرُونَ ﴿٢٧﴾ that they
they يَتَّقُونَ ﴿٢٨﴾ in order that لَّعَلَّهُمْ crookedness عِوَجٍ any ذِى without

رَّجُلًا a similitude مَثَلًا Allah ٱللَّهُ puts forth ضَرَبَ may avoid all evil
disputing مُتَشَٰكِسُونَ many partners شُرَكَآءُ belonging to فِيهِ a man
belonging entirely سَلَمًا and a (slave) man وَرَجُلًا with one another
in comparision مَثَلًا equal يَسْتَوِيَانِ are those هَلْ to one master لِّرَجُلٍ
لَا most of them أَكْثَرُهُمْ but بَلْ to Allah لِلَّهِ All praise is due ٱلْحَمْدُ
and verily وَإِنَّهُم will die مَيِّتٌ verily you إِنَّكَ know يَعْلَمُونَ ٢٩ do not
ٱلْقِيَٰمَةِ on the Day يَوْمَ verily you إِنَّكُمْ then ثُمَّ they will die مَّيِّتُونَ ٣٠
you will تَخْتَصِمُونَ ٣١ your Lord رَبِّكُمْ before عِندَ of Resurrection
be disputing

26. So, Allâh made them to taste the disgrace in the present life, but greater is the torment of the Hereafter if they only knew! **27.** And indeed We have put forth for men, in this Qur'ân every kind of similitude in order that they may remember. **28.** An Arabic Qur'ân, without any crookedness (therein) in order that they may avoid all evil which Allâh has ordered them to avoid, fear Him and keep their duty to Him. **29.** Allâh puts forth a similitude: a (slave) man belonging to many partners (like those who worship others along with Allâh) disputing with one another, and a (slave) man belonging entirely to one master (like those who worship Allâh Alone). Are those two equal in comparison? All the praises and thanks be to Allâh! But most of them know not. **30.** Verily, you (O Muhammad ﷺ) will die, and verily, they (too) will die. **31.** Then, on the Day of Resurrection, you will be disputing before your Lord.

۞ فَمَنْ أَظْلَمُ مِمَّن كَذَبَ عَلَى ٱللَّهِ وَكَذَّبَ بِٱلصِّدْقِ إِذْ جَآءَهُۥٓ ۚ أَلَيْسَ فِى جَهَنَّمَ مَثْوًى لِّلْكَـٰفِرِينَ ﴿٣٢﴾ وَٱلَّذِى
جَآءَ بِٱلصِّدْقِ وَصَدَّقَ بِهِۦٓ ۙ أُو۟لَـٰٓئِكَ هُمُ ٱلْمُتَّقُونَ ﴿٣٣﴾ لَهُم مَّا يَشَآءُونَ عِندَ رَبِّهِمْ ۚ ذَٰلِكَ جَزَآءُ ٱلْمُحْسِنِينَ ﴿٣٤﴾
لِيُكَفِّرَ ٱللَّهُ عَنْهُمْ أَسْوَأَ ٱلَّذِى عَمِلُوا۟ وَيَجْزِيَهُمْ أَجْرَهُم بِأَحْسَنِ ٱلَّذِى كَانُوا۟ يَعْمَلُونَ ﴿٣٥﴾ أَلَيْسَ ٱللَّهُ
بِكَافٍ عَبْدَهُۥ ۖ وَيُخَوِّفُونَكَ بِٱلَّذِينَ مِن دُونِهِۦ ۚ وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِنْ هَادٍ ﴿٣٦﴾

utters a كَذَبَ than one who مِمَّن is worse أَظْلَمُ then who فَمَنْ ۞
إِذْ the truth بِٱلصِّدْقِ and denies وَكَذَّبَ Allah ٱللَّهِ against عَلَى lie
Hell جَهَنَّمَ in فِى is there not أَلَيْسَ it comes to him جَآءَهُۥٓ when
جَآءَ and he who وَٱلَّذِى for the disbelievers لِّلْكَـٰفِرِينَ ﴿٣٢﴾ an abode مَثْوًى
therein بِهِۦٓ and believed وَصَدَّقَ the truth بِٱلصِّدْقِ has brought
they لَهُم the pious people ٱلْمُتَّقُونَ ﴿٣٣﴾ (they are) هُمُ those are أُو۟لَـٰٓئِكَ
رَبِّهِمْ with عِندَ they will desire يَشَآءُونَ all that مَّا shall have
of those ﴿٣٤﴾ ٱلْمُحْسِنِينَ the reward جَزَآءُ that is ذَٰلِكَ their Lord
from them عَنْهُمْ Allah ٱللَّهُ so that may remit لِيُكَفِّرَ good-doers
and give them وَيَجْزِيَهُمْ they did عَمِلُوا۟ of what ٱلَّذِى the evil أَسْوَأَ
كَانُوا۟ of what ٱلَّذِى according to the best بِأَحْسَنِ their reward أَجْرَهُم
Sufficient بِكَافٍ Allah ٱللَّهُ is not أَلَيْسَ to do يَعْمَلُونَ ﴿٣٥﴾ they used
بِٱلَّذِينَ and they try to frighten you وَيُخَوِّفُونَكَ for His slave عَبْدَهُۥ
sends يُضْلِلِ and whom وَمَن besides him مِن دُونِهِۦ with those
﴿٣٦﴾ هَادٍ any مِنْ for him لَهُۥ there is not فَمَا Allah ٱللَّهُ astray
guide

32. Then, who does more wrong than one who utters a lie against Allâh, and denies the truth [this Qur'ân, the Prophet (Muhammad ﷺ) and Islâmic Monotheism] when it comes to him! Is there not in Hell an abode for the disbelievers? **33.** And he (Muhammad ﷺ) who has brought the truth (this Qur'ân and Islâmic Monotheism) and (those who) believed therein (i.e. the true believers of Islâmic Monotheism), those are *Al-Muttaqûn* (the pious. See V.2:2). **34.** They shall have all that they will desire with their Lord. That is the reward of *Muhsinûn* (good-doers. See the footnote of V.9:120). **35.** So that Allâh may expiate from them the evil of what they did and give them the reward, according to the best of what they used to do. **36.** Is not Allâh Sufficient for His slave? Yet they try to frighten you with those (whom they worship) besides Him! And whom Allâh sends astray, for him there will be no guide.

وَمَن يَهۡدِ ٱللَّهُ فَمَا لَهُۥ مِن مُّضِلٍّۗ أَلَيۡسَ ٱللَّهُ بِعَزِيزٖ ذِي ٱنتِقَامٖ ﴿٣٧﴾ وَلَئِن سَأَلۡتَهُم مَّنۡ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ
لَيَقُولُنَّ ٱللَّهُۚ قُلۡ أَفَرَءَيۡتُم مَّا تَدۡعُونَ مِن دُونِ ٱللَّهِ إِنۡ أَرَادَنِيَ ٱللَّهُ بِضُرٍّ هَلۡ هُنَّ كَٰشِفَٰتُ ضُرِّهِۦٓ أَوۡ أَرَادَنِي
بِرَحۡمَةٍ هَلۡ هُنَّ مُمۡسِكَٰتُ رَحۡمَتِهِۦۚ قُلۡ حَسۡبِيَ ٱللَّهُۖ عَلَيۡهِ يَتَوَكَّلُ ٱلۡمُتَوَكِّلُونَ ﴿٣٨﴾

لَهُۥ there is not فَمَا Allah ٱللَّهُ guides يَهۡدِ and whomsoever وَمَن
بِعَزِيزٖ Allah ٱللَّهُ is not أَلَيۡسَ misleader مُّضِلٍّ any مِن for him
and verily وَلَئِن of Retribution ٱنتِقَامٖ ﴿٣٧﴾ Possessor ذِي All-Mighty
the heavens ٱلسَّمَٰوَٰتِ created خَلَقَ who مَّنۡ you ask them سَأَلۡتَهُم if
say قُلۡ Allah ٱللَّهُ surely they say لَيَقُولُنَّ and the earth وَٱلۡأَرۡضَ
مِن دُونِ you invoke تَدۡعُونَ the things that مَّا do you see أَفَرَءَيۡتُم
بِضُرٍّ Allah ٱللَّهُ intended for me أَرَادَنِيَ if إِنۡ Allah ٱللَّهِ besides
أَوۡ His harm ضُرِّهِۦٓ remove كَٰشِفَٰتُ they هُنَّ could هَلۡ some harm
could هَلۡ some Mercy بِرَحۡمَةٍ if He intended for me أَرَادَنِي or
حَسۡبِيَ say قُلۡ His Mercy رَحۡمَتِهِۦ withold مُمۡسِكَٰتُ they هُنَّ
must put their يَتَوَكَّلُ in Him عَلَيۡهِ is Allah ٱللَّهُ sufficient for me
those who trust ٱلۡمُتَوَكِّلُونَ ﴿٣٨﴾ trust

37. And whomsoever Allâh guides, for him there will be no misleader. Is not Allâh All-Mighty, Possessor of Retribution? **38.** And verily, if you ask them: "Who created the heavens and the earth?" Surely, they will say: "Allâh (has created them)." Say: "Tell me then, the things that you invoke besides Allâh — if Allâh intended some harm for me, could they remove His harm? Or if He (Allâh) intended some mercy for me, could they withhold His Mercy?" Say: "Sufficient for me is Allâh; in Him those who trust (i.e. believers) must put their trust."

قُلۡ يَٰقَوۡمِ ٱعۡمَلُواْ عَلَىٰ مَكَانَتِكُمۡ إِنِّي عَٰمِلٞۖ فَسَوۡفَ تَعۡلَمُونَ ﴿٣٩﴾ مَن يَأۡتِيهِ عَذَابٞ يُخۡزِيهِ وَيَحِلُّ
عَلَيۡهِ عَذَابٞ مُّقِيمٌ ﴿٤٠﴾ إِنَّآ أَنزَلۡنَا عَلَيۡكَ ٱلۡكِتَٰبَ لِلنَّاسِ بِٱلۡحَقِّۖ فَمَنِ ٱهۡتَدَىٰ فَلِنَفۡسِهِۦۖ وَمَن ضَلَّ فَإِنَّمَا
يَضِلُّ عَلَيۡهَاۖ وَمَآ أَنتَ عَلَيۡهِم بِوَكِيلٍ ﴿٤١﴾ ٱللَّهُ يَتَوَفَّى ٱلۡأَنفُسَ حِينَ مَوۡتِهَا وَٱلَّتِي لَمۡ تَمُتۡ فِي مَنَامِهَاۖ
فَيُمۡسِكُ ٱلَّتِي قَضَىٰ عَلَيۡهَا ٱلۡمَوۡتَ وَيُرۡسِلُ ٱلۡأُخۡرَىٰٓ إِلَىٰٓ أَجَلٖ مُّسَمًّىۚ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ لِّقَوۡمٖ
يَتَفَكَّرُونَ ﴿٤٢﴾

according مَكَانَتِكُمْ on عَلَىٰ work اعْمَلُوا My people يَٰقَوْمِ say قُلْ
then you will فَسَوْفَ working عَامِلٌ verily I am إِنِّي to your way
عَذَابٌ comes يَأْتِيهِ to whom مَن come to know ﴿٣٩﴾ تَعْلَمُونَ
عَذَابٌ on him عَلَيْهِ and decends وَيَحِلُّ disgracing him يُخْزِيهِ torment
have sent down أَنزَلْنَا verily We إِنَّا an everlasting ﴿٤٠﴾ مُّقِيمٌ torment
in truth بِالْحَقِّ for mankind لِلنَّاسِ the Book الْكِتَٰبَ to you عَلَيْكَ
it is only فَلِنَفْسِهِ accepts the guidance اهْتَدَىٰ so whosoever فَمَنِ
only فَإِنَّمَا goes astay ضَلَّ and whosoever وَمَن for his ownself
over عَلَيْهِم you are أَنتَ and not وَمَا for his own عَلَيْهَا loses يَضِلُّ
Who takes away يَتَوَفَّى it is Allah اللَّهُ a trustee ﴿٤١﴾ بِوَكِيلٍ them
and وَالَّتِي of their death مَوْتِهَا at the time حِينَ the souls الْأَنفُسَ
فَيُمْسِكُ their sleep مَنَامِهَا during فِي die تَمُتْ not لَمْ those that
الْمَوْتَ for them عَلَيْهَا He has ordained قَضَىٰ those الَّتِي He keeps
مُّسَمًّى a term أَجَلٍ for إِلَىٰ the rest الْأُخْرَىٰ and sends وَيُرْسِلُ death
for a لِّقَوْمٍ are signs لَآيَاتٍ that ذَٰلِكَ in فِي verily إِنَّ appointed
who think deeply ﴿٤٢﴾ يَتَفَكَّرُونَ people

39. Say: (O Muhammad ﷺ) "O My people! Work according to your way, I am working (according to my way). Then you will come to know **40.** "To whom comes a disgracing torment, and on whom descends an everlasting torment." **41.** Verily, We have sent down to you (O Muhammad ﷺ) the Book (this Qur'ân) for mankind in truth. So, whosoever accepts the guidance, it is only for his own self; and whosoever goes astray, he goes astray only to his (own) loss. And you (O Muhammad ﷺ) are not a *Wakîl* (trustee or disposer of affairs, or guardian) over them. **42.** It is Allâh Who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed. Verily, in this are signs for a people who think deeply.

أَمِ اتَّخَذُوا مِن دُونِ اللَّهِ شُفَعَاءَ ۚ قُلْ أَوَلَوْ كَانُوا لَا يَمْلِكُونَ شَيْئًا وَلَا يَعْقِلُونَ ﴿٤٣﴾ قُل لِّلَّهِ الشَّفَاعَةُ جَمِيعًا
لَّهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٤٤﴾ وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا
يُؤْمِنُونَ بِالْآخِرَةِ ۖ وَإِذَا ذُكِرَ الَّذِينَ مِن دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤٥﴾ قُلِ اللَّهُمَّ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ
عَالِمَ الْغَيْبِ وَالشَّهَادَةِ أَنتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٤٦﴾

شُفَعَآءَ Allah ٱللَّهِ besides مِن دُونِ they taken ٱتَّخَذُوا۟ or have أَمِ يَمْلِكُونَ not لَا they were كَانُوا۟ even if أَوَلَوْ say قُلْ intercessors intelligence ﴿٤٣﴾ يَعْقِلُونَ and have no وَلَا anything شَيْـًٔا possessing His لَّهُۥ all جَمِيعًا belongs intercession ٱلشَّفَٰعَةُ to Allah لِّلَّهِ say قُل and the earth وَٱلْأَرْضِ of the heavens ٱلسَّمَٰوَٰتِ is the sovereignty مُلْكُ وَإِذَا you shall be brought back ﴿٤٤﴾ تُرْجَعُونَ to Him إِلَيْهِ then ثُمَّ are ٱشْمَأَزَّتْ Alone وَحْدَهُ Allah ٱللَّهُ is mentioned ذُكِرَ and when not لَا of those who ٱلَّذِينَ the hearts قُلُوبُ filled with disgust are ذُكِرَ and when وَإِذَا in the Hereafter بِٱلْـَٔاخِرَةِ believe يُؤْمِنُونَ they هُمْ behold إِذَا besides him مِن دُونِهِۦٓ those ٱلَّذِينَ mentioned of the ٱلسَّمَٰوَٰتِ Creator فَاطِرَ O Allah ٱللَّهُمَّ say قُلِ rejoice ﴿٤٥﴾ يَسْتَبْشِرُونَ of the unseen ٱلْغَيْبِ all-knower عَٰلِمَ and the earth وَٱلْأَرْضِ heavens عِبَادِكَ between بَيْنَ will judge تَحْكُمُ you أَنتَ and the seen وَٱلشَّهَٰدَةِ ﴿٤٦﴾ يَخْتَلِفُونَ in it فِيهِ they used to كَانُوا۟ what مَا about فِى your slaves to differ

43. Have they taken (others) as intercessors besides Allâh? Say: "Even if they have power over nothing whatever and have no intelligence?" **44.** Say: "To Allâh belongs all intercession. His is the Sovereignty of the heavens and the earth. Then to Him you shall be brought back." **45.** And when Allâh Alone is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust (from the Oneness of Allâh توحيد الله) and when those (whom they obey or worship) besides Him (like all false deities other than Allâh, — it may be a Messenger, an angel, a pious man, a jinni, or any other creature even idols, graves of religious people, saints, priests, monks and others) are mentioned, behold, they rejoice! **46.** Say (O Muhammad ﷺ): "O Allâh! Creator of the heavens and the earth! All-Knower of the *Ghaib* (Unseen) and the seen! You will judge between your slaves about that wherein they used to differ."

وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا۟ مَا فِى ٱلْأَرْضِ جَمِيعًا وَمِثْلَهُۥ مَعَهُۥ لَٱفْتَدَوْا۟ بِهِۦ مِن سُوٓءِ ٱلْعَذَابِ يَوْمَ ٱلْقِيَٰمَةِ ۚ وَبَدَا لَهُم مِّنَ
ٱللَّهِ مَا لَمْ يَكُونُوا۟ يَحْتَسِبُونَ ﴿٤٧﴾ وَبَدَا لَهُمْ سَيِّـَٔاتُ مَا كَسَبُوا۟ وَحَاقَ بِهِم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿٤٨﴾ فَإِذَا مَسَّ
ٱلْإِنسَٰنَ ضُرٌّ دَعَانَا ثُمَّ إِذَا خَوَّلْنَٰهُ نِعْمَةً مِّنَّا قَالَ إِنَّمَآ أُوتِيتُهُۥ عَلَىٰ عِلْمٍۭ ۚ بَلْ هِىَ فِتْنَةٌ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٤٩﴾

مَا did wrong ظَلَمُوا۟ for those who لِلَّذِينَ it were أَنَّ and if وَلَوْ مَعَهُۥ and as much again وَمِثْلَهُۥ all جَمِيعًا earth ٱلْأَرْضِ in فِى what is

مِن with it بِهِۦ they verily would offer it to ransom لَٱفْتَدَوْا with it
of ٱلْقِيَٰمَةِ on the Day يَوْمَ torment ٱلْعَذَابِ the evil سُوٓءِ of
مِّنَ to them لَهُم and there will become apparent وَبَدَا Resurrection
﴿٤٧﴾ يَحْتَسِبُونَ they had been يَكُونُوا not لَمْ what مَا Allah ٱللَّهِ from
the سَيِّـَٔاتُ to them لَهُمْ and will become apparent وَبَدَا reckoning
and will encircle وَحَاقَ they earned كَسَبُوا of that which مَا evils
﴿٤٨﴾ يَسْتَهْزِءُونَ in it بِهِۦ they used كَانُوا that which مَّا (with) them بِهِم
he دَعَانَا harm ضُرٌّ man ٱلْإِنسَٰنَ touches مَسَّ so when فَإِذَا to mock
a نِعْمَةً We have granted him خَوَّلْنَٰهُ when إِذَا then ثُمَّ calls to us
I was أُوتِيتُهُۥ only إِنَّمَآ he says قَالَ from us مِّنَّا favour (grace)
it is هِىَ Nay بَلْ of knowledge عِلْمٍ because عَلَىٰ given this (grace)
﴿٤٩﴾ يَعْلَمُونَ not لَا most of them أَكْثَرَهُمْ but وَلَٰكِنَّ a trial فِتْنَةٌ only
know

47. And those who did wrong (the polytheists and disbelievers in the Oneness of Allâh), if they had all that is in earth and therewith as much again, they verily, would offer it to ransom themselves therewith on the Day of Resurrection from the evil torment; and there will become apparent to them from Allâh what they had not been reckoning. **48.** And the evils of that which they earned will become apparent to them, and that which they used to mock at will encircle them. **49.** When harm touches man, he calls to Us (for help); then when We have (rescued him from that harm and) changed it into a favour from Us, he says: "Only because of knowledge (that I possess) I obtained it." Nay, it is only a trial, but most of them know not!

قَدْ قَالَهَا ٱلَّذِينَ مِن قَبْلِهِمْ فَمَآ أَغْنَىٰ عَنْهُم مَّا كَانُوا يَكْسِبُونَ ﴿٥٠﴾ فَأَصَابَهُمْ سَيِّـَٔاتُ مَا كَسَبُوا ۚ وَٱلَّذِينَ ظَلَمُوا مِنْ
هَٰٓؤُلَآءِ سَيُصِيبُهُمْ سَيِّـَٔاتُ مَا كَسَبُوا وَمَا هُم بِمُعْجِزِينَ ﴿٥١﴾ أَوَلَمْ يَعْلَمُوٓا أَنَّ ٱللَّهَ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ
وَيَقْدِرُ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٥٢﴾ ۞ قُلْ يَٰعِبَادِىَ ٱلَّذِينَ أَسْرَفُوا عَلَىٰٓ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ
ٱللَّهِ ۚ إِنَّ ٱللَّهَ يَغْفِرُ ٱلذُّنُوبَ جَمِيعًا ۚ إِنَّهُۥ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ﴿٥٣﴾

so not فَمَآ before them مِن قَبْلِهِمْ those ٱلَّذِينَ said it قَالَهَا verily قَدْ
﴿٥٠﴾ يَكْسِبُونَ they were كَانُوا that which مَّا them عَنْهُم availed أَغْنَىٰ
كَسَبُوا that which مَا evils of سَيِّـَٔاتُ so overtook them فَأَصَابَهُمْ earning
هَٰٓؤُلَآءِ of مِنْ did wrong ظَلَمُوا and those who وَٱلَّذِينَ they earned

of مَا by the evil results سَيِّئَاتُ will overtake them سَيُصِيبُهُمْ those
﴿٥١﴾ بِمُعْجِزِينَ they will هُم and not وَمَا they earned كَسَبُوا۟ that which
Allah ٱللَّهَ that أَنَّ know يَعْلَمُوٓا۟ do they not أَوَلَمْ be able to escape
وَيَقْدِرُ He wills يَشَآءُ for whom لِمَن the provision ٱلرِّزْقَ enlarges يَبْسُطُ
for لِّقَوْمٍ are signs لَءَايَٰتٍ this ذَٰلِكَ in فِى verily إِنَّ and straitens it
who ٱلَّذِينَ My slaves يَٰعِبَادِىَ say قُلْ ❁ who believe ﴿٥٢﴾ يُؤْمِنُونَ the folk
تَقْنَطُوا۟ not لَا themselves أَنفُسِهِمْ against عَلَىٰٓ have transgressed أَسْرَفُوا۟
Allah ٱللَّهَ verily إِنَّ of Allah ٱللَّهِ the Mercy رَّحْمَةِ of مِن despair
ٱلْغَفُورُ He is هُوَ truly إِنَّهُۥ all جَمِيعًا sins ٱلذُّنُوبَ forgives يَغْفِرُ
Most Merciful ﴿٥٣﴾ ٱلرَّحِيمُ Oft-Forgiving

50. Verily, those before them said it, yet (all) that they had earned availed them not. **51.** So, the evil results of that which they earned overtook them. And those who did wrong of these [people to whom you (Muhammad ﷺ) have been sent] will also be overtaken by the evil results (torment) for that which they earned; and they will never be able to escape. **52.** Do they not know that Allâh enlarges the provision for whom He wills, and straitens it (for whom He wills). Verily, in this are signs for the folk who believe! **53.** Say: "O *'Ibâdî* (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh, verily, Allâh forgives all sins. Truly, He is Oft-Forgiving, Most Merciful.

وَأَنِيبُوٓا۟ إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا۟ لَهُۥ مِن قَبْلِ أَن يَأْتِيَكُمُ ٱلْعَذَابُ ثُمَّ لَا تُنصَرُونَ ﴿٥٤﴾ وَٱتَّبِعُوٓا۟ أَحْسَنَ مَآ أُنزِلَ
إِلَيْكُم مِّن رَّبِّكُم مِّن قَبْلِ أَن يَأْتِيَكُمُ ٱلْعَذَابُ بَغْتَةً وَأَنتُمْ لَا تَشْعُرُونَ ﴿٥٥﴾ أَن تَقُولَ نَفْسٌ
يَٰحَسْرَتَىٰ عَلَىٰ مَا فَرَّطتُ فِى جَنۢبِ ٱللَّهِ وَإِن كُنتُ لَمِنَ ٱلسَّٰخِرِينَ ﴿٥٦﴾ أَوْ تَقُولَ لَوْ أَنَّ ٱللَّهَ هَدَىٰنِى لَكُنتُ مِنَ
ٱلْمُتَّقِينَ ﴿٥٧﴾ أَوْ تَقُولَ حِينَ تَرَى ٱلْعَذَابَ لَوْ أَنَّ لِى كَرَّةً فَأَكُونَ مِنَ ٱلْمُحْسِنِينَ ﴿٥٨﴾

and وَأَسْلِمُوا۟ your Lord رَبِّكُمْ to إِلَىٰ and turn in repentance وَأَنِيبُوٓا۟
comes upon you يَأْتِيَكُمُ that أَن before مِن قَبْلِ to Him لَهُۥ submit
you will be helped ﴿٥٤﴾ تُنصَرُونَ not لَا then ثُمَّ the torment ٱلْعَذَابُ
sent down أُنزِلَ of that which is مَآ the best أَحْسَنَ and follow وَٱتَّبِعُوٓا۟
that أَن before مِّن قَبْلِ your Lord رَّبِّكُم from مِّن to you إِلَيْكُم
وَأَنتُمْ suddenly بَغْتَةً the torment ٱلْعَذَابُ comes on you يَأْتِيَكُمُ

a نَفْسٌ say تَقُولَ lest أَن perceive تَشْعُرُونَ ﴿٥٥﴾ not لَا while you
I was undutiful فَرَّطتُ what مَا on عَلَىٰ alas my grief يَٰحَسْرَتَىٰ person
لَمِنَ I was كُنتُ and that وَإِن to Allah ٱللَّهِ the side of جَنۢبِ in فِى
he should تَقُولَ or أَوْ those who mocked ٱلسَّٰخِرِينَ ﴿٥٦﴾ indeed among
I should لَكُنتُ guided me هَدَىٰنِى Allah ٱللَّهَ only أَنَّ if لَوْ say
or أَوْ the righteous ones ٱلْمُتَّقِينَ ﴿٥٧﴾ among مِنَ indeed have been
if لَوْ the torment ٱلْعَذَابَ he sees تَرَى when حِينَ he should say تَقُولَ
then I should be فَأَكُونَ another chance كَرَّةً I had لِى only أَنَّ
the good doers ٱلْمُحْسِنِينَ ﴿٥٨﴾ among مِنَ

54. "And turn in repentance and in obedience with true Faith (Islâmic Monotheism) to your Lord and submit to Him (in Islâm) before the torment comes upon you, (and) then you will not be helped. **55.** "And follow the best of that which is sent down to you from your Lord (i.e. this Qur'ân, do what it orders you to do and keep away from what it forbids), before the torment comes on you suddenly while you perceive not!" **56.** Lest a person should say: "Alas, my grief that I was undutiful to Allâh (i.e. I have not done what Allâh has ordered me to do), and I was indeed among those who mocked [at the truth! i.e. *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh), the Qur'ân, and Muhammad ﷺ and at the faithful believers] **57.** Or (lest) he should say: "If only Allâh had guided me, I should indeed have been among the *Muttaqûn* (the pious. See V.2:2)." **58.** Or (lest) he should say when he sees the torment: "If only I had another chance (to return to the world), then I should indeed be among the *Muhsinûn* (good-doers. See V.2:112)."

بَلَىٰ قَدْ جَآءَتْكَ ءَايَٰتِى فَكَذَّبْتَ بِهَا وَٱسْتَكْبَرْتَ وَكُنتَ مِنَ ٱلْكَٰفِرِينَ ﴿٥٩﴾ وَيَوْمَ ٱلْقِيَٰمَةِ تَرَى ٱلَّذِينَ كَذَبُوا۟
عَلَى ٱللَّهِ وُجُوهُهُم مُّسْوَدَّةٌ ۚ أَلَيْسَ فِى جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ ﴿٦٠﴾ وَيُنَجِّى ٱللَّهُ ٱلَّذِينَ ٱتَّقَوْا۟ بِمَفَازَتِهِمْ لَا
يَمَسُّهُمُ ٱلسُّوٓءُ وَلَا هُمْ يَحْزَنُونَ ﴿٦١﴾ ٱللَّهُ خَٰلِقُ كُلِّ شَىْءٍ ۖ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ وَكِيلٌ ﴿٦٢﴾

فَكَذَّبْتَ My proofs ءَايَٰتِى there came to you جَآءَتْكَ verily قَدْ yes بَلَىٰ
and were وَكُنتَ and were proud وَٱسْتَكْبَرْتَ them بِهَا and you denied
ٱلْقِيَٰمَةِ and on the Day وَيَوْمَ the disbelievers ٱلْكَٰفِرِينَ ﴿٥٩﴾ among مِنَ
عَلَى lied كَذَبُوا۟ those who ٱلَّذِينَ you will see تَرَى of Resurrection
is أَلَيْسَ will be black مُّسْوَدَّةٌ their faces وُجُوهُهُم Allah ٱللَّهِ against
for the لِّلْمُتَكَبِّرِينَ ﴿٦٠﴾ an abode مَثْوًى Hell جَهَنَّمَ in فِى there not

ٱتَّقَوْا۟ those who are ٱلَّذِينَ Allah ٱللَّهُ and will deliver وَيُنَجِّى arrogants
touch them يَمَسُّهُمُ not لَا to their places of success بِمَفَازَتِهِمْ pious
Allah is ٱللَّهُ shall grieve يَحْزَنُونَ ﴿٦١﴾ they هُمْ and not وَلَا evil ٱلسُّوٓءُ
over عَلَىٰ and He is وَهُوَ things شَىْءٍ of all كُلِّ the Greator خَٰلِقُ
the Trustee وَكِيلٌ ﴿٦٢﴾ things شَىْءٍ all كُلِّ

59. Yes! Verily, there came to you My *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) and you denied them, and were proud and were among the disbelievers. **60.** And on the Day of Resurrection you will see those who lied against Allâh (i.e. attributed to Him sons, partners) — their faces will be black. Is there not in Hell an abode for the arrogant? **61.** And Allâh will deliver those who are the *Muttaqûn* (the pious. See V.2:2) to their places of success (Paradise). Evil shall touch them not, nor shall they grieve. **62.** Allâh is the Creator of all things, and He is the *Wakîl* (Trustee, Disposer of affairs, Guardian) over all things.

لَّهُۥ مَقَالِيدُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۗ وَٱلَّذِينَ كَفَرُوا۟ بِـَٔايَٰتِ ٱللَّهِ أُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ ﴿٦٣﴾ قُلْ أَفَغَيْرَ ٱللَّهِ
تَأْمُرُوٓنِّىٓ أَعْبُدُ أَيُّهَا ٱلْجَٰهِلُونَ ﴿٦٤﴾ وَلَقَدْ أُوحِىَ إِلَيْكَ وَإِلَى ٱلَّذِينَ مِن قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ
ٱلْخَٰسِرِينَ ﴿٦٥﴾ بَلِ ٱللَّهَ فَٱعْبُدْ وَكُن مِّنَ ٱلشَّٰكِرِينَ ﴿٦٦﴾

and وَٱلْأَرْضِ of the heavens ٱلسَّمَٰوَٰتِ the keys مَقَالِيدُ to Him belongs لَّهُۥ
in the signs بِـَٔايَٰتِ disbelieve كَفَرُوا۟ and those who وَٱلَّذِينَ the earth
who will be ٱلْخَٰسِرُونَ ﴿٦٣﴾ they هُمُ those are أُو۟لَٰٓئِكَ of Allah ٱللَّهِ
order me تَأْمُرُوٓنِّىٓ Allah ٱللَّهِ do you other than أَفَغَيْرَ say قُلْ losers
it أُوحِىَ and indeed وَلَقَدْ fools ٱلْجَٰهِلُونَ ﴿٦٤﴾ O you أَيُّهَا to worship أَعْبُدُ
مِن قَبْلِكَ those who ٱلَّذِينَ and to وَإِلَى to you إِلَيْكَ has been revealed
surely لَيَحْبَطَنَّ you join others with Allah أَشْرَكْتَ if لَئِنْ before you
مِنَ and you will certainly be وَلَتَكُونَنَّ your deeds عَمَلُكَ will be in vain
worship فَٱعْبُدْ Allah ٱللَّهَ nay, but بَلِ the losers ٱلْخَٰسِرِينَ ﴿٦٥﴾ among
the grateful ones ٱلشَّٰكِرِينَ ﴿٦٦﴾ among مِّنَ and be وَكُن

63. To Him belong the keys of the heavens and the earth. And those who disbelieve in the *Ayât* (proofs, evidences, verses, signs, revelations, etc.) of Allâh, such are they who will be the losers. **64.** Say (O Muhammad ﷺ to the polytheists): "Do you order me to worship other than Allâh? O you fools!" **65.** And indeed it has been revealed to you (O Muhammad ﷺ), as it was to those (Allâh's

Messengers) before you: "If you join others in worship with Allâh, (then) surely, (all) your deeds will be in vain, and you will certainly be among the losers."
66. Nay! But worship Allâh (Alone and none else), and be among the grateful.

وَمَا قَدَرُوا۟ ٱللَّهَ حَقَّ قَدْرِهِۦ وَٱلْأَرْضُ جَمِيعًا قَبْضَتُهُۥ يَوْمَ ٱلْقِيَٰمَةِ وَٱلسَّمَٰوَٰتُ مَطْوِيَّٰتٌۢ بِيَمِينِهِۦ ۚ سُبْحَٰنَهُۥ
وَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ ﴿٦٧﴾ وَنُفِخَ فِى ٱلصُّورِ فَصَعِقَ مَن فِى ٱلسَّمَٰوَٰتِ وَمَن فِى ٱلْأَرْضِ إِلَّا مَن شَآءَ ٱللَّهُ ۖ ثُمَّ نُفِخَ فِيهِ
أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنظُرُونَ ﴿٦٨﴾

a just حَقَّ of Allah ٱللَّهَ they made just estimate قَدَرُوا۟ and not وَمَا
whole جَمِيعًا and the earth وَٱلْأَرْضُ estimate as due to him قَدْرِهِۦ
of ٱلْقِيَٰمَةِ on the Day يَوْمَ will be grasped by His Hand قَبْضَتُهُۥ
will be rolled up مَطْوِيَّٰتٌۢ and the heavens وَٱلسَّمَٰوَٰتُ Resurrection
and High is وَتَعَٰلَىٰ Glorified be He سُبْحَٰنَهُۥ in His Right Hand بِيَمِينِهِۦ
they associate as partners with يُشْرِكُونَ ﴿٦٧﴾ above all that عَمَّا He
so fall فَصَعِقَ the trumpet ٱلصُّورِ in فِى and will be blown وَنُفِخَ Him
and all who وَمَن the heavens ٱلسَّمَٰوَٰتِ in فِى all who are مَن dead
ٱللَّهُ wills شَآءَ him whom مَن except إِلَّا the earth ٱلْأَرْضِ on فِى are
a second time أُخْرَىٰ in it فِيهِ it will be blown نُفِخَ then ثُمَّ Allah
looking on يَنظُرُونَ ﴿٦٨﴾ standing قِيَامٌ they will be هُمْ and then فَإِذَا

67. They made not a just estimate of Allâh such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified be He, and High be He above all that they associate as partners with Him! **68.** And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allâh wills. Then it will be blown a second time, and behold they will be standing, looking on (waiting).

وَأَشْرَقَتِ ٱلْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ ٱلْكِتَٰبُ وَجِا۟ىٓءَ بِٱلنَّبِيِّۦنَ وَٱلشُّهَدَآءِ وَقُضِىَ بَيْنَهُم بِٱلْحَقِّ وَهُمْ لَا
يُظْلَمُونَ ﴿٦٩﴾ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ ﴿٧٠﴾ وَسِيقَ ٱلَّذِينَ كَفَرُوٓا۟ إِلَىٰ جَهَنَّمَ زُمَرًا ۖ
حَتَّىٰٓ إِذَا جَآءُوهَا فُتِحَتْ أَبْوَٰبُهَا وَقَالَ لَهُمْ خَزَنَتُهَآ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ ءَايَٰتِ رَبِّكُمْ
وَيُنذِرُونَكُمْ لِقَآءَ يَوْمِكُمْ هَٰذَا ۚ قَالُوا۟ بَلَىٰ وَلَٰكِنْ حَقَّتْ كَلِمَةُ ٱلْعَذَابِ عَلَى ٱلْكَٰفِرِينَ ﴿٧١﴾

of its رَبِّهَا with the light بِنُورِ the earth الْأَرْضُ and will shine وَأَشْرَقَتِ
and will be وَجِاْيٓءَ the Book الْكِتَٰبُ and will be placed وَوُضِعَ Lord
and the witnesses وَالشُّهَدَآءِ the Prophets بِالنَّبِيِّـۧنَ brought forward
وَهُمْ with truth بِالْحَقِّ between them بَيْنَهُم and it will be judged وَقُضِىَ
and rewarded in وَوُفِّيَتْ will be wronged يُظْلَمُونَ ﴿٦٩﴾ not لَا and they
أَعْلَمُ and He is وَهُوَ he did عَمِلَتْ what مَّا person نَفْسٍ each كُلُّ full
and will be driven وَسِيقَ they do يَفْعَلُونَ ﴿٧٠﴾ of what بِمَا Best Aware
in groups زُمَرًا Hell جَهَنَّمَ to إِلَىٰ disbelieve كَفَرُوٓا those who الَّذِينَ
أَبْوَٰبُهَا will be opened فُتِحَتْ they reach it جَآءُوهَا when إِذَا till حَتَّىٰٓ
its keepers خَزَنَتُهَآ to them لَهُمْ and will say وَقَالَ the gates thereof
from مِّنكُمْ Messengers رُسُلٌ come to you يَأْتِكُمْ did not أَلَمْ
of رَبِّكُمْ the verses ءَايَٰتِ to you عَلَيْكُمْ reciting يَتْلُونَ yourselves
of يَوْمِكُمْ the meeting لِقَآءَ and warning you وَيُنذِرُونَكُمْ your Lord
حَقَّتْ but وَلَٰكِنْ yes بَلَىٰ they will say قَالُوا this هَٰذَا Day of yours
against عَلَى of torment الْعَذَابِ the word كَلِمَةُ has been justified
the disbelievers الْكَٰفِرِينَ ﴿٧١﴾

69. And the earth will shine with the light of its Lord (Allâh, when He will come to judge among men), and the Book will be placed (open), and the Prophets and the witnesses will be brought forward, and it will be judged between them with truth, and they will not be wronged. **70.** And each person will be paid in full of what he did; and He is Best Aware of what they do. **71.** And those who disbelieved will be driven to Hell in groups till when they reach it, the gates thereof will be opened (suddenly like a prison at the arrival of the prisoners). And its keepers will say: "Did not the Messengers come to you from yourselves, reciting to you the Verses of your Lord, and warning you of the Meeting of this Day of yours?" They will say: "Yes," but the Word of torment has been justified against the disbelievers!

قِيلَ ادْخُلُوٓا أَبْوَٰبَ جَهَنَّمَ خَٰلِدِينَ فِيهَا ۖ فَبِئْسَ مَثْوَى الْمُتَكَبِّرِينَ ﴿٧٢﴾ وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى
الْجَنَّةِ زُمَرًا ۖ حَتَّىٰٓ إِذَا جَآءُوهَا وَفُتِحَتْ أَبْوَٰبُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَٰمٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَٰلِدِينَ ﴿٧٣﴾
وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِى صَدَقَنَا وَعْدَهُۥ وَأَوْرَثَنَا الْأَرْضَ نَتَبَوَّأُ مِنَ الْجَنَّةِ حَيْثُ نَشَآءُ ۖ فَنِعْمَ أَجْرُ
الْعَٰمِلِينَ ﴿٧٤﴾ وَتَرَى الْمَلَٰٓئِكَةَ حَآفِّينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ ۖ وَقُضِىَ بَيْنَهُم بِالْحَقِّ وَقِيلَ الْحَمْدُ
لِلَّهِ رَبِّ الْعَٰلَمِينَ ﴿٧٥﴾

of Hell جَهَنَّمَ the gates أَبْوَٰبَ enter you ٱدْخُلُوٓا۟ it will be said قِيلَ
ٱلْمُتَكَبِّرِينَ ﴿٧٢﴾ abode مَثْوَى an evil فَبِئْسَ therein فِيهَا to abide خَٰلِدِينَ
ٱتَّقَوْا۟ those who ٱلَّذِينَ and will be driven وَسِيقَ of the arrogants
in زُمَرًا Paradise ٱلْجَنَّةِ to إِلَى to their Lord رَبَّهُمْ kept their duty
and will be وَفُتِحَتْ they reached it جَآءُوهَا when إِذَا till حَتَّىٰٓ groups
its خَزَنَتُهَا to them لَهُمْ and will say وَقَالَ its gates أَبْوَٰبُهَا opened
so you have done طِبْتُمْ upon you عَلَيْكُمْ peace be سَلَٰمٌ keepers
and they وَقَالُوا۟ to abide therein خَٰلِدِينَ ﴿٧٣﴾ so enter it فَٱدْخُلُوهَا well
صَدَقَنَا Who ٱلَّذِى is due to Allah لِلَّهِ all the praise ٱلْحَمْدُ will say
ٱلْأَرْضَ and has made us inherit وَأَوْرَثَنَا His promise وَعْدَهُۥ has fulfilled
نَشَآءُ where حَيْثُ Paradise ٱلْجَنَّةِ in مِنَ we can dwell نَتَبَوَّأُ the land
for the ٱلْعَٰمِلِينَ ﴿٧٤﴾ a reward أَجْرُ how excellent فَنِعْمَ we will
حَآفِّينَ the angels ٱلْمَلَٰٓئِكَةَ and you will see وَتَرَى workers
يُسَبِّحُونَ the Throne ٱلْعَرْشِ around حَوْلِ from all مِنْ surrounding
and will be وَقُضِىَ of their Lord رَبِّهِمْ the praise بِحَمْدِ glorifying
and it will be said وَقِيلَ with truth بِٱلْحَقِّ among them بَيْنَهُم judged
of the ٱلْعَٰلَمِينَ ﴿٧٥﴾ the Lord رَبِّ is due to Allah لِلَّهِ all praise ٱلْحَمْدُ
worlds

72. It will be said (to them): "Enter you the gates of Hell, to abide therein. And (indeed) what an evil abode of the arrogant!"

73. And those who kept their duty to their Lord will be led to Paradise in groups till when they reach it, and its gates will be opened (before their arrival for their reception) and its keepers will say: *Salâmun 'Alaikum* (peace be upon you)! You have done well, so enter here to abide therein forever." 74. And they will say: "All the praises and thanks be to Allâh Who has fulfilled His Promise to us and has made us inherit (this) land. We can dwell in Paradise where we will; how excellent a reward for the (pious, good) workers!" 75. And you will see the angels surrounding the Throne (of Allâh) from all round, glorifying the praises of their Lord (Allâh). And they (all the creatures) will be judged with truth. And it will be said, "All the praises and thanks be to Allâh, the Lord of the *'Âlamîn* (mankind, jinn and all that exists)."

سُورَةُ غَافِر

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

حمٓ ﴿١﴾ تَنزِيلُ ٱلْكِتَـٰبِ مِنَ ٱللَّهِ ٱلْعَزِيزِ ٱلْعَلِيمِ ﴿٢﴾ غَافِرِ ٱلذَّنۢبِ وَقَابِلِ ٱلتَّوْبِ شَدِيدِ ٱلْعِقَابِ ذِى ٱلطَّوْلِ لَآ إِلَـٰهَ إِلَّا
هُوَ إِلَيْهِ ٱلْمَصِيرُ ﴿٣﴾ مَا يُجَـٰدِلُ فِىٓ ءَايَـٰتِ ٱللَّهِ إِلَّا ٱلَّذِينَ كَفَرُوا۟ فَلَا يَغْرُرْكَ تَقَلُّبُهُمْ فِى ٱلْبِلَـٰدِ ﴿٤﴾ كَذَّبَتْ قَبْلَهُمْ
قَوْمُ نُوحٍ وَٱلْأَحْزَابُ مِنۢ بَعْدِهِمْ وَهَمَّتْ كُلُّ أُمَّةٍۭ بِرَسُولِهِمْ لِيَأْخُذُوهُ وَجَـٰدَلُوا۟ بِٱلْبَـٰطِلِ لِيُدْحِضُوا۟ بِهِ ٱلْحَقَّ
فَأَخَذْتُهُمْ فَكَيْفَ كَانَ عِقَابِ ﴿٥﴾

from مِنَ of this Book ٱلْكِتَـٰبِ the revelation تَنزِيلُ Ha Mim حمٓ ﴿١﴾
the غَافِرِ the All-Knower ٱلْعَلِيمِ ﴿٢﴾ the All-Mighty ٱلْعَزِيزِ Allah ٱللَّهِ
of repentance ٱلتَّوْبِ and the Accepter وَقَابِلِ of the sin ٱلذَّنۢبِ Forgiver
the Bestower (of ذِى ٱلطَّوْلِ in punishment ٱلْعِقَابِ the Severe شَدِيدِ
ٱلْمَصِيرُ ﴿٣﴾ to Him is إِلَيْهِ He هُوَ except إِلَّا god إِلَـٰهَ no لَآ favours)
the verses ءَايَـٰتِ in فِىٓ disputes يُجَـٰدِلُ none مَا the final destination
so not فَلَا disbelieve كَفَرُوا۟ those who ٱلَّذِينَ but إِلَّا of Allah ٱللَّهِ
their ability of going about here and there تَقَلُّبُهُمْ deceive you يَغْرُرْكَ
قَوْمُ before them قَبْلَهُمْ denied كَذَّبَتْ the land ٱلْبِلَـٰدِ ﴿٤﴾ through فِى
after مِنۢ بَعْدِهِمْ and the confederates وَٱلْأَحْزَابُ of Noah نُوحٍ the people
against their بِرَسُولِهِمْ nation أُمَّةٍۭ every كُلُّ and plotted وَهَمَّتْ them
بِٱلْبَـٰطِلِ and disputed (they) وَجَـٰدَلُوا۟ to seize him لِيَأْخُذُوهُ Messenger
the ٱلْحَقَّ therewith بِهِ to refute لِيُدْحِضُوا۟ by means of falsehood
was كَانَ and how (terrible) فَكَيْفَ so I seized them فَأَخَذْتُهُمْ truth
My punishment عِقَابِ ﴿٥﴾

Surat Ghâfir or *Al-Mû'min*
(The Forgiver or The Believer) XL

In the Name of Allâh
the Most Gracious, the Most Merciful

1. *Hâ. Mîm.* [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] **2.** The revelation of the Book (this Qur'ân) is from Allâh, the All-Mighty, the All-Knower. **3.** The Forgiver of sin, the

Acceptor of repentance, the Severe in punishment, the Bestower (of favours). *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He), to Him is the final return. **4.** None disputes in the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh but those who disbelieve. So let not their ability of going about here and there through the land (for their purposes) deceive you (O Muhammad ﷺ for their ultimate end will be the fire of Hell)! **5.** The people of Nûh (Noah) and the Confederates after them denied (their Messengers) before these; and every (disbelieving) nation plotted against their Messenger to seize him, and disputed by means of falsehood to refute therewith the truth. So I seized them (with punishment), and how (terrible) was My punishment!

وَكَذَٰلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى ٱلَّذِينَ كَفَرُوٓا۟ أَنَّهُمْ أَصْحَٰبُ ٱلنَّارِ ﴿٦﴾ ٱلَّذِينَ يَحْمِلُونَ ٱلْعَرْشَ وَمَنْ حَوْلَهُۥ
يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِۦ وَيَسْتَغْفِرُونَ لِلَّذِينَ ءَامَنُوا۟ رَبَّنَا وَسِعْتَ كُلَّ شَىْءٍ رَّحْمَةً وَعِلْمًا فَٱغْفِرْ
لِلَّذِينَ تَابُوا۟ وَٱتَّبَعُوا۟ سَبِيلَكَ وَقِهِمْ عَذَابَ ٱلْجَحِيمِ ﴿٧﴾

of رَبِّكَ the word كَلِمَتُ has been justified حَقَّتْ and thus وَكَذَٰلِكَ
that أَنَّهُمْ disbelieved كَفَرُوٓا۟ those who ٱلَّذِينَ against عَلَى your Lord
those who ٱلَّذِينَ of the Fire ﴿٦﴾ ٱلنَّارِ the dwellers أَصْحَٰبُ they will be
around it حَوْلَهُۥ and those who وَمَنْ the Throne ٱلْعَرْشَ bear يَحْمِلُونَ
and وَيُؤْمِنُونَ of their Lord رَبِّهِمْ the praises بِحَمْدِ glorify يُسَبِّحُونَ
for those لِلَّذِينَ and ask Forgiveness وَيَسْتَغْفِرُونَ in Him بِهِۦ believe
كُلَّ you comprehended وَسِعْتَ Our Lord! رَبَّنَا believe ءَامَنُوا۟ who
so فَٱغْفِرْ and knowledge وَعِلْمًا in mercy رَّحْمَةً things شَىْءٍ all
your سَبِيلَكَ and follow وَٱتَّبَعُوا۟ repent تَابُوا۟ those who لِلَّذِينَ forgive
of the ﴿٧﴾ ٱلْجَحِيمِ the torment عَذَابَ and save them from وَقِهِمْ way
blazing Fire

6. Thus has the Word of your Lord been justified against those who disbelieved, that they will be the dwellers of the Fire. **7.** Those (angels) who bear the Throne (of Allâh) and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (in the Oneness of Allâh) (saying): "Our Lord! You comprehend all things in mercy and knowledge, so forgive those who repent and follow Your way, and save them from the torment of the blazing Fire!

رَبَّنَا وَأَدْخِلْهُمْ جَنَّٰتِ عَدْنٍ ٱلَّتِى وَعَدتَّهُمْ وَمَن صَلَحَ مِنْ ءَابَآئِهِمْ وَأَزْوَٰجِهِمْ وَذُرِّيَّٰتِهِمْ ۚ إِنَّكَ أَنتَ ٱلْعَزِيزُ
ٱلْحَكِيمُ ﴿٨﴾ وَقِهِمُ ٱلسَّيِّـَٔاتِ ۚ وَمَن تَقِ ٱلسَّيِّـَٔاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُۥ ۚ وَذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿٩﴾ إِنَّ
ٱلَّذِينَ كَفَرُوا۟ يُنَادَوْنَ لَمَقْتُ ٱللَّهِ أَكْبَرُ مِن مَّقْتِكُمْ أَنفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى ٱلْإِيمَٰنِ
فَتَكْفُرُونَ ﴿١٠﴾ قَالُوا۟ رَبَّنَآ أَمَتَّنَا ٱثْنَتَيْنِ وَأَحْيَيْتَنَا ٱثْنَتَيْنِ فَٱعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَىٰ خُرُوجٍ مِّن سَبِيلٍ ﴿١١﴾

the عَدْنٍ Gardens جَنَّٰتِ and make them enter وَأَدْخِلْهُمْ our Lord رَبَّنَا
and وَمَن you have promised them وَعَدتَّهُمْ which ٱلَّتِى everlasting
وَأَزْوَٰجِهِمْ their fathers ءَابَآئِهِمْ among مِنْ was righteous صَلَحَ who
أَنتَ verily you إِنَّكَ and their offspring وَذُرِّيَّٰتِهِمْ and their wives
and وَقِهِمُ the All-Wise ٱلْحَكِيمُ ﴿٨﴾ the All-Mighty ٱلْعَزِيزُ You are
you تَقِ and whomsoever وَمَن the sins ٱلسَّيِّـَٔاتِ save them from
you رَحِمْتَهُۥ truly فَقَدْ that Day يَوْمَئِذٍ the sins ٱلسَّيِّـَٔاتِ save from
ٱلْعَظِيمُ ﴿٩﴾ success ٱلْفَوْزُ (it) هُوَ and that is وَذَٰلِكَ gave him mercy
يُنَادَوْنَ disbelieve كَفَرُوا۟ those who ٱلَّذِينَ truly إِنَّ the supreme
مِن was greater أَكْبَرُ Allah's ٱللَّهِ aversion لَمَقْتُ will be addressed
when إِذْ towards one another أَنفُسَكُمْ your aversion مَّقْتِكُمْ than
but you فَتَكْفُرُونَ ﴿١٠﴾ the faith ٱلْإِيمَٰنِ to إِلَى you were called تُدْعَوْنَ
you have أَمَتَّنَا Our Lord! رَبَّنَآ they will say قَالُوا۟ used to refuse
twice ٱثْنَتَيْنِ and you made us live وَأَحْيَيْتَنَا twice ٱثْنَتَيْنِ made us die
to إِلَىٰ then is there فَهَلْ our sins بِذُنُوبِنَا now we confess فَٱعْتَرَفْنَا
way سَبِيلٍ ﴿١١﴾ any مِّن get out خُرُوجٍ

8. "Our Lord! And make them enter the *'Adn* (Eden) Paradise (everlasting Gardens) which you have promised them — and to the righteous among their fathers, their wives, and their offspring! Verily, You are the All-Mighty, the All-Wise. **9.** "And save them from (the punishment for what they did of) the sins, and whomsoever You save from (the punishment for what he did of) the sins (i.e. pardon him) that Day, him verily, You have taken into mercy." And that is the supreme success. **10.** Those who disbelieve will be addressed (at the time of entering the Fire): "Allâh's aversion was greater towards you (in the worldly life when you used to reject the Faith) than your aversion towards one another (now in the fire of Hell, as you are now enemies to one another), when you were called to the Faith but you used to refuse." **11.** They will say: "Our Lord! You have made

us to die twice (i.e. we were dead in the loins of our fathers and dead after our life in this world), and You have given us life twice (i.e. life when we were born and life when we are resurrected)! Now we confess our sins, then is there any way to get out (of the Fire)?" (See *Tafsir Al-Qurtubi*)

ذَٰلِكُم بِأَنَّهُۥٓ إِذَا دُعِىَ ٱللَّهُ وَحْدَهُۥ كَفَرْتُمْ وَإِن يُشْرَكْ بِهِۦ تُؤْمِنُوا۟ فَٱلْحُكْمُ لِلَّهِ ٱلْعَلِىِّ ٱلْكَبِيرِ ﴿١٢﴾ هُوَ ٱلَّذِى
يُرِيكُمْ ءَايَٰتِهِۦ وَيُنَزِّلُ لَكُم مِّنَ ٱلسَّمَآءِ رِزْقًا وَمَا يَتَذَكَّرُ إِلَّا مَن يُنِيبُ ﴿١٣﴾ فَٱدْعُوا۟ ٱللَّهَ مُخْلِصِينَ لَهُ
ٱلدِّينَ وَلَوْ كَرِهَ ٱلْكَٰفِرُونَ ﴿١٤﴾ رَفِيعُ ٱلدَّرَجَٰتِ ذُو ٱلْعَرْشِ يُلْقِى ٱلرُّوحَ مِنْ أَمْرِهِۦ عَلَىٰ مَن يَشَآءُ مِنْ عِبَادِهِۦ لِيُنذِرَ
يَوْمَ ٱلتَّلَاقِ ﴿١٥﴾ يَوْمَ هُم بَٰرِزُونَ لَا يَخْفَىٰ عَلَى ٱللَّهِ مِنْهُمْ شَىْءٌ لِّمَنِ ٱلْمُلْكُ ٱلْيَوْمَ لِلَّهِ ٱلْوَٰحِدِ ٱلْقَهَّارِ ﴿١٦﴾

Allah ٱللَّهُ was invoked دُعِىَ when إِذَا because بِأَنَّهُۥٓ this is ذَٰلِكُم
partners يُشْرَكْ but when وَإِن you disbelieved كَفَرْتُمْ alone وَحْدَهُۥ
so the فَٱلْحُكْمُ you believed تُؤْمِنُوا۟ to Him بِهِۦ were joined
﴿١٢﴾ ٱلْكَبِيرِ the Most High ٱلْعَلِىِّ is only with Allah لِلَّهِ judgement
His ءَايَٰتِهِۦ shows you يُرِيكُمْ Who ٱلَّذِى it is He هُوَ the Most Great
the sky ٱلسَّمَآءِ from مِّنَ for you لَكُم and sends down وَيُنَزِّلُ signs
those مَن but إِلَّا remembers يَتَذَكَّرُ and none وَمَا provision رِزْقًا
upon Allah ٱللَّهَ so call you فَٱدْعُوا۟ turn to Allah ﴿١٣﴾ يُنِيبُ who
وَلَوْ the religion ٱلدِّينَ to Him لَهُ making your worship pure مُخْلِصِينَ
رَفِيعُ (much) the disbelievers ﴿١٤﴾ ٱلْكَٰفِرُونَ may hate كَرِهَ however
the ذُو ranks & degrees ٱلدَّرَجَٰتِ (He is Allah) the Owner of High
مِنْ the inspiration ٱلرُّوحَ He sends يُلْقِى of the Throne ٱلْعَرْشِ Owner
of مِنْ He wills يَشَآءُ any whom مَن to عَلَىٰ His Command أَمْرِهِۦ by
of ﴿١٥﴾ ٱلتَّلَاقِ the Day يَوْمَ that He warn of لِيُنذِرَ His slaves عِبَادِهِۦ
لَا come out بَٰرِزُونَ when they will هُم the Day يَوْمَ Mutual Meeting
شَىْءٌ of them مِنْهُمْ Allah ٱللَّهِ from عَلَى will be hidden يَخْفَىٰ (not)
it is to لِلَّهِ this Day ٱلْيَوْمَ the kingdom ٱلْمُلْكُ whose is لِّمَنِ anything
the Irresistible ﴿١٦﴾ ٱلْقَهَّارِ the One ٱلْوَٰحِدِ Allah

12. (It will be said): "This is because, when Allâh Alone was invoked (in worship) you disbelieved (denied), but when partners were joined to Him, you believed! So the judgement is only with Allâh, the Most High, the Most Great!" **13.** It is He Who shows you His *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) and sends down (rain with which grows) provision for you from the sky. And none

remembers but those who turn (to Allâh in obedience and) in repentance (by begging His Pardon and by worshipping and obeying Him Alone and none else). **14.** So, call you (O Muhammad ﷺ and the believers) upon (or invoke) Allâh making (your) worship pure for Him (Alone) (by worshipping none but Him and by doing religious deeds sincerely for Allâh's sake only and not to show off and not to set up rivals with Him in worship), however much the disbelievers (in the Oneness of Allâh) may hate (it). **15.** (He is Allâh) Owner of High Ranks and Degrees, the Owner of the Throne. He sends the Revelation by His Command to any of His slaves He wills, that he (the person who receives Revelation) may warn (men) of the Day of Mutual Meeting (i.e. the Day of Resurrection). **16.** The Day when they will (all) come out, nothing of them will be hidden from Allâh. Whose is the kingdom this Day? (Allâh Himself will reply to His Question:) It is Allâh's, the One, the Irresistible!

ٱلْيَوْمَ تُجْزَىٰ كُلُّ نَفْسٍۭ بِمَا كَسَبَتْ ۚ لَا ظُلْمَ ٱلْيَوْمَ ۚ إِنَّ ٱللَّهَ سَرِيعُ ٱلْحِسَابِ ﴿١٧﴾ وَأَنذِرْهُمْ يَوْمَ ٱلْـَٔازِفَةِ إِذِ
ٱلْقُلُوبُ لَدَى ٱلْحَنَاجِرِ كَـٰظِمِينَ ۚ مَا لِلظَّـٰلِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ ﴿١٨﴾ يَعْلَمُ خَآئِنَةَ ٱلْأَعْيُنِ وَمَا تُخْفِى
ٱلصُّدُورُ ﴿١٩﴾ وَٱللَّهُ يَقْضِى بِٱلْحَقِّ ۖ وَٱلَّذِينَ يَدْعُونَ مِن دُونِهِۦ لَا يَقْضُونَ بِشَىْءٍ ۗ إِنَّ ٱللَّهَ هُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ﴿٢٠﴾

for what بِمَا soul نَفْسٍ every كُلُّ recompensed تُجْزَىٰ this Day ٱلْيَوْمَ
ٱللَّهَ truly إِنَّ today ٱلْيَوْمَ injustice ظُلْمَ no لَا it earned كَسَبَتْ
and warn them وَأَنذِرْهُمْ in reckoning ٱلْحِسَابِ ﴿١٧﴾ is Swift سَرِيعُ Allah
the hearts ٱلْقُلُوبُ when إِذِ that is drawing near ٱلْـَٔازِفَةِ of the Day يَوْمَ
and they can neither return كَـٰظِمِينَ the throats ٱلْحَنَاجِرِ will be in لَدَى
لِلظَّـٰلِمِينَ not مَا them to their chests, nor can they throw them out
an شَفِيعٍ and nor وَلَا friend حَمِيمٍ any مِنْ for the wrong-doers
Allah يَعْلَمُ who could be given heed to (obeyed) ﴿١٨﴾ يُطَاعُ intercessor
تُخْفِى and all that وَمَا of the eyes ٱلْأَعْيُنِ the fraud خَآئِنَةَ knows
بِٱلْحَقِّ judges يَقْضِى and Allah وَٱللَّهُ the breasts ﴿١٩﴾ ٱلصُّدُورُ conceal
مِن دُونِهِۦ they invoke يَدْعُونَ while those who وَٱلَّذِينَ with the truth
certainly إِنَّ anything بِشَىْءٍ judge يَقْضُونَ cannot لَا besides Him
the All-Seer ﴿٢٠﴾ ٱلْبَصِيرُ the All-Hearer ٱلسَّمِيعُ He is هُوَ Allah ٱللَّهَ

17. This Day shall every person be recompensed for what he earned. This Day no injustice (shall be done to anybody). Truly, Allâh is Swift in reckoning. **18.** And warn them (O Muhammad ﷺ) of the Day that is drawing near (i.e. the Day of

Resurrection), when the hearts will be choking the throats, and they can neither return them (hearts) to their chests nor can they throw them out. There will be no friend, nor an intercessor for the *Zâlimûn* (polytheists and wrongdoers), who could be given heed to. **19.** Allâh knows the fraud of the eyes, and all that the breasts conceal. **20.** And Allâh judges with truth, while those to whom they invoke besides Him, cannot judge anything. Certainly, Allâh! He is the All-Hearer, the All-Seer.

۞ أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ كَانُوا مِن قَبْلِهِمْ ۚ كَانُوا هُمْ أَشَدَّ مِنْهُمْ قُوَّةً وَآثَارًا فِي
الْأَرْضِ فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَمَا كَانَ لَهُم مِّنَ اللَّهِ مِن وَاقٍ ﴿٢١﴾ ذَٰلِكَ بِأَنَّهُمْ كَانَت تَّأْتِيهِمْ رُسُلُهُم بِالْبَيِّنَاتِ
فَكَفَرُوا فَأَخَذَهُمُ اللَّهُ ۚ إِنَّهُ قَوِيٌّ شَدِيدُ الْعِقَابِ ﴿٢٢﴾ وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ ﴿٢٣﴾ إِلَىٰ
فِرْعَوْنَ وَهَامَانَ وَقَارُونَ فَقَالُوا سَاحِرٌ كَذَّابٌ ﴿٢٤﴾

and فَيَنظُرُوا the land الْأَرْضِ in فِي traveled يَسِيرُوا have they not ۞ أَوَلَمْ
those who الَّذِينَ the end of عَاقِبَةُ was كَانَ what (how) كَيْفَ seen
أَشَدَّ (they) هُمْ they were كَانُوا before them مِن قَبْلِهِمْ were كَانُوا
in فِي and in traces وَآثَارًا in strength قُوَّةً to them مِنْهُمْ superior
for their sins بِذُنُوبِهِمْ Allah اللَّهُ but took them فَأَخَذَهُمُ the land الْأَرْضِ
any مِن Allah اللَّهِ from مِّنَ had they لَهُم (was) كَانَ and none وَمَا
(was) كَانَت because they بِأَنَّهُمْ that was ذَٰلِكَ to protect ﴿٢١﴾ وَاقٍ
with clear بِالْبَيِّنَاتِ their Messengers رُسُلُهُم there came to them تَّأْتِيهِمْ
اللَّهُ so seized them فَأَخَذَهُمُ but they disbelieved فَكَفَرُوا evidences
in ﴿٢٢﴾ الْعِقَابِ Severe شَدِيدُ All-Strong قَوِيٌّ verily He is إِنَّهُ Allah
بِآيَاتِنَا Moses مُوسَىٰ We sent أَرْسَلْنَا and indeed وَلَقَدْ punishment
إِلَىٰ manifest (clear) ﴿٢٣﴾ مُّبِينٍ and authority وَسُلْطَانٍ with Our signs
but they فَقَالُوا and Korah وَقَارُونَ Haman وَهَامَانَ Pharaoh فِرْعَوْنَ to
a liar ﴿٢٤﴾ كَذَّابٌ a sorcerer سَاحِرٌ said

21. Have they not travelled in the land and seen what was the end of those who were before them? They were superior to them in strength, and in the traces (which they left) in the land. But Allâh seized them with punishment for their sins. And none had they to protect them from Allâh. **22.** That was because there came to them their Messengers with clear evidences (proofs and signs) but they disbelieved (in them). So Allâh seized them (with punishment). Verily, He is All-Strong, Severe in punishment. **23.** And indeed We sent Mûsâ (Moses) with Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), and a

manifest authority, **24.** To Fir'aun (Pharaoh), Hâmân and Qârûn (Korah), but they called (him): "A sorcerer, a liar!"

فَلَمَّا جَآءَهُم بِٱلْحَقِّ مِنْ عِندِنَا قَالُوا۟ ٱقْتُلُوٓا۟ أَبْنَآءَ ٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ وَٱسْتَحْيُوا۟ نِسَآءَهُمْ ۚ وَمَا كَيْدُ
ٱلْكَـٰفِرِينَ إِلَّا فِى ضَلَـٰلٍ ﴿٢٥﴾ وَقَالَ فِرْعَوْنُ ذَرُونِىٓ أَقْتُلْ مُوسَىٰ وَلْيَدْعُ رَبَّهُۥٓ ۖ إِنِّىٓ أَخَافُ أَن يُبَدِّلَ دِينَكُمْ أَوْ
أَن يُظْهِرَ فِى ٱلْأَرْضِ ٱلْفَسَادَ ﴿٢٦﴾ وَقَالَ مُوسَىٰٓ إِنِّى عُذْتُ بِرَبِّى وَرَبِّكُم مِّن كُلِّ مُتَكَبِّرٍ لَّا يُؤْمِنُ بِيَوْمِ
ٱلْحِسَابِ ﴿٢٧﴾

us عِندِنَا from مِنْ the truth بِٱلْحَقِّ he brought to them جَآءَهُم then when فَلَمَّا
مَعَهُۥ believe ءَامَنُوا۟ of those who ٱلَّذِينَ the sons أَبْنَآءَ kill ٱقْتُلُوٓا۟ they said قَالُوا۟
كَيْدُ and not وَمَا their women نِسَآءَهُمْ and let live وَٱسْتَحْيُوا۟ with him
وَقَالَ error ضَلَـٰلٍ ﴿٢٥﴾ in فِى but إِلَّا of disbelievers ٱلْكَـٰفِرِينَ the plot
Moses مُوسَىٰ to kill أَقْتُلْ leave me ذَرُونِىٓ Pharaoh فِرْعَوْنُ and said
that أَن I fear أَخَافُ verily إِنِّىٓ his Lord رَبَّهُۥٓ and let him call وَلْيَدْعُ
he يُظْهِرَ that أَن or أَوْ your religion دِينَكُمْ he may change يُبَدِّلَ
وَقَالَ mischief ٱلْفَسَادَ ﴿٢٦﴾ the land ٱلْأَرْضِ in فِى may cause to appear
in my بِرَبِّى I seek refuge عُذْتُ verily إِنِّى Moses مُوسَىٰٓ and said
arrogant مُتَكَبِّرٍ every كُلِّ from مِّن and your Lord وَرَبِّكُم Lord
of reckoning ٱلْحِسَابِ ﴿٢٧﴾ in the Day بِيَوْمِ believe يُؤْمِنُ not لَّا who

25. Then, when he brought them the Truth from Us, they said: "Kill with him the sons of those who believe and let their women live"; but the plots of disbelievers are nothing but in vain! **26.** Fir'aun (Pharaoh) said: "Leave me to kill Mûsâ (Moses), and let him call his Lord (to stop me from killing him)! I fear that he may change your religion, or that he may cause mischief to appear in the land!" **27.** Mûsâ (Moses) said: "Verily, I seek refuge in my Lord and your Lord from every arrogant who believes not in the Day of Reckoning!"

وَقَالَ رَجُلٌ مُّؤْمِنٌ مِّنْ ءَالِ فِرْعَوْنَ يَكْتُمُ إِيمَـٰنَهُۥٓ أَتَقْتُلُونَ رَجُلًا أَن يَقُولَ رَبِّىَ ٱللَّهُ وَقَدْ جَآءَكُم بِٱلْبَيِّنَـٰتِ
مِن رَّبِّكُمْ ۖ وَإِن يَكُ كَـٰذِبًا فَعَلَيْهِ كَذِبُهُۥ ۖ وَإِن يَكُ صَادِقًا يُصِبْكُم بَعْضُ ٱلَّذِى يَعِدُكُمْ ۖ إِنَّ ٱللَّهَ لَا يَهْدِى
مَنْ هُوَ مُسْرِفٌ كَذَّابٌ ﴿٢٨﴾ يَـٰقَوْمِ لَكُمُ ٱلْمُلْكُ ٱلْيَوْمَ ظَـٰهِرِينَ فِى ٱلْأَرْضِ فَمَن يَنصُرُنَا مِنۢ بَأْسِ ٱللَّهِ إِن جَآءَنَا ۚ
قَالَ فِرْعَوْنُ مَآ أُرِيكُمْ إِلَّا مَآ أَرَىٰ وَمَآ أَهْدِيكُمْ إِلَّا سَبِيلَ ٱلرَّشَادِ ﴿٢٩﴾ وَقَالَ ٱلَّذِىٓ ءَامَنَ يَـٰقَوْمِ إِنِّىٓ أَخَافُ عَلَيْكُم
مِّثْلَ يَوْمِ ٱلْأَحْزَابِ ﴿٣٠﴾ مِثْلَ دَأْبِ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَٱلَّذِينَ مِنۢ بَعْدِهِمْ ۚ وَمَا ٱللَّهُ يُرِيدُ ظُلْمًا لِّلْعِبَادِ ﴿٣١﴾

فِرْعَوْنَ family ءَالِ of مِّنْ a believing مُّؤْمِنٌ man رَجُلٌ and said وَقَالَ
رَجُلًا would you kill أَتَقْتُلُونَ his faith إِيمَٰنَهُۥٓ who hid يَكْتُمُ Pharaoh's
وَقَدْ is Allah ٱللَّهُ my Lord رَبِّىَ he says يَقُولَ because أَن a man
مِن with clear signs بِٱلْبَيِّنَٰتِ has come to you جَآءَكُم and verily
upon فَعَلَيْهِ a liar كَٰذِبًا he is يَكُ and if وَإِن your Lord رَّبِّكُمْ from
telling the صَادِقًا he is يَكُ and if وَإِن will be his lie كَذِبُهُۥ him
that ٱلَّذِى some of بَعْضُ then, will befall on you يُصِبْكُم truth
يَهْدِى not لَا Allah ٱللَّهَ verily إِنَّ he threatens you يَعِدُكُمْ which
a كَذَّابٌ (28) polytheist (wasteful) مُسْرِفٌ is هُوَ one who مَنْ guides
this ٱلْيَوْمَ is the kingdom ٱلْمُلْكُ yours لَكُمُ O my people يَٰقَوْمِ liar
but who فَمَن the land ٱلْأَرْضِ in فِى you are upper most ظَٰهِرِينَ day
جَآءَنَا if إِن Allah's ٱللَّهِ Torment بَأْسِ from مِنۢ will save us يَنصُرُنَا
I أُرِيكُمْ not مَآ Pharaoh فِرْعَوْنُ said قَالَ comes to us (befall us)
I guide أَهْدِيكُمْ and not وَمَآ I see أَرَىٰ what مَآ but إِلَّا show you
and said وَقَالَ of right policy ٱلرَّشَادِ (29) to the path سَبِيلَ but إِلَّا you
I أَخَافُ verily إِنِّىٓ O my people يَٰقَوْمِ believed ءَامَنَ he who ٱلَّذِىٓ
the ٱلْأَحْزَابِ (30) day of يَوْمِ like of that مِّثْلَ for you a fate عَلَيْكُم fear
of Noah نُوحٍ of the people قَوْمِ the fate دَأْبِ like مِثْلَ confederates
مِنۢ بَعْدِهِمْ and those who came وَٱلَّذِينَ and Thamud وَثَمُودَ and Ad وَعَادٍ
لِّلْعِبَادِ (31) injustice ظُلْمًا wants يُرِيدُ Allah ٱللَّهُ and not وَمَا after them
for His slaves

28. And a believing man of Fir‘aun's (Pharaoh's) family, who hid his Faith said: "Would you kill a man because he says: 'My Lord is Allâh', and he has come to you with clear signs (proofs) from your Lord? And if he is a liar, upon him will be (the sin of) his lie; but if he is telling the truth, then some of that (calamity) wherewith he threatens you will befall on you." Verily, Allâh guides not one who is a *Musrif* (a polytheist, or a murderer who shed blood without a right, or those who commit great sins, oppressor, transgressor), a liar! **29.** "O my people! Yours is the kingdom today, you being dominant in the land. But who will save us from the Torment of Allâh, should it befall us?" Fir‘aun (Pharaoh) said: "I show you only that which I see (correct), and I guide you only to the path of right policy!" **30.** And he who believed said: "O my people! Verily, I fear for you a fate like that day (of disaster) of the Confederates (of old)! **31.** "Like the fate of the people of

Nûh (Noah), and 'Âd, and Thamûd and those who came after them. And Allâh wills no injustice for (His) slaves.

وَيَٰقَوْمِ إِنِّيٓ أَخَافُ عَلَيْكُمْ يَوْمَ ٱلتَّنَادِ ﴿٣٢﴾ يَوْمَ تُوَلُّونَ مُدْبِرِينَ مَا لَكُم مِّنَ ٱللَّهِ مِنْ عَاصِمٍ ۗ وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِنْ
هَادٍ ﴿٣٣﴾ وَلَقَدْ جَآءَكُمْ يُوسُفُ مِن قَبْلُ بِٱلْبَيِّنَٰتِ فَمَا زِلْتُمْ فِي شَكٍّ مِّمَّا جَآءَكُم بِهِۦ ۖ حَتَّىٰٓ إِذَا هَلَكَ قُلْتُمْ لَن
يَبْعَثَ ٱللَّهُ مِنۢ بَعْدِهِۦ رَسُولًا ۚ كَذَٰلِكَ يُضِلُّ ٱللَّهُ مَنْ هُوَ مُسْرِفٌ مُّرْتَابٌ ﴿٣٤﴾

يَوْمَ	for you	عَلَيْكُمْ	I fear	أَخَافُ	verily	إِنِّيٓ	and O my people	وَيَٰقَوْمِ
a Day when	يَوْمَ	when there will be mutual calling	ٱلتَّنَادِ ﴿٣٢﴾	the Day				
مِّنَ	you have	لَكُم	not	مَا	your backs	مُدْبِرِينَ	you will turn	تُوَلُّونَ
and whomsoever	وَمَن	protector	عَاصِمٍ	any	مِنْ	Allah	ٱللَّهِ	from
(any)	مِنْ	for him	لَهُۥ	there is not	فَمَا	Allah	ٱللَّهُ	sends astray يُضْلِلِ
يُوسُفُ	did come to you	جَآءَكُمْ	and indeed	وَلَقَدْ	guide	هَادٍ ﴿٣٣﴾		
you	زِلْتُمْ	but not	فَمَا	with clear signs	بِٱلْبَيِّنَٰتِ	before	مِن قَبْلُ	Joseph
he did bring to	جَآءَكُم	in that which	مِّمَّا	doubt	شَكٍّ	in	فِي	ceased
you said	قُلْتُمْ	he died	هَلَكَ	when	إِذَا	till	حَتَّىٰٓ	(with it) بِهِۦ you
a	رَسُولًا	after him	مِنۢ بَعْدِهِۦ	Allah	ٱللَّهُ	send	يَبْعَثَ	will never لَن
him	مَنْ	Allah	ٱللَّهُ	leaves astray	يُضِلُّ	thus	كَذَٰلِكَ	Messenger
doubtful	مُّرْتَابٌ ﴿٣٤﴾	a polytheist, waster, sinner	مُسْرِفٌ	is	هُوَ	who		

32. "And, O my people! Verily, I fear for you the Day when there will be mutual calling (between the people of Hell and of Paradise)." **33.** A Day when you will turn your backs and flee having no protector from Allâh. And whomsoever Allâh sends astray, for him there is no guide. **34.** And indeed Yûsuf (Joseph) did come to you, in times gone by, with clear signs, but you ceased not to doubt in that which he did bring to you, till when he died you said: "No Messenger will Allâh send after him." Thus Allâh leaves astray him who is a *Musrif* (a polytheist, an oppressor, a criminal, a sinner who commits great sins) and a *Murtâb* (one who doubts Allâh's Warning and His Oneness).

ٱلَّذِينَ يُجَٰدِلُونَ فِيٓ ءَايَٰتِ ٱللَّهِ بِغَيْرِ سُلْطَٰنٍ أَتَىٰهُمْ ۖ كَبُرَ مَقْتًا عِندَ ٱللَّهِ وَعِندَ ٱلَّذِينَ ءَامَنُوا۟ ۚ كَذَٰلِكَ يَطْبَعُ ٱللَّهُ
عَلَىٰ كُلِّ قَلْبِ مُتَكَبِّرٍ جَبَّارٍ ﴿٣٥﴾ وَقَالَ فِرْعَوْنُ يَٰهَٰمَٰنُ ٱبْنِ لِي صَرْحًا لَّعَلِّيٓ أَبْلُغُ ٱلْأَسْبَٰبَ ﴿٣٦﴾ أَسْبَٰبَ
ٱلسَّمَٰوَٰتِ فَأَطَّلِعَ إِلَىٰٓ إِلَٰهِ مُوسَىٰ وَإِنِّي لَأَظُنُّهُۥ كَٰذِبًا ۚ وَكَذَٰلِكَ زُيِّنَ لِفِرْعَوْنَ سُوٓءُ عَمَلِهِۦ وَصُدَّ عَنِ
ٱلسَّبِيلِ ۚ وَمَا كَيْدُ فِرْعَوْنَ إِلَّا فِي تَبَابٍ ﴿٣٧﴾

Allah's ٱللَّهِ signs ءَايَٰتِ in فِىٓ dispute يُجَٰدِلُونَ those who ٱلَّذِينَ
that has come to them أَتَىٰهُمْ any authority سُلْطَٰنٍ without بِغَيْرِ
and وَعِندَ Allah ٱللَّهِ with (to) عِندَ hateful مَقْتًا it is greatly كَبُرَ
ٱللَّهُ seals يَطْبَعُ thus كَذَٰلِكَ believe ءَامَنُوا۟ those who ٱلَّذِينَ with (to)
(٣٥) جَبَّارٍ of arrogant مُتَكَبِّرٍ heart قَلْبِ every كُلِّ up عَلَىٰ Allah
لِى build ٱبْنِ O Haman يَٰهَٰمَٰنُ Pharaoh فِرْعَوْنُ and said وَقَالَ tyrant
at the (٣٦) ٱلْأَسْبَٰبَ arrive أَبْلُغُ that I may لَّعَلِّىٓ a tower صَرْحًا for me
إِلَىٰ and I may look فَأَطَّلِعَ of heavens ٱلسَّمَٰوَٰتِ the ways أَسْبَٰبَ ways
I think لَأَظُنُّهُۥ but verily وَإِنِّى of Moses مُوسَىٰ the God إِلَٰهِ upon
made زُيِّنَ thus it was وَكَذَٰلِكَ a liar كَٰذِبًا him to be
of his عَمَلِهِۦ the evil سُوٓءُ in Pharoah's eyes لِفِرْعَوْنَ fair-seeming
and وَمَا the path ٱلسَّبِيلِ from عَنِ and he was hindered وَصُدَّ deeds
(٣٧) تَبَابٍ in فِى but إِلَّا of Pharoah فِرْعَوْنَ the plot كَيْدُ not
loss

35. Those who dispute about the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, without any authority that has come to them, it is greatly hateful and disgusting to Allâh and to those who believe. Thus does Allâh seal up the heart of every arrogant, tyrant. (So they cannot guide themselves to the Right Path). **36.** And Fir'aun (Pharaoh) said: "O Hâmân! Build me a tower that I may arrive at the ways — **37.** "The ways of the heavens, and I may look upon the *Ilâh* (God) of Mûsâ (Moses), but verily, I think him to be a liar." Thus it was made fair-seeming, in Fir'aun's (Pharaoh's) eyes, the evil of his deeds, and he was hindered from the (Right) Path; and the plot of Fir'aun (Pharaoh) led to nothing but loss and destruction (for him).

وَقَالَ ٱلَّذِىٓ ءَامَنَ يَٰقَوْمِ ٱتَّبِعُونِ أَهْدِكُمْ سَبِيلَ ٱلرَّشَادِ (٣٨) يَٰقَوْمِ إِنَّمَا هَٰذِهِ ٱلْحَيَوٰةُ ٱلدُّنْيَا مَتَٰعٌ
وَإِنَّ ٱلْءَاخِرَةَ هِىَ دَارُ ٱلْقَرَارِ (٣٩) مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَىٰٓ إِلَّا مِثْلَهَا وَمَنْ عَمِلَ صَٰلِحًا مِّن ذَكَرٍ أَوْ
أُنثَىٰ وَهُوَ مُؤْمِنٌ فَأُو۟لَٰٓئِكَ يَدْخُلُونَ ٱلْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ (٤٠) ۞ وَيَٰقَوْمِ مَا لِىٓ أَدْعُوكُمْ إِلَى
ٱلنَّجَوٰةِ وَتَدْعُونَنِىٓ إِلَى ٱلنَّارِ (٤١)

O my يَٰقَوْمِ believed ءَامَنَ the man who ٱلَّذِىٓ and said وَقَالَ
to the سَبِيلَ I will guide you أَهْدِكُمْ follow me ٱتَّبِعُونِ people
truly is إِنَّمَا O my people يَٰقَوْمِ of right conduct (٣٨) ٱلرَّشَادِ way

enjoyment مَتَٰعٌ of world ٱلدُّنْيَا life ٱلْحَيَوٰةُ this هَٰذِهِ nothing but
ٱلْقَرَارِ ﴿٣٩﴾ the home دَارُ is هِيَ the Hereafter ٱلْءَاخِرَةَ and verily وَإِنَّ
an evil سَيِّئَةً does عَمِلَ whosoever مَنْ that will remain forever
the like مِثْلَهَا except إِلَّا be requited يُجْزَىٰٓ will not فَلَا deed
مِّن a righteous deed صَٰلِحًا does عَمِلَ and whosoever وَمَنْ thereof
a مُؤْمِنٌ and is وَهُوَ female أُنثَىٰ or أَوْ male ذَكَرٍ whether
يُرْزَقُونَ Paradise ٱلْجَنَّةَ will enter يَدْخُلُونَ such فَأُو۟لَٰٓئِكَ true believer
حِسَابٍ ﴿٤٠﴾ without بِغَيْرِ therein فِيهَا where they will be provided
لِيٓ how is it مَا and O my people وَيَٰقَوْمِ ❁ limit (accountability)
and you وَتَدْعُونَنِيٓ salvation ٱلنَّجَوٰةِ to إِلَى call you أَدْعُوكُمْ that I
the Fire ٱلنَّارِ ﴿٤١﴾ to إِلَى call me

38. And the man who believed said: "O my people! Follow me, I will guide you to the way of right conduct [i.e. guide you to Allâh's religion of Islâmic Monotheism with which Mûsâ (Moses) has been sent]. 39. "O my people! Truly, this life of the world is nothing but a (quick passing) enjoyment, and verily, the Hereafter that is the home that will remain forever." 40. "Whosoever does an evil deed, will not be requited except the like thereof; and whosoever does a righteous deed, whether male or female and is a true believer (in the Oneness of Allâh), such will enter Paradise, where they will be provided therein (with all things in abundance) without limit. 41. "And O my people! How is it that I call you to salvation while you call me to the Fire!

تَدْعُونَنِي لِأَكْفُرَ بِٱللَّهِ وَأُشْرِكَ بِهِۦ مَا لَيْسَ لِي بِهِۦ عِلْمٌ وَأَنَا۠ أَدْعُوكُمْ إِلَى ٱلْعَزِيزِ ٱلْغَفَّٰرِ ﴿٤٢﴾ لَا جَرَمَ أَنَّمَا
تَدْعُونَنِيٓ إِلَيْهِ لَيْسَ لَهُۥ دَعْوَةٌ فِي ٱلدُّنْيَا وَلَا فِي ٱلْءَاخِرَةِ وَأَنَّ مَرَدَّنَآ إِلَى ٱللَّهِ وَأَنَّ ٱلْمُسْرِفِينَ هُمْ أَصْحَٰبُ
ٱلنَّارِ ﴿٤٣﴾ فَسَتَذْكُرُونَ مَآ أَقُولُ لَكُمْ ۚ وَأُفَوِّضُ أَمْرِيٓ إِلَى ٱللَّهِ ۚ إِنَّ ٱللَّهَ بَصِيرٌۢ بِٱلْعِبَادِ ﴿٤٤﴾

وَأُشْرِكَ in Allah بِٱللَّهِ to disbelieve لِأَكْفُرَ you invite me تَدْعُونَنِي
(with بِهِۦ I have لِي not لَيْسَ what مَا with Him بِهِۦ and to join
the ٱلْعَزِيزِ to إِلَى invite you أَدْعُوكُمْ and I وَأَنَا۠ knowledge عِلْمٌ it)
that أَنَّمَا doubt جَرَمَ no لَا the Oft-Forgiving ٱلْغَفَّٰرِ ﴿٤٢﴾ All-Mighty
a claim دَعْوَةٌ for it لَهُۥ not لَيْسَ to it إِلَيْهِ you call me تَدْعُونَنِيٓ what
and وَأَنَّ the Hereafter ٱلْءَاخِرَةِ in فِي nor وَلَا this world ٱلدُّنْيَا in فِي

the ٱلْمُسْرِفِينَ and that وَأَنَّ Allah ٱللَّهِ to إِلَى our return مَرَدَّنَآ that
the dwellers أَصْحَٰبُ they shall be هُمْ polytheists (transgessors)
أُقُولُ what مَآ and you will remember فَسَتَذْكُرُونَ of the Fire ٱلنَّارِ ﴿٤٣﴾
all my matters أَمْرِىٓ and I leave وَأُفَوِّضُ you لَكُمْ I am telling
is the All-Seer بَصِيرٌۢ Allah ٱللَّهَ verily إِنَّ Allah ٱللَّهِ to إِلَى
of the slaves بِٱلْعِبَادِ ﴿٤٤﴾

42. "You invite me to disbelieve in Allâh (and in His Oneness), and to join partners in worship with Him of which I have no knowledge; and I invite you to the All-Mighty, the Oft-Forgiving! **43.** "No doubt you call me to (worship) one who cannot grant (me) my request (or respond to my invocation) in this world or in the Hereafter. And our return will be to Allâh, and *Al-Musrifûn* (i.e. polytheists and arrogants, those who commit great sins, the transgressors of Allâh's set limits), they shall be the dwellers of the Fire! **44.** "And you will remember what I am telling you, and my affair I leave it to Allâh. Verily, Allâh is the All-Seer of (His) slaves."

فَوَقَىٰهُ ٱللَّهُ سَيِّـَٔاتِ مَا مَكَرُواْ وَحَاقَ بِـَٔالِ فِرْعَوْنَ سُوٓءُ ٱلْعَذَابِ ﴿٤٥﴾ ٱلنَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا
وَيَوْمَ تَقُومُ ٱلسَّاعَةُ أَدْخِلُوٓاْ ءَالَ فِرْعَوْنَ أَشَدَّ ٱلْعَذَابِ ﴿٤٦﴾ وَإِذْ يَتَحَآجُّونَ فِى ٱلنَّارِ فَيَقُولُ ٱلضُّعَفَٰٓؤُاْ
لِلَّذِينَ ٱسْتَكْبَرُوٓاْ إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنتُم مُّغْنُونَ عَنَّا نَصِيبًا مِّنَ ٱلنَّارِ ﴿٤٧﴾ قَالَ ٱلَّذِينَ
ٱسْتَكْبَرُوٓاْ إِنَّا كُلٌّ فِيهَآ إِنَّ ٱللَّهَ قَدْ حَكَمَ بَيْنَ ٱلْعِبَادِ ﴿٤٨﴾

that مَا from the evils سَيِّـَٔاتِ Allah ٱللَّهُ so, saved him فَوَقَىٰهُ
فِرْعَوْنَ people بِـَٔالِ and encompassed وَحَاقَ they plotted مَكَرُواْ
they يُعْرَضُونَ the Fire ٱلنَّارُ torment ٱلْعَذَابِ ﴿٤٥﴾ an evil سُوٓءُ Pharaoh's
وَيَوْمَ and afternoon وَعَشِيًّا morning غُدُوًّا to it عَلَيْهَا are exposed
أَدْخِلُوٓاْ the Hour ٱلسَّاعَةُ when will be established تَقُومُ and on the Day
the severest أَشَدَّ Pharoah's فِرْعَوْنَ people ءَالَ cause to enter
in فِى they will dispute يَتَحَآجُّونَ and when وَإِذْ torment ٱلْعَذَابِ ﴿٤٦﴾
to those who لِلَّذِينَ the weak ٱلضُّعَفَٰٓؤُاْ will say فَيَقُولُ the Fire ٱلنَّارِ
تَبَعًا for you لَكُمْ were كُنَّا verily we إِنَّا were arrogant ٱسْتَكْبَرُوٓاْ
a نَصِيبًا from us عَنَّا take مُّغْنُونَ you أَنتُم so can فَهَلْ followers
those who ٱلَّذِينَ will say قَالَ the Fire ٱلنَّارِ ﴿٤٧﴾ of مِّنَ portion

in it (the فِيهَآ all كُلٌّ verily we are إِنَّا are arrogant ٱسْتَكْبَرُوٓا
بَيْنَ has judged حَكَمَ surely قَدْ Allah ٱللَّهَ verily إِنَّ Fire)
(His) slaves ٱلْعِبَادِ ﴿٤٨﴾ between

45. So, Allâh saved him from the evils that they plotted (against him), while an evil torment encompassed Fir'aun's (Pharaoh) people. 46. The Fire, they are exposed to it, morning and afternoon. And on the Day when the Hour will be established (it will be said to the angels): "Cause Fir'aun's (Pharaoh) people to enter the severest torment!" 47. And, when they will dispute in the Fire, the weak will say to those who were arrogant: "Verily, we followed you, can you then take from us some portion of the Fire?" 48. Those who were arrogant will say: "We are all (together) in this (Fire)! Verily, Allâh has judged between (His) slaves!"

وَقَالَ ٱلَّذِينَ فِى ٱلنَّارِ لِخَزَنَةِ جَهَنَّمَ ٱدْعُوا۟ رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِّنَ ٱلْعَذَابِ ﴿٤٩﴾ قَالُوٓا۟ أَوَلَمْ تَكُ تَأْتِيكُمْ
رُسُلُكُم بِٱلْبَيِّنَٰتِ ۖ قَالُوا۟ بَلَىٰ ۚ قَالُوا۟ فَٱدْعُوا۟ ۗ وَمَا دُعَٰٓؤُا۟ ٱلْكَٰفِرِينَ إِلَّا فِى ضَلَٰلٍ ﴿٥٠﴾ إِنَّا لَنَنصُرُ رُسُلَنَا
وَٱلَّذِينَ ءَامَنُوا۟ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَيَوْمَ يَقُومُ ٱلْأَشْهَٰدُ ﴿٥١﴾ يَوْمَ لَا يَنفَعُ ٱلظَّٰلِمِينَ مَعْذِرَتُهُمْ ۖ وَلَهُمُ ٱللَّعْنَةُ وَلَهُمْ
سُوٓءُ ٱلدَّارِ ﴿٥٢﴾

to the لِخَزَنَةِ the Fire ٱلنَّارِ in فِى those ٱلَّذِينَ and will say وَقَالَ
to يُخَفِّفْ your Lord رَبَّكُمْ call upon ٱدْعُوا۟ of Hell جَهَنَّمَ keepers
قَالُوٓا۟ the torment ٱلْعَذَابِ ﴿٤٩﴾ of مِّنَ for a day يَوْمًا for us عَنَّا lighten
come to تَأْتِيكُمْ there was تَكُ did there not أَوَلَمْ they will say
قَالُوا۟ with clear evidences بِٱلْبَيِّنَٰتِ your Messengers رُسُلُكُم you
and وَمَا then call فَٱدْعُوا۟ they will reply قَالُوا۟ yes بَلَىٰ they will say
فِى but إِلَّا of the disbelievers ٱلْكَٰفِرِينَ the invocation دُعَٰٓؤُا۟ not
رُسُلَنَا will make victorious لَنَنصُرُ verily We إِنَّا error ضَلَٰلٍ ﴿٥٠﴾ in
ٱلْحَيَوٰةِ in فِى believed ءَامَنُوا۟ and those who وَٱلَّذِينَ Our Messengers
when will stand يَقُومُ and on the Day وَيَوْمَ worldly ٱلدُّنْيَا life
benefit يَنفَعُ will not لَا the Day when يَوْمَ the witnesses ٱلْأَشْهَٰدُ ﴿٥١﴾
and وَلَهُمْ their excuses مَعْذِرَتُهُمْ the oppressors (wrongdoers) ٱلظَّٰلِمِينَ
سُوٓءُ and for them will be وَلَهُمُ the curse ٱللَّعْنَةُ for them will be
abode ٱلدَّارِ ﴿٥٢﴾ evil

49. And those in the Fire will say to the keepers (angels) of Hell: "Call upon your
Lord to lighten for us the torment for a day!" **50.** They will say: "Did there not
come to you, your Messengers with (clear) evidences (and signs)?" They will say:
"Yes." They will reply: "Then call (as you like)! And the invocation of the
disbelievers is nothing but in vain (as it will not be answered by Allâh)!"
51. Verily, We will indeed make victorious Our Messengers and those who
believe (in the Oneness of Allâh — Islâmic Monotheism) in this world's life and
on the Day when the witnesses will stand forth, (i.e. Day of Resurrection)—
52. The Day when their excuses will be of no profit to *Zâlimûn* (polytheists,
wrongdoers and disbelievers in the Oneness of Allâh). Theirs will be the curse,
and theirs will be the evil abode (i.e. painful torment in Hell-fire).

وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْهُدَىٰ وَأَوْرَثْنَا بَنِىٓ إِسْرَٰٓءِيلَ ٱلْكِتَٰبَ ﴿٥٣﴾ هُدًى وَذِكْرَىٰ لِأُو۟لِى ٱلْأَلْبَٰبِ ﴿٥٤﴾
فَٱصْبِرْ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ وَٱسْتَغْفِرْ لِذَنۢبِكَ وَسَبِّحْ بِحَمْدِ رَبِّكَ بِٱلْعَشِىِّ وَٱلْإِبْكَٰرِ ﴿٥٥﴾ إِنَّ ٱلَّذِينَ
يُجَٰدِلُونَ فِىٓ ءَايَٰتِ ٱللَّهِ بِغَيْرِ سُلْطَٰنٍ أَتَىٰهُمْ ۙ إِن فِى صُدُورِهِمْ إِلَّا كِبْرٌ مَّا هُم بِبَٰلِغِيهِ ۚ فَٱسْتَعِذْ
بِٱللَّهِ ۖ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ﴿٥٦﴾

the guidance ٱلْهُدَىٰ Moses مُوسَىٰ We gave ءَاتَيْنَا and indeed وَلَقَدْ
of Israel إِسْرَٰٓءِيلَ the children بَنِىٓ and (We) caused to inherit وَأَوْرَثْنَا
and a reminder وَذِكْرَىٰ a guide هُدًى the Scripture ٱلْكِتَٰبَ ﴿٥٣﴾
إِنَّ so be patient فَٱصْبِرْ of understanding ٱلْأَلْبَٰبِ ﴿٥٤﴾ for men لِأُو۟لِى
and ask وَٱسْتَغْفِرْ is true حَقٌّ of Allah ٱللَّهِ the Promise وَعْدَ verily
the بِحَمْدِ and glorify وَسَبِّحْ for your fault لِذَنۢبِكَ forgiveness
in the early evening hours بِٱلْعَشِىِّ of your Lord رَبِّكَ praises
those ٱلَّذِينَ verily إِنَّ and in the early morning hours وَٱلْإِبْكَٰرِ ﴿٥٥﴾
بِغَيْرِ Allah's ٱللَّهِ evidences ءَايَٰتِ about فِىٓ dispute يُجَٰدِلُونَ who
there إِن having come to them أَتَىٰهُمْ any authority سُلْطَٰنٍ without
كِبْرٌ except إِلَّا their breasts صُدُورِهِمْ in فِى is nothing else
so فَٱسْتَعِذْ have it بِبَٰلِغِيهِ they هُم will not مَّا arrogance (pride)
the ٱلسَّمِيعُ He is هُوَ verily إِنَّهُۥ with Allah بِٱللَّهِ seek refuge
the All-Seer ٱلْبَصِيرُ ﴿٥٦﴾ All-Hearer

53. And, indeed We gave Mûsâ (Moses) the guidance, and We caused the
Children of Israel to inherit the Scripture [i.e. the Taurât (Torah)] — **54.** A guide

and a reminder for men of understanding. **55.** So be patient (O Muhammad ﷺ). Verily, the Promise of Allâh is true, and ask forgiveness for your fault, and glorify the praises of your Lord in the *'Ashî* (i.e. the time period after the midnoon till sunset) and in the *Ibkâr* (i.e. the time period from early morning or sunrise till before midnoon) [it is said that, that means the five compulsory congregational *Salât* (prayers) or the *'Asr* and *Fajr* prayers]. **56.** Verily, those who dispute about the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, without any authority having come to them, there is nothing else in their breasts except pride [to accept you (Muhammad ﷺ) as a Messenger of Allâh and to obey you].They will never have it (i.e. Prophethood which Allâh has bestowed upon you). So seek refuge in Allâh (O Muhammad ﷺ from the arrogants). Verily, it is He Who is the All-Hearer, the All-Seer.

لَخَلْقُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ أَكْبَرُ مِنْ خَلْقِ ٱلنَّاسِ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٥٧﴾ وَمَا يَسْتَوِى
ٱلْأَعْمَىٰ وَٱلْبَصِيرُ وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَلَا ٱلْمُسِىٓءُ ۚ قَلِيلًا مَّا تَتَذَكَّرُونَ ﴿٥٨﴾ إِنَّ ٱلسَّاعَةَ
لَءَاتِيَةٌ لَّا رَيْبَ فِيهَا وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يُؤْمِنُونَ ﴿٥٩﴾ وَقَالَ رَبُّكُمُ ٱدْعُونِىٓ أَسْتَجِبْ لَكُمْ ۚ إِنَّ
ٱلَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِى سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٦٠﴾

and the وَٱلْأَرْضِ of the heavens ٱلسَّمَٰوَٰتِ the creation indeed لَخَلْقُ
of ٱلنَّاسِ the creation خَلْقِ than مِنْ is greater أَكْبَرُ earth
not لَا of mankind ٱلنَّاسِ most أَكْثَرَ yet وَلَٰكِنَّ mankind
وَٱلْبَصِيرُ the blind ٱلْأَعْمَىٰ equal يَسْتَوِى and not وَمَا know يَعْلَمُونَ ﴿٥٧﴾
and do وَعَمِلُوا۟ believe ءَامَنُوا۟ nor those who وَٱلَّذِينَ and those who see
who do evil ٱلْمُسِىٓءُ and not those وَلَا righteous deeds ٱلصَّٰلِحَٰتِ
the ٱلسَّاعَةَ verily إِنَّ you remember تَتَذَكَّرُونَ ﴿٥٨﴾ do مَّا little قَلِيلًا
وَلَٰكِنَّ about it فِيهَا doubt رَيْبَ no لَا is surely coming لَءَاتِيَةٌ Hour
and وَقَالَ believe يُؤْمِنُونَ ﴿٥٩﴾ not لَا people ٱلنَّاسِ most أَكْثَرَ yet
لَكُمْ I will respond أَسْتَجِبْ invoke Me ٱدْعُونِىٓ your Lord رَبُّكُمُ said
scorn (are arrogant) يَسْتَكْبِرُونَ those who ٱلَّذِينَ verily إِنَّ to you
جَهَنَّمَ they will surely enter سَيَدْخُلُونَ My worship عِبَادَتِى about عَنْ
in humiliation دَاخِرِينَ ﴿٦٠﴾ Hell

57. The creation of the heavens and the earth is indeed greater than the creation of mankind; yet, most of mankind know not. **58.** And not equal are the blind and those who see; nor are (equal) those who believe (in the Oneness of Allâh —

Islâmic Monotheism), and do righteous good deeds, and those who do evil. Little do you remember! **59.** Verily, the Hour (Day of Judgement) is surely coming, there is no doubt about it, yet most men believe not. **60.** And your Lord said: "Invoke Me [i.e. believe in My Oneness (Islâmic Monotheism) and ask Me for anything] I will respond to your (invocation). Verily, those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islâmic Monotheism)] they will surely enter Hell in humiliation!"

اللَّهُ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا ۚ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ
أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٦١﴾ ذَٰلِكُمُ اللَّهُ رَبُّكُمْ خَالِقُ كُلِّ شَيْءٍ لَا إِلَٰهَ إِلَّا هُوَ ۖ فَأَنَّىٰ تُؤْفَكُونَ ﴿٦٢﴾
كَذَٰلِكَ يُؤْفَكُ الَّذِينَ كَانُوا بِآيَاتِ اللَّهِ يَجْحَدُونَ ﴿٦٣﴾ اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ قَرَارًا وَالسَّمَاءَ
بِنَاءً وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ ۚ ذَٰلِكُمُ اللَّهُ رَبُّكُمْ ۖ فَتَبَارَكَ اللَّهُ
رَبُّ الْعَالَمِينَ ﴿٦٤﴾

the اللَّيْلَ for you لَكُمُ has made جَعَلَ is He Who الَّذِي Allah اللَّهُ
and the day وَالنَّهَارَ therein فِيهِ so that you may rest لِتَسْكُنُوا night
is full of لَذُو Allah اللَّهَ truly إِنَّ to see مُبْصِرًا (hours) for you
most أَكْثَرَ yet وَلَٰكِنَّ mankind النَّاسِ to (upon) عَلَى Bounty فَضْلٍ
اللَّهُ that is ذَٰلِكُمُ give thanks يَشْكُرُونَ ﴿٦١﴾ not لَا people النَّاسِ
things شَيْءٍ of all كُلِّ the Creator خَالِقُ your Lord رَبُّكُمْ Allah
you تُؤْفَكُونَ ﴿٦٢﴾ how then فَأَنَّىٰ He هُوَ but إِلَّا god إِلَٰهَ there is no لَا
those الَّذِينَ were deluded يُؤْفَكُ thus كَذَٰلِكَ are deluded away
يَجْحَدُونَ ﴿٦٣﴾ of Allah اللَّهِ in the proofs بِآيَاتِ were كَانُوا who
for you لَكُمُ has made جَعَلَ Who الَّذِي Allah is He اللَّهُ denying
بِنَاءً and the sky وَالسَّمَاءَ as a dwelling place قَرَارًا the earth الْأَرْضَ
and فَأَحْسَنَ and He has given you shape وَصَوَّرَكُمْ as a canopy
مِنَ and has provided you وَرَزَقَكُمْ your shapes صُوَرَكُمْ made good
your Lord رَبُّكُمْ Allah اللَّهُ that is ذَٰلِكُمُ good things الطَّيِّبَاتِ of
of الْعَالَمِينَ ﴿٦٤﴾ the Lord رَبُّ Allah اللَّهُ then blessed be فَتَبَارَكَ
the worlds

61. Allâh, it is He Who has made the night for you that you may rest therein and the day for you to see. Truly, Allâh is full of bounty to mankind; yet, most of mankind give no thanks. **62.** That is Allâh, your Lord, the Creator of all things, *Lâ*

ilâha illâ Huwa (none has the right to be worshipped but He). How then are you turning away (from Allâh, by worshipping others instead of Him)? **63.** Thus were turned away those who used to deny the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh. **64.** Allâh, it is He Who has made for you the earth as a dwelling place and the sky as a canopy, and has given you shape and made your shapes good (looking) and has provided you with good things. That is Allâh, your Lord, so Blessed be Allâh, the Lord of the *'Âlamîn* (mankind, jinn and all that exists).

هُوَ ٱلْحَىُّ لَآ إِلَٰهَ إِلَّا هُوَ فَٱدْعُوهُ مُخْلِصِينَ لَهُ ٱلدِّينَ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿٦٥﴾ ۞ قُلْ إِنِّى نُهِيتُ أَنْ
أَعْبُدَ ٱلَّذِينَ تَدْعُونَ مِن دُونِ ٱللَّهِ لَمَّا جَآءَنِىَ ٱلْبَيِّنَٰتُ مِن رَّبِّى وَأُمِرْتُ أَنْ أُسْلِمَ لِرَبِّ ٱلْعَٰلَمِينَ ﴿٦٦﴾ هُوَ ٱلَّذِى
خَلَقَكُم مِّن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوٓا۟ أَشُدَّكُمْ ثُمَّ لِتَكُونُوا۟ شُيُوخًا
وَمِنكُم مَّن يُتَوَفَّىٰ مِن قَبْلُ وَلِتَبْلُغُوٓا۟ أَجَلًا مُّسَمًّى وَلَعَلَّكُمْ تَعْقِلُونَ ﴿٦٧﴾

but إِلَّا god إِلَٰهَ there is no لَآ the Ever Living ٱلْحَىُّ He is هُوَ
to Him لَهُ making pure مُخْلِصِينَ so invoke Him فَٱدْعُوهُ He هُوَ
the رَبِّ be to Allah لِلَّهِ all the praise ٱلْحَمْدُ your worship ٱلدِّينَ
I have نُهِيتُ verily إِنِّى say ۞ قُلْ of the worlds ﴿٦٥﴾ ٱلْعَٰلَمِينَ Lord
you تَدْعُونَ those whom ٱلَّذِينَ worship أَعْبُدَ to أَنْ been forbidden
there have come جَآءَنِىَ since لَمَّا Allah ٱللَّهِ besides مِن دُونِ invoke
and I am وَأُمِرْتُ my Lord رَّبِّى from مِن evidences ٱلْبَيِّنَٰتُ to me
of the ﴿٦٦﴾ ٱلْعَٰلَمِينَ to the Lord لِرَبِّ submit أُسْلِمَ to أَنْ commanded
from مِّن has created you خَلَقَكُم Who ٱلَّذِى He, it is هُوَ worlds
a mixed drop of male and female نُّطْفَةٍ from مِن then ثُمَّ dust تُرَابٍ
brings you يُخْرِجُكُمْ then ثُمَّ a clot عَلَقَةٍ of مِنْ then ثُمَّ discharge
the age أَشُدَّكُمْ to reach لِتَبْلُغُوٓا۟ then ثُمَّ as children طِفْلًا forth
old شُيُوخًا to be لِتَكُونُوا۟ then afterwards ثُمَّ of full strength
and وَلِتَبْلُغُوٓا۟ before مِن قَبْلُ die يُتَوَفَّىٰ who مَّن and among you وَمِنكُم
in order that وَلَعَلَّكُمْ an appointed مُّسَمًّى term أَجَلًا that you reach
you may understand ﴿٦٧﴾ تَعْقِلُونَ

65. He is the Ever Living, *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He); so invoke Him making your worship pure for Him Alone (by worshipping Him Alone, and none else, and by doing righteous deeds sincerely

for Allâh's sake only, and not to show off, and not setting up rivals with Him in worship). All the praises and thanks be to Allâh, the Lord of the *'Âlamîn* (mankind, jinn and all that exists). **66.** Say (O Muhammad ﷺ): "I have been forbidden to worship those whom you worship besides Allâh, since there have come to me evidences from my Lord; and I am commanded to submit (in Islâm) to the Lord of the *'Âlamîn* (mankind, jinn and all that exists). **67.** It is He, Who has created you (Adam) from dust, then from a *Nutfah* [mixed drops of male and female sexual discharge (i.e. Adam's offspring)] then from a clot (a piece of coagulated blood), then brings you forth as an infant, then (makes you grow) to reach the age of full strength, and afterwards to be old (men and women) — though some among you die before — and that you reach an appointed term in order that you may understand.

هُوَ الَّذِي يُحْيِي وَيُمِيتُ فَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ ﴿٦٨﴾ أَلَمْ تَرَ إِلَى الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ
أَنَّىٰ يُصْرَفُونَ ﴿٦٩﴾ الَّذِينَ كَذَّبُوا بِالْكِتَابِ وَبِمَا أَرْسَلْنَا بِهِ رُسُلَنَا فَسَوْفَ يَعْلَمُونَ ﴿٧٠﴾ إِذِ الْأَغْلَالُ فِي
أَعْنَاقِهِمْ وَالسَّلَاسِلُ يُسْحَبُونَ ﴿٧١﴾ فِي الْحَمِيمِ ثُمَّ فِي النَّارِ يُسْجَرُونَ ﴿٧٢﴾ ثُمَّ قِيلَ لَهُمْ أَيْنَ مَا كُنتُمْ
تُشْرِكُونَ ﴿٧٣﴾

and causes death وَيُمِيتُ gives life يُحْيِي Who الَّذِي He, it is هُوَ
يَقُولُ only فَإِنَّمَا a thing أَمْرًا He decides upon قَضَىٰ and when فَإِذَا
see you تَرَ do not أَلَمْ and it is فَيَكُونُ ﴿٦٨﴾ be كُن to it لَهُ He says
the آيَاتِ about فِي dispute يُجَادِلُونَ those who الَّذِينَ (to) إِلَى
are they turning away يُصْرَفُونَ ﴿٦٩﴾ how أَنَّىٰ of Allah اللَّهِ evidences
and that وَبِمَا the Book بِالْكِتَابِ deny كَذَّبُوا those who الَّذِينَ
Our Messengers رُسُلَنَا (with it) بِهِ We sent أَرْسَلْنَا with which
iron الْأَغْلَالُ when إِذِ they will come to know يَعْلَمُونَ ﴿٧٠﴾ then فَسَوْفَ
and وَالسَّلَاسِلُ their necks أَعْنَاقِهِمْ rounded over فِي collars will be
the الْحَمِيمِ in فِي they shall be dragged along يُسْحَبُونَ ﴿٧١﴾ the chains
they will يُسْجَرُونَ ﴿٧٢﴾ the Fire النَّارِ in فِي then ثُمَّ boiling water
where is أَيْنَ to them لَهُمْ it will be said قِيلَ then ثُمَّ be burned
to join in worship as partners تُشْرِكُونَ ﴿٧٣﴾ you used كُنتُمْ what مَا

68. It is He Who gives life and causes death. And when He decides upon a thing He says to it only: "Be!" — and it is. **69.** See you not those who dispute about the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh? How

are they turning away [from the truth (i.e. Islâmic Monotheism to the falsehood, i.e. polytheism)]? **70.** Those who deny the Book (this Qur'ân), and that with which We sent Our Messengers (i.e. to worship none but Allâh Alone sincerely, and to reject all false deities and to confess resurrection after the death for recompense) they will come to know (when they will be cast into the fire of Hell).
71. When iron collars will be rounded over their necks, and the chains, they shall be dragged along, **72.** In the boiling water, then they will be burned in the Fire.
73. Then it will be said to them: "Where are (all) those whom you used to join in worship as partners —

مِن دُونِ ٱللَّهِ قَالُوا۟ ضَلُّوا۟ عَنَّا بَل لَّمْ نَكُن نَّدْعُوا۟ مِن قَبْلُ شَيْـًٔا كَذَٰلِكَ يُضِلُّ ٱللَّهُ ٱلْكَٰفِرِينَ ﴿٧٤﴾ ذَٰلِكُم بِمَا كُنتُمْ
تَفْرَحُونَ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَبِمَا كُنتُمْ تَمْرَحُونَ ﴿٧٥﴾ ٱدْخُلُوٓا۟ أَبْوَٰبَ جَهَنَّمَ خَٰلِدِينَ فِيهَا فَبِئْسَ مَثْوَى
ٱلْمُتَكَبِّرِينَ ﴿٧٦﴾ فَٱصْبِرْ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ فَإِمَّا نُرِيَنَّكَ بَعْضَ ٱلَّذِى نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِلَيْنَا يُرْجَعُونَ ﴿٧٧﴾

they have ضَلُّوا۟ they will say قَالُوا۟ Allah ٱللَّهِ besides مِن دُونِ
نَدْعُوا۟ we did نَكُن not لَّمْ Nay but بَل from us عَنَّا vanished
leads astray يُضِلُّ thus كَذَٰلِكَ anything شَيْـًٔا before مِن قَبْلُ invoke
كُنتُمْ because بِمَا that was ذَٰلِكُم disbelievers ٱلْكَٰفِرِينَ ﴿٧٤﴾ Allah ٱللَّهُ
without بِغَيْرِ earth ٱلْأَرْضِ in فِى delighted تَفْرَحُونَ you had been
rejoice تَمْرَحُونَ ﴿٧٥﴾ you used to كُنتُمْ and that وَبِمَا the right ٱلْحَقِّ
to خَٰلِدِينَ of Hell جَهَنَّمَ the gates أَبْوَٰبَ enter ٱدْخُلُوٓا۟ extremely
abode مَثْوَى what an evil فَبِئْسَ therein فِيهَا abide (forever)
وَعْدَ verily إِنَّ so be patient فَٱصْبِرْ of the arrogants ٱلْمُتَكَبِّرِينَ ﴿٧٦﴾
We نُرِيَنَّكَ and whether فَإِمَّا is true حَقٌّ Allah's ٱللَّهِ Promise
We have promised نَعِدُهُمْ what ٱلَّذِى some part of بَعْضَ show you
then it is to Us فَإِلَيْنَا We cause you to die نَتَوَفَّيَنَّكَ or أَوْ them
they all shall be returned يُرْجَعُونَ ﴿٧٧﴾

74. "Besides Allâh"? They will say: "They have vanished from us. Nay, we did not invoke (worship) anything before." Thus Allâh leads astray the disbelievers.
75. That was because you had been exulting in the earth without any right (by worshipping others instead of Allâh and by committing crimes), and that you used to rejoice extremely (in your error). **76.** Enter the gates of Hell to abide therein, and (indeed) what an evil abode of the arrogant! **77.** So be patient (O Muhammad ﷺ), verily, the Promise of Allâh is true and whether We show you (O Muhammad ﷺ in this world) some part of what We have promised them, or We cause you to

die then still it is to Us they all shall be returned.

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ مِنْهُم مَّن قَصَصْنَا عَلَيْكَ وَمِنْهُم مَّن لَّمْ نَقْصُصْ عَلَيْكَ ۗ وَمَا كَانَ لِرَسُولٍ أَن
يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ ۚ فَإِذَا جَاءَ أَمْرُ اللَّهِ قُضِيَ بِالْحَقِّ وَخَسِرَ هُنَالِكَ الْمُبْطِلُونَ ﴿٧٨﴾ اللَّهُ الَّذِي جَعَلَ
لَكُمُ الْأَنْعَامَ لِتَرْكَبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ ﴿٧٩﴾

مِن قَبْلِكَ Messengers رُسُلًا We have sent أَرْسَلْنَا and indeed وَلَقَدْ
We have قَصَصْنَا of them (whom) مَّن of some مِنْهُم before you
whom مَّن and some of them وَمِنْهُم to you عَلَيْكَ related their story
and وَمَا to you عَلَيْكَ We have related (their) story نَقْصُصْ not لَّمْ
he يَأْتِيَ that أَن given to any Messenger لِرَسُولٍ it was كَانَ not
of اللَّهِ by the leave بِإِذْنِ except إِلَّا a sign بِآيَةٍ should bring
of اللَّهِ the Commandment أَمْرُ comes جَاءَ so, when فَإِذَا Allah
and وَخَسِرَ with truth بِالْحَقِّ the matter will be decided قُضِيَ Allah
the followers of the falsehood الْمُبْطِلُونَ ﴿٧٨﴾ then هُنَالِكَ would lose
الْأَنْعَامَ for you لَكُمُ has made جَعَلَ He Who الَّذِي Allah, it is اللَّهُ
and وَمِنْهَا some of them مِنْهَا that you may ride on لِتَرْكَبُوا cattle
you eat تَأْكُلُونَ ﴿٧٩﴾ some of them

78. And, indeed We have sent Messengers before you (O Muhammad ﷺ), of some of them We have related to you their story. And of some We have not related to you their story, and it was not given to any Messenger that he should bring a sign except by the Leave of Allâh. But, when comes the Commandment of Allâh, the matter will be decided with truth, and the followers of falsehood will then be lost.
79. Allâh, it is He Who has made cattle for you, that you may ride on some of them, and of some you eat.

وَلَكُمْ فِيهَا مَنَافِعُ وَلِتَبْلُغُوا عَلَيْهَا حَاجَةً فِي صُدُورِكُمْ وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ ﴿٨٠﴾ وَيُرِيكُمْ
آيَاتِهِ فَأَيَّ آيَاتِ اللَّهِ تُنكِرُونَ ﴿٨١﴾ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ ۚ
كَانُوا أَكْثَرَ مِنْهُمْ وَأَشَدَّ قُوَّةً وَآثَارًا فِي الْأَرْضِ فَمَا أَغْنَىٰ عَنْهُم مَّا كَانُوا يَكْسِبُونَ ﴿٨٢﴾

and that وَلِتَبْلُغُوا benefits مَنَافِعُ in them فِيهَا and you have وَلَكُمْ
in فِي a desire that is حَاجَةً on them عَلَيْهَا you may reach

the ٱلۡفُلۡكِ and on وَعَلَى and on them وَعَلَيۡهَا your breasts صُدُورِكُمۡ
ءَايَٰتِهِۦ and He shows you وَيُرِيكُمۡ you are carried تُحۡمَلُونَ ﴿٨٠﴾ ships
of Allah ٱللَّهِ of the Signs ءَايَٰتِ so which فَأَيَّ His signs
فِي traveled يَسِيرُواْ have they not أَفَلَمۡ do you deny تُنكِرُونَ ﴿٨١﴾
عَٰقِبَةُ was كَانَ how كَيۡفَ and seen فَيَنظُرُواْ the earth ٱلۡأَرۡضِ through
they كَانُوٓاْ before them قَبۡلِهِمۡ from مِن of those ٱلَّذِينَ the end
قُوَّةً and mightier وَأَشَدَّ than them مِنۡهُمۡ more numerous أَكۡثَرَ were
yet, فَمَآ the land ٱلۡأَرۡضِ in فِي and in the traces وَءَاثَارًا in strength
يَكۡسِبُونَ ﴿٨٢﴾ they used to كَانُواْ all that مَّا them عَنۡهُم availed أَغۡنَىٰ not
earn

80. And you have (many other) benefits from them, and that you may reach by their means a desire that is in your breasts (i.e. carry your goods, loads), and on them and on ships you are carried. **81.** And He shows you His *Ayât* (signs and proofs) (of His Oneness in all the above-mentioned things). Which, then of the *Ayât* (signs and proofs) of Allâh do you deny? **82.** Have they not travelled through the earth and seen what was the end of those before them? They were more in number than them and mightier in strength, and in the traces (they have left behind them) in the land; yet all that they used to earn availed them not.

فَلَمَّا جَآءَتۡهُمۡ رُسُلُهُم بِٱلۡبَيِّنَٰتِ فَرِحُواْ بِمَا عِندَهُم مِّنَ ٱلۡعِلۡمِ وَحَاقَ بِهِم مَّا كَانُواْ بِهِۦ يَسۡتَهۡزِءُونَ ﴿٨٣﴾ فَلَمَّا
رَأَوۡاْ بَأۡسَنَا قَالُوٓاْ ءَامَنَّا بِٱللَّهِ وَحۡدَهُۥ وَكَفَرۡنَا بِمَا كُنَّا بِهِۦ مُشۡرِكِينَ ﴿٨٤﴾ فَلَمۡ يَكُ يَنفَعُهُمۡ إِيمَٰنُهُمۡ لَمَّا رَأَوۡاْ بَأۡسَنَاۖ
سُنَّتَ ٱللَّهِ ٱلَّتِي قَدۡ خَلَتۡ فِي عِبَادِهِۦۖ وَخَسِرَ هُنَالِكَ ٱلۡكَٰفِرُونَ ﴿٨٥﴾

بِٱلۡبَيِّنَٰتِ their Messengers رُسُلُهُم came to them جَآءَتۡهُمۡ then when فَلَمَّا
which عِندَهُم with that بِمَا they were glad فَرِحُواْ with clear proofs
them بِهِم and surrounded وَحَاقَ knowledge ٱلۡعِلۡمِ of مِّنَ they had
to mock يَسۡتَهۡزِءُونَ ﴿٨٣﴾ (with it) بِهِۦ they used to كَانُواْ that which مَّا
they said قَالُوٓاْ Our punishment بَأۡسَنَا they saw رَأَوۡاْ so when فَلَمَّا
بِمَا and we reject وَكَفَرۡنَا Alone وَحۡدَهُۥ in Allah بِٱللَّهِ we believe ءَامَنَّا
associate as partners مُشۡرِكِينَ ﴿٨٤﴾ with Him بِهِۦ we used to كُنَّا what
when لَمَّا their faith إِيمَٰنُهُمۡ avail them يَنفَعُهُمۡ could يَكُ then not فَلَمۡ
(like) this has been the سُنَّتَ Our Punishment بَأۡسَنَا they saw رَأَوۡاْ

in فِي has been (established) قَدْ خَلَتْ which الَّتِي of Allah اللَّهِ Way
الْكَافِرُونَ ﴿٨٥﴾ there هُنَالِكَ and lost وَخَسِرَ (dealing with) His slaves عِبَادِهِ
the disbelievers

83. Then when their Messengers came to them with clear proofs, they were glad (and proud) with that which they had of the knowledge (of worldly things). And that at which they used to mock, surrounded them (i.e. the punishment). 84. So when they saw Our punishment, they said: "We believe in Allâh Alone and reject (all) that we used to associate with Him as (His) partners." 85. Then their Faith (in Islâmic Monotheism) could not avail them when they saw Our punishment. (Like) this has been the way of Allâh in dealing with His slaves. And there the disbelievers lost utterly (when Our Torment covered them).

سُورَةُ فُصِّلَتْ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

حمٓ ﴿١﴾ تَنزِيلٌ مِّنَ الرَّحْمَٰنِ الرَّحِيمِ ﴿٢﴾ كِتَٰبٌ فُصِّلَتْ ءَايَٰتُهُۥ قُرْءَانًا عَرَبِيًّا لِّقَوْمٍ يَعْلَمُونَ ﴿٣﴾ بَشِيرًا وَنَذِيرًا فَأَعْرَضَ
أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ ﴿٤﴾ وَقَالُوا قُلُوبُنَا فِىٓ أَكِنَّةٍ مِّمَّا تَدْعُونَآ إِلَيْهِ وَفِىٓ ءَاذَانِنَا وَقْرٌ وَمِنۢ بَيْنِنَا وَبَيْنِكَ
حِجَابٌ فَاعْمَلْ إِنَّنَا عَٰمِلُونَ ﴿٥﴾ قُلْ إِنَّمَآ أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰٓ إِلَىَّ أَنَّمَآ إِلَٰهُكُمْ إِلَٰهٌ وَٰحِدٌ فَاسْتَقِيمُوٓا إِلَيْهِ
وَاسْتَغْفِرُوهُ وَوَيْلٌ لِّلْمُشْرِكِينَ ﴿٦﴾

the Most الرَّحْمَٰنِ from مِّنَ a revelation تَنزِيلٌ Ha Mim ﴿١﴾ حمٓ
are فُصِّلَتْ a book كِتَٰبٌ the Most Merciful ﴿٢﴾ الرَّحِيمِ Beneficent
for لِّقَوْمٍ in Arabic عَرَبِيًّا Quran قُرْءَانًا its Verses ءَايَٰتُهُۥ explained
and وَنَذِيرًا giving glad tidings بَشِيرًا who know ﴿٣﴾ يَعْلَمُونَ people
لَا so they فَهُمْ most of them أَكْثَرُهُمْ but turn away فَأَعْرَضَ warning
in فِىٓ our hearts are قُلُوبُنَا and they say وَقَالُوا listen ﴿٤﴾ يَسْمَعُونَ not
to it إِلَيْهِ you invite us تَدْعُونَآ from that which مِّمَّا coverings أَكِنَّةٍ
وَبَيْنِكَ and between us وَمِنۢ بَيْنِنَا deafness وَقْرٌ our ears ءَاذَانِنَا and in وَفِىٓ
so work you فَاعْمَلْ is a screen (partition) حِجَابٌ and between you
بَشَرٌ I am أَنَا only إِنَّمَآ say قُلْ working ﴿٥﴾ عَٰمِلُونَ verily We are إِنَّنَا
أَنَّمَآ to me إِلَىَّ it is inspired يُوحَىٰٓ like you مِّثْلُكُمْ a human being
so therefore فَاسْتَقِيمُوٓا One وَٰحِدٌ is God إِلَٰهٌ your God إِلَٰهُكُمْ that

and seek forgiveness from وَٱسْتَغْفِرُوهُ to Him إِلَيْهِ take straight path
to polytheists pagans لِّلْمُشْرِكِينَ ﴿٦﴾ and woe وَوَيْلٌ Him

Sûrat Fussilat
(They are explained in detail) XLI

In the Name of Allâh
the Most Gracious, the Most Merciful

1. *Hâ-Mîm*. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] 2. A revelation from (Allâh) the Most Gracious, the Most Merciful. 3. A Book whereof the Verses are explained in detail — a Qur'ân in Arabic for people who know. 4. Giving glad tidings [of Paradise to the one who believes in the Oneness of Allâh (i.e. Islâmic Monotheism) and fears Allâh much (abstains from all kinds of sins and evil deeds) and loves Allâh much (performing all kinds of good deeds which He has ordained)], and warning (of punishment in the Hell-fire to the one who disbelieves in the Oneness of Allâh), but most of them turn away, so they hear not. 5. And they say: "Our hearts are under coverings (screened) from that to which you invite us; and in our ears is deafness, and between us and you is a screen, so work you (on your way); verily, we are working (on our way)." 6. Say (O Muhammad ﷺ): "I am only a human being like you. It is revealed to me that your *Ilâh* (God) is One *Ilâh* (God — Allâh), therefore take Straight Path to Him (with true Faith — Islâmic Monotheism) and obedience to Him, and seek forgiveness of Him. And woe to *Al-Mushrikûn* (the polytheists, idolaters, disbelievers in the Oneness of Allâh).

ٱلَّذِينَ لَا يُؤْتُونَ ٱلزَّكَوٰةَ وَهُم بِٱلْـَٔاخِرَةِ هُمْ كَٰفِرُونَ ﴿٧﴾ إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَهُمْ أَجْرٌ غَيْرُ
مَمْنُونٍ ﴿٨﴾ ۞ قُلْ أَئِنَّكُمْ لَتَكْفُرُونَ بِٱلَّذِى خَلَقَ ٱلْأَرْضَ فِى يَوْمَيْنِ وَتَجْعَلُونَ لَهُۥٓ أَندَادًا ۚ ذَٰلِكَ رَبُّ ٱلْعَٰلَمِينَ ﴿٩﴾ وَجَعَلَ
فِيهَا رَوَٰسِىَ مِن فَوْقِهَا وَبَٰرَكَ فِيهَا وَقَدَّرَ فِيهَآ أَقْوَٰتَهَا فِىٓ أَرْبَعَةِ أَيَّامٍ سَوَآءً لِّلسَّآئِلِينَ ﴿١٠﴾

and they are وَهُم charity ٱلزَّكَوٰةَ give يُؤْتُونَ not لَا those who ٱلَّذِينَ
إِنَّ disbelievers كَٰفِرُونَ ﴿٧﴾ (they are) هُمْ in the Hereafter بِٱلْـَٔاخِرَةِ
ٱلصَّٰلِحَٰتِ and do وَعَمِلُوا۟ believe ءَامَنُوا۟ those who ٱلَّذِينَ verily
without غَيْرُ reward أَجْرٌ for them will be لَهُمْ righteous deeds
بِٱلَّذِى disbelieve لَتَكْفُرُونَ do you verily أَئِنَّكُمْ say قُلْ ۞ end مَمْنُونٍ ﴿٨﴾
two days يَوْمَيْنِ in فِى the earth ٱلْأَرْضَ created خَلَقَ in Him Who
the رَبُّ that is ذَٰلِكَ rivals أَندَادًا with Him لَهُۥٓ and you set up وَتَجْعَلُونَ

رَوَٰسِىَ therein فِيهَا and He placed وَجَعَلَ of the worlds ٱلْعَٰلَمِينَ ﴿٩﴾ Lord
فِيهَا and He blessed وَبَٰرَكَ above it فَوْقِهَا from مِن firm mountains
in فِىٓ its sustenance أَقْوَٰتَهَا therein فِيهَا and measured وَقَدَّرَ therein
for all those who ask لِّلسَّآئِلِينَ ﴿١٠﴾ equal سَوَآءً days أَيَّامٍ four أَرْبَعَةِ

7. Those who give not the *Zakât* and they are disbelievers in the Hereafter. **8.** Truly, those who believe (in the Oneness of Allâh, and in His Messenger Muhammad ﷺ — Islâmic Monotheism) and do righteous good deeds, for them will be an endless reward that will never stop (i.e. Paradise). **9.** Say (O Muhammad ﷺ): "Do you verily disbelieve in Him Who created the earth in two Days? And you set up rivals (in worship) with Him? That is the Lord of the *'Âlamîn* (mankind, jinn and all that exists). **10.** He placed therein (i.e. the earth) firm mountains from above it, and He blessed it, and measured therein its sustenance (for its dwellers) in four Days equal (i.e. all these four 'days' were equal in the length of time) for all those who ask (about its creation).

ثُمَّ ٱسْتَوَىٰٓ إِلَى ٱلسَّمَآءِ وَهِىَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ٱئْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَآ أَتَيْنَا طَآئِعِينَ ﴿١١﴾ فَقَضَىٰهُنَّ سَبْعَ سَمَٰوَاتٍ
فِى يَوْمَيْنِ وَأَوْحَىٰ فِى كُلِّ سَمَآءٍ أَمْرَهَا ۚ وَزَيَّنَّا ٱلسَّمَآءَ ٱلدُّنْيَا بِمَصَٰبِيحَ وَحِفْظًا ۚ ذَٰلِكَ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمِ ﴿١٢﴾ فَإِنْ
أَعْرَضُوا۟ فَقُلْ أَنذَرْتُكُمْ صَٰعِقَةً مِّثْلَ صَٰعِقَةِ عَادٍ وَثَمُودَ ﴿١٣﴾

while وَهِىَ the heaven ٱلسَّمَآءِ towards إِلَى He rose over ٱسْتَوَىٰٓ then ثُمَّ
and to the earth وَلِلْأَرْضِ to it لَهَا and said فَقَالَ smoke دُخَانٌ it was
قَالَتَآ unwillingly كَرْهًا or أَوْ willingly طَوْعًا come both of you ٱئْتِيَا
then He فَقَضَىٰهُنَّ willingly طَآئِعِينَ ﴿١١﴾ we come أَتَيْنَا they both said
سَمَٰوَاتٍ seven سَبْعَ completed and finised from their creation
each كُلِّ in فِى and He made وَأَوْحَىٰ two days يَوْمَيْنِ in فِى heavens
Heaven ٱلسَّمَآءَ and We adorned وَزَيَّنَّا its affairs أَمْرَهَا heaven سَمَآءٍ
as well as to وَحِفْظًا with lamps (stars) بِمَصَٰبِيحَ the nearest ٱلدُّنْيَا
ٱلْعَلِيمِ ﴿١٢﴾ the All-Mighty ٱلْعَزِيزِ the Decree of تَقْدِيرُ such is ذَٰلِكَ guard
then say فَقُلْ they turn away أَعْرَضُوا۟ but, if فَإِنْ the All-Knower
a destructive awful cry thunder-bolt صَٰعِقَةً I have warned you أَنذَرْتُكُمْ
and Thamud وَثَمُودَ ﴿١٣﴾ Ad عَادٍ the thunder-bolt of صَٰعِقَةِ like مِّثْلَ

11. Then He rose over (*Istawâ*) towards the heaven when it was smoke, and said to it and to the earth: "Come both of you willingly or unwillingly." They both

said: "We come willingly." **12.** Then He completed and finished from their creation (as) seven heavens in two Days and He made in each heaven its affair. And We adorned the nearest (lowest) heaven with lamps (stars) to be an adornment as well as to guard (from the devils by using them as missiles against the devils). Such is the Decree of Him, the All-Mighty, the All-Knower. **13.** But if they turn away, then say (O Muhammad ﷺ): "I have warned you of a *Sâ'iqah* (a destructive awful cry, torment, hit, thunderbolt) like the *Sâ'iqah* which overtook 'Âd and Thamûd (people)."

إِذْ جَآءَتْهُمُ ٱلرُّسُلُ مِنۢ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ أَلَّا تَعْبُدُوٓا۟ إِلَّا ٱللَّهَ قَالُوا۟ لَوْ شَآءَ رَبُّنَا لَأَنزَلَ مَلَـٰٓئِكَةً فَإِنَّا بِمَآ أُرْسِلْتُم
بِهِۦ كَـٰفِرُونَ ﴿١٤﴾ فَأَمَّا عَادٌ فَٱسْتَكْبَرُوا۟ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَقَالُوا۟ مَنْ أَشَدُّ مِنَّا قُوَّةً أَوَلَمْ يَرَوْا۟ أَنَّ ٱللَّهَ ٱلَّذِى
خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً وَكَانُوا۟ بِـَٔايَـٰتِنَا يَجْحَدُونَ ﴿١٥﴾ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِىٓ أَيَّامٍ نَّحِسَاتٍ لِّنُذِيقَهُمْ
عَذَابَ ٱلْخِزْىِ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَلَعَذَابُ ٱلْـَٔاخِرَةِ أَخْزَىٰ وَهُمْ لَا يُنصَرُونَ ﴿١٦﴾

بَيْنِ أَيْدِيهِمْ from مِنۢ the Messengers ٱلرُّسُلُ came to them جَآءَتْهُمُ when إِذْ
(saying) do not أَلَّا behind them خَلْفِهِمْ and from وَمِنْ before them
had so شَآءَ if لَوْ they said قَالُوا۟ Allah ٱللَّهَ but إِلَّا worship تَعْبُدُوٓا۟
angels مَلَـٰٓئِكَةً He would surely have sent لَأَنزَلَ our Lord رَبُّنَا willed
with بِهِۦ you have been sent أُرْسِلْتُم in what بِمَآ so indeed we فَإِنَّا
they were arrogant فَٱسْتَكْبَرُوا۟ Ad عَادٌ as for فَأَمَّا disbelieve كَـٰفِرُونَ ﴿١٤﴾
مَنْ and they said وَقَالُوا۟ right ٱلْحَقِّ without بِغَيْرِ the land ٱلْأَرْضِ in فِى
يَرَوْا۟ do not أَوَلَمْ in strength قُوَّةً than us مِنَّا is mighter أَشَدُّ who
He هُوَ created them خَلَقَهُمْ Who ٱلَّذِى Allah ٱللَّهَ that أَنَّ see they
and they used to وَكَانُوا۟ in strength قُوَّةً than them مِنْهُمْ Mighter أَشَدُّ
upon عَلَيْهِمْ so we sent فَأَرْسَلْنَا to deny يَجْحَدُونَ ﴿١٥﴾ in Our Signs بِـَٔايَـٰتِنَا
of evil omen نَّحِسَاتٍ days أَيَّامٍ in فِىٓ furious صَرْصَرًا wind رِيحًا them
of the ٱلْخِزْىِ torment عَذَابَ that We might give them a taste لِّنُذِيقَهُمْ
and surely the وَلَعَذَابُ worldly ٱلدُّنْيَا this life ٱلْحَيَوٰةِ in فِى disgracing
وَهُمْ will be more disgracing أَخْزَىٰ of the Hereafter ٱلْـَٔاخِرَةِ torment
will be helped يُنصَرُونَ ﴿١٦﴾ not لَا and they

14. When the Messengers came to them, from before them and behind them (saying): "Worship none but Allâh", they said: "If our Lord had so willed, He would surely have sent down the angels. So, indeed we disbelieve in that with which you have been sent." **15.** As for 'Âd, they were arrogant in the land without

right, and they said: "Who is mightier than us in strength?" See they not that Allâh Who created them was mightier in strength than them. And they used to deny Our *Ayât* (proofs, evidences, verses, lessons, revelations, etc.)! **16.** So, We sent upon them a furious wind in days of evil omen (for them) that We might give them a taste of disgracing torment in this present worldly life. But surely the torment of the Hereafter will be more disgracing, and they will never be helped.

وَأَمَّا ثَمُودُ فَهَدَيْنَٰهُمْ فَٱسْتَحَبُّوا۟ ٱلْعَمَىٰ عَلَى ٱلْهُدَىٰ فَأَخَذَتْهُمْ صَٰعِقَةُ ٱلْعَذَابِ ٱلْهُونِ بِمَا كَانُوا۟ يَكْسِبُونَ ﴿١٧﴾ وَنَجَّيْنَا
ٱلَّذِينَ ءَامَنُوا۟ وَكَانُوا۟ يَتَّقُونَ ﴿١٨﴾ وَيَوْمَ يُحْشَرُ أَعْدَآءُ ٱللَّهِ إِلَى ٱلنَّارِ فَهُمْ يُوزَعُونَ ﴿١٩﴾ حَتَّىٰٓ إِذَا مَا جَآءُوهَا شَهِدَ عَلَيْهِمْ
سَمْعُهُمْ وَأَبْصَٰرُهُمْ وَجُلُودُهُم بِمَا كَانُوا۟ يَعْمَلُونَ ﴿٢٠﴾

but فَٱسْتَحَبُّوا۟ We guided them فَهَدَيْنَٰهُمْ Thamud ثَمُودُ and as for وَأَمَّا
فَأَخَذَتْهُمْ guidance ٱلْهُدَىٰ to (over) عَلَى blindness ٱلْعَمَىٰ they preferred
ٱلْهُونِ of torment ٱلْعَذَابِ a destructive cry صَٰعِقَةُ then seized them
to earn يَكْسِبُونَ ﴿١٧﴾ they used كَانُوا۟ because of what بِمَا disgracing
and used to وَكَانُوا۟ believed ءَامَنُوا۟ those who ٱلَّذِينَ and We saved وَنَجَّيْنَا
will يُحْشَرُ and (remember) the Day that وَيَوْمَ fear (Allah) يَتَّقُونَ ﴿١٨﴾
فَهُمْ the Fire ٱلنَّارِ to إِلَى of Allah ٱللَّهِ the enemies أَعْدَآءُ be gathered
what مَا when إِذَا till حَتَّىٰٓ will be collected there يُوزَعُونَ ﴿١٩﴾ so they
their سَمْعُهُمْ against them عَلَيْهِمْ will testify شَهِدَ they reached it جَآءُوهَا
to what بِمَا and their skins وَجُلُودُهُم and their eyes وَأَبْصَٰرُهُمْ hearing
to do يَعْمَلُونَ ﴿٢٠﴾ they used كَانُوا۟

17. And as for Thamûd, We showed and made clear to them the Path of Truth (Islâmic Monotheism) through Our Messenger (i.e. showed them the way of success), but they preferred blindness to guidance; so the *Sâ'iqah* (a destructive awful cry, torment, hit, thunderbolt) of disgracing torment seized them because of what they used to earn. **18.** And We saved those who believed and used to fear Allâh, keep their duty to Him and avoid evil. **19.** And (remember) the Day that the enemies of Allâh will be gathered to the Fire, then they will be driven [(to the Fire), former ones being withheld till their later ones will join them]. **20.** Till, when they reach it (Hell-fire), their hearing (ears) and their eyes and their skins will testify against them as to what they used to do.

وَقَالُوا۟ لِجُلُودِهِمْ لِمَ شَهِدتُّمْ عَلَيْنَا قَالُوٓا۟ أَنطَقَنَا ٱللَّهُ ٱلَّذِىٓ أَنطَقَ كُلَّ شَىْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ
تُرْجَعُونَ ﴿٢١﴾ وَمَا كُنتُمْ تَسْتَتِرُونَ أَن يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَآ أَبْصَٰرُكُمْ وَلَا جُلُودُكُمْ وَلَٰكِن ظَنَنتُمْ أَنَّ ٱللَّهَ لَا يَعْلَمُ

كَثِيرًا مِّمَّا تَعْمَلُونَ ﴿٢٢﴾ وَذَٰلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنتُم بِرَبِّكُمْ أَرْدَاكُمْ فَأَصْبَحْتُم مِّنَ الْخَاسِرِينَ ﴿٢٣﴾ فَإِن يَصْبِرُوا
فَالنَّارُ مَثْوًى لَّهُمْ ۖ وَإِن يَسْتَعْتِبُوا فَمَا هُم مِّنَ الْمُعْتَبِينَ ﴿٢٤﴾

do شَهِدتُّمْ why لِمَ to their skins لِجُلُودِهِمْ and they will say وَقَالُوا
has caused us to أَنطَقَنَا they will say قَالُوا against us عَلَيْنَا you testify
شَيْءٍ all كُلَّ causes to speak أَنطَقَ He Who الَّذِي Allah اللَّهُ speak
time مَرَّةٍ the first أَوَّلَ created you خَلَقَكُمْ and He وَهُوَ things
you كُنتُمْ and not وَمَا you are made to return تُرْجَعُونَ ﴿٢١﴾ and to Him وَإِلَيْهِ
against you عَلَيْكُمْ testify يَشْهَدَ lest أَن hiding تَسْتَتِرُونَ have been
your جُلُودُكُمْ and not وَلَا your eyes أَبْصَارُكُمْ nor وَلَا your ears سَمْعُكُمْ
يَعْلَمُ not لَا Allah اللَّهَ that أَنَّ you thought ظَنَنتُمْ but وَلَٰكِن skins
and وَذَٰلِكُمْ you were doing تَعْمَلُونَ ﴿٢٢﴾ of what مِّمَّا much كَثِيرًا know
بِرَبِّكُمْ you thought ظَنَنتُم which الَّذِي thought of yours ظَنُّكُمُ that
and فَأَصْبَحْتُم has brought you to destruction أَرْدَاكُمْ about your Lord
then if فَإِن utterly lost الْخَاسِرِينَ ﴿٢٣﴾ of those مِّنَ you have become
will be a home مَثْوًى yet the fire فَالنَّارُ they have patience يَصْبِرُوا
yet not فَمَا they beg to be excused يَسْتَعْتِبُوا and if وَإِن for them لَّهُمْ
who will ever be excused الْمُعْتَبِينَ ﴿٢٤﴾ of those مِّنَ they هُم

21. And they will say to their skins, "Why do you testify against us?" They will say: "Allâh has caused us to speak as He causes all things to speak," — and He created you the first time, and to Him you are made to return. **22.** And you have not been hiding yourselves (in the world), lest your ears and your eyes and your skins should testify against you; but you thought that Allâh knew not much of what you were doing. **23.** And that thought of yours which you thought about your Lord, has brought you to destruction; and you have become (this Day) of those utterly lost! **24.** Then, if they bear the torment patiently, then the Fire is the home for them, and if they seek to please Allâh, yet they are not of those who will ever be allowed to please Allâh.

۞ وَقَيَّضْنَا لَهُمْ قُرَنَاءَ فَزَيَّنُوا لَهُم مَّا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَحَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ قَدْ خَلَتْ مِن قَبْلِهِم
مِّنَ الْجِنِّ وَالْإِنسِ ۖ إِنَّهُمْ كَانُوا خَاسِرِينَ ﴿٢٥﴾ وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَٰذَا الْقُرْآنِ وَالْغَوْا فِيهِ لَعَلَّكُمْ تَغْلِبُونَ ﴿٢٦﴾
فَلَنُذِيقَنَّ الَّذِينَ كَفَرُوا عَذَابًا شَدِيدًا وَلَنَجْزِيَنَّهُمْ أَسْوَأَ الَّذِي كَانُوا يَعْمَلُونَ ﴿٢٧﴾

intimate قُرَنَآءَ for them لَهُمْ and We have assigned وَقَيَّضْنَا ۞
لَهُم to them لَهُم who have made fair seeming فَزَيَّنُوا companions
behind خَلْفَهُمْ and what was وَمَا before them بَيْنَ أَيْدِيهِمْ what was
فِيٓ the World ٱلْقَوْلُ against them عَلَيْهِمُ and is justified وَحَقَّ them
مِن قَبْلِهِم that have passed away خَلَتْ verily قَدْ nations أُمَمٍ in
indeed they إِنَّهُمْ and men وَٱلْإِنسِ jinns ٱلْجِنِّ of مِّنَ before them
كَفَرُوا those who ٱلَّذِينَ and say وَقَالَ losers خَٰسِرِينَ ﴿٢٥﴾ they were كَانُوا
وَٱلْغَوْا Quran ٱلْقُرْءَانِ to this لِهَٰذَا listen تَسْمَعُوا do not لَا disbelieve
overcome تَغْلِبُونَ ﴿٢٦﴾ that you may لَعَلَّكُمْ in it فِيهِ and make noise
كَفَرُوا those who ٱلَّذِينَ but surely we shall cause to taste فَلَنُذِيقَنَّ
and We shall وَلَنَجْزِيَنَّهُمْ a severe شَدِيدًا torment عَذَابًا disbelieve
يَعْمَلُونَ ﴿٢٧﴾ they used كَانُوا of what ٱلَّذِى the worst أَسْوَأَ requite them
to do

25. And We have assigned for them (devils) intimate companions (in this world), who have made fair-seeming to them, what was before them (evil deeds which they were doing in the present worldly life and disbelief in the Reckoning and the Resurrection) and what was behind them (denial of the matters in the coming life of the Hereafter as regards punishment or reward). And the Word (i.e. the torment) is justified against them as it was justified against those who were among the previous generations of jinn and men that had passed away before them. Indeed they (all) were the losers. 26. And those who disbelieve say: “Listen not to this Qur’ân, and make noise in the midst of its (recitation) that you may overcome.” 27. But surely, We shall cause those who disbelieve to taste a severe torment, and certainly, We shall requite them the worst of what they used to do.

ذَٰلِكَ جَزَآءُ أَعْدَآءِ ٱللَّهِ ٱلنَّارُ ۖ لَهُمْ فِيهَا دَارُ ٱلْخُلْدِ ۖ جَزَآءًۢ بِمَا كَانُوا بِـَٔايَٰتِنَا يَجْحَدُونَ ﴿٢٨﴾ وَقَالَ ٱلَّذِينَ كَفَرُوا رَبَّنَآ أَرِنَا ٱلَّذَيْنِ
أَضَلَّانَا مِنَ ٱلْجِنِّ وَٱلْإِنسِ نَجْعَلْهُمَا تَحْتَ أَقْدَامِنَا لِيَكُونَا مِنَ ٱلْأَسْفَلِينَ ﴿٢٩﴾ إِنَّ ٱلَّذِينَ قَالُوا رَبُّنَا ٱللَّهُ ثُمَّ
ٱسْتَقَٰمُوا تَتَنَزَّلُ عَلَيْهِمُ ٱلْمَلَٰٓئِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِٱلْجَنَّةِ ٱلَّتِى كُنتُمْ تُوعَدُونَ ﴿٣٠﴾

of Allah ٱللَّهِ of the enemies أَعْدَآءِ the recompense جَزَآءُ that is ذَٰلِكَ
the ٱلْخُلْدِ home دَارُ therein فِيهَا will be for them لَهُمْ the Fire ٱلنَّارُ
Our بِـَٔايَٰتِنَا they used to كَانُوا for what بِمَا recompense جَزَآءًۢ eternal
كَفَرُوا those who ٱلَّذِينَ and will say وَقَالَ to deny يَجْحَدُونَ ﴿٢٨﴾ Verses

led us أَضَلَّانَا those who ٱلَّذَيْنِ show us أَرِنَا our Lord رَبَّنَآ disbelieve
we shall put نَجْعَلْهُمَا and men وَٱلْإِنسِ jinn ٱلْجِنِّ from مِنَ astray
of مِنَ so that they become لِيَكُونَا our feet أَقْدَامِنَا under تَحْتَ them
our رَبُّنَا say قَالُوا those who ٱلَّذِينَ verily إِنَّ the lowest ٱلْأَسْفَلِينَ ﴿٢٩﴾
they stick to the Straight Path ٱسْتَقَٰمُوا then ثُمَّ is Allah ٱللَّهُ Lord
(saying) أَلَّا angels ٱلْمَلَٰٓئِكَةُ on them عَلَيْهِمُ will decend تَتَنَزَّلُ
but receive وَأَبْشِرُوا grieve تَحْزَنُوا and not وَلَا fear تَخَافُوا do not
you have been كُنتُمْ which ٱلَّتِى of Paradise بِٱلْجَنَّةِ the glad tidings
promised تُوعَدُونَ ﴿٣٠﴾

28. That is the recompense of the enemies of Allâh: the Fire. Therein will be for them the eternal home, a (deserving) recompense for that they used to deny Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.). **29.** And those who disbelieve will say: "Our Lord! Show us those among jinn and men who led us astray, that we may crush them under our feet so that they become the lowest." **30.** Verily, those who say: "Our Lord is Allâh (Alone)," and then they stand firm, on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!

نَحْنُ أَوْلِيَآؤُكُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْـَٔاخِرَةِ ۖ وَلَكُمْ فِيهَا مَا تَشْتَهِىٓ أَنفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ ﴿٣١﴾
نُزُلًا مِّنْ غَفُورٍ رَّحِيمٍ ﴿٣٢﴾ وَمَنْ أَحْسَنُ قَوْلًا مِّمَّن دَعَآ إِلَى ٱللَّهِ وَعَمِلَ صَٰلِحًا وَقَالَ إِنَّنِى مِنَ ٱلْمُسْلِمِينَ ﴿٣٣﴾
وَلَا تَسْتَوِى ٱلْحَسَنَةُ وَلَا ٱلسَّيِّئَةُ ۚ ٱدْفَعْ بِٱلَّتِى هِىَ أَحْسَنُ فَإِذَا ٱلَّذِى بَيْنَكَ وَبَيْنَهُۥ عَدَٰوَةٌ كَأَنَّهُۥ وَلِىٌّ حَمِيمٌ ﴿٣٤﴾

ٱلدُّنْيَا the life ٱلْحَيَوٰةِ in فِى have been your friends أَوْلِيَآؤُكُمْ We نَحْنُ
and you shall وَلَكُمْ the Hereafter ٱلْـَٔاخِرَةِ and in وَفِى of the world
your أَنفُسُكُمْ desire تَشْتَهِىٓ what مَا therein فِيهَا have
what مَا therein فِيهَا and you shall have وَلَكُمْ inner-selves
the غَفُورٍ from مِّنْ an entertainment نُزُلًا you ask for تَدَّعُونَ ﴿٣١﴾
أَحْسَنُ and who is وَمَنْ the Most Merciful ﴿٣٢﴾ رَّحِيمٍ Oft-Forgiving
to إِلَى invites (calls) دَعَآ than he who مِّمَّن in speech قَوْلًا better
and says وَقَالَ righteous deeds صَٰلِحًا and does وَعَمِلَ Allah ٱللَّهِ
are تَسْتَوِى and not وَلَا the Muslims ﴿٣٣﴾ ٱلْمُسْلِمِينَ one of مِنَ I am إِنَّنِى

repel ٱدْفَعْ the evil deed ٱلسَّيِّئَةُ and وَلَا the good deed ٱلْحَسَنَةُ equal
he, ٱلَّذِى then verily فَإِذَا better أَحْسَنُ is هِىَ with one which بِٱلَّتِى
كَأَنَّهُۥ enmity عَدَٰوَةٌ and between him وَبَيْنَهُۥ between you بَيْنَكَ who
a close ﴿٣٤﴾ حَمِيمٌ he was friend وَلِىٌّ as though

31. "We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your inner-selves desire, and therein you shall have (all) for which you ask. 32. "An entertainment from (Allâh), the Oft-Forgiving, Most Merciful." 33. And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims." 34. The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better (i.e. Allâh orders the faithful believers to be patient at the time of anger, and to excuse those who treat them badly) then verily he, between whom and you there was enmity, (will become) as though he was a close friend.

وَمَا يُلَقَّىٰهَآ إِلَّا ٱلَّذِينَ صَبَرُوا۟ وَمَا يُلَقَّىٰهَآ إِلَّا ذُو حَظٍّ عَظِيمٍ ﴿٣٥﴾ وَإِمَّا يَنزَغَنَّكَ مِنَ ٱلشَّيْطَٰنِ نَزْغٌ فَٱسْتَعِذْ
بِٱللَّهِ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٣٦﴾ وَمِنْ ءَايَٰتِهِ ٱلَّيْلُ وَٱلنَّهَارُ وَٱلشَّمْسُ وَٱلْقَمَرُ لَا تَسْجُدُوا۟ لِلشَّمْسِ وَلَا
لِلْقَمَرِ وَٱسْجُدُوا۟ لِلَّهِ ٱلَّذِى خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿٣٧﴾ فَإِنِ ٱسْتَكْبَرُوا۟ فَٱلَّذِينَ عِندَ
رَبِّكَ يُسَبِّحُونَ لَهُۥ بِٱلَّيْلِ وَٱلنَّهَارِ وَهُمْ لَا يَسْـَٔمُونَ ۩ ﴿٣٨﴾

صَبَرُوا۟ those who ٱلَّذِينَ except إِلَّا is granted it يُلَقَّىٰهَآ but none وَمَا
the ذُو except إِلَّا is granted it يُلَقَّىٰهَآ and none وَمَا are ptient
of great portion ﴿٣٥﴾ عَظِيمٍ of happiness (most fortunate) حَظٍّ owner
Satan ٱلشَّيْطَٰنِ from مِنَ whisper comes to you يَنزَغَنَّكَ and if وَإِمَّا
verily إِنَّهُۥ in Allah بِٱللَّهِ seek refuge فَٱسْتَعِذْ an evil prodding نَزْغٌ
and وَمِنْ the All-Knower ﴿٣٦﴾ ٱلْعَلِيمُ the All-Hearer ٱلسَّمِيعُ He is هُوَ
and the وَٱلنَّهَارُ the night ٱلَّيْلُ His Signs are ءَايَٰتِهِ from among
تَسْجُدُوا۟ not لَا and the moon وَٱلْقَمَرُ and the sun وَٱلشَّمْسُ day
وَٱسْجُدُوا۟ to the moon لِلْقَمَرِ nor وَلَا to the sun لِلشَّمْسِ prostrate
if إِن created them خَلَقَهُنَّ Who ٱلَّذِى to Allah لِلَّهِ but prostrate
but if فَإِنِ worship ﴿٣٧﴾ تَعْبُدُونَ Him إِيَّاهُ you (really) كُنتُمْ

who are with عِندَ then those فَٱلَّذِينَ they are too proud ٱسْتَكْبَرُوا۟
رَبِّكَ (during) night بِٱلَّيْلِ Him لَهُۥ glorify يُسَبِّحُونَ your Lord وَٱلنَّهَارِ
get tired ﴿٣٨﴾ يَسْـَٔمُونَ never لَا and they وَهُمْ and day

35. But none is granted it (the above quality) except those who are patient — and none is granted it except the owner of the great portion (of happiness in the Hereafter, i.e., Paradise and of a high moral character) in this world. 36. And if an evil whisper from *Shaitân* (Satan) tries to turn you away (O Muhammad ﷺ) (from doing good), then seek refuge in Allâh. Verily, He is the All-Hearer, the All-Knower. 37. And from among His Signs are the night and the day, and the sun and the moon. Prostrate yourselves not to the sun nor to the moon, but prostrate yourselves to Allâh Who created them, if you (really) worship Him. 38. But if they are too proud (to do so), then there are those who are with your Lord (angels) glorify Him night and day, and never are they tired.

وَمِنْ ءَايَٰتِهِۦٓ أَنَّكَ تَرَى ٱلْأَرْضَ خَٰشِعَةً فَإِذَآ أَنزَلْنَا عَلَيْهَا ٱلْمَآءَ ٱهْتَزَّتْ وَرَبَتْ ۚ إِنَّ ٱلَّذِىٓ أَحْيَاهَا لَمُحْىِ ٱلْمَوْتَىٰٓ ۚ إِنَّهُۥ عَلَىٰ كُلِّ
شَىْءٍ قَدِيرٌ ﴿٣٩﴾ إِنَّ ٱلَّذِينَ يُلْحِدُونَ فِىٓ ءَايَٰتِنَا لَا يَخْفَوْنَ عَلَيْنَآ ۗ أَفَمَن يُلْقَىٰ فِى ٱلنَّارِ خَيْرٌ أَم مَّن يَأْتِىٓ ءَامِنًا يَوْمَ ٱلْقِيَٰمَةِ ۚ
ٱعْمَلُوا۟ مَا شِئْتُمْ ۖ إِنَّهُۥ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤٠﴾ إِنَّ ٱلَّذِينَ كَفَرُوا۟ بِٱلذِّكْرِ لَمَّا جَآءَهُمْ ۖ وَإِنَّهُۥ لَكِتَٰبٌ عَزِيزٌ ﴿٤١﴾ لَّا يَأْتِيهِ
ٱلْبَٰطِلُ مِنۢ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِۦ ۖ تَنزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ ﴿٤٢﴾

the ٱلْأَرْضَ see تَرَى that you أَنَّكَ His Signs ءَايَٰتِهِۦٓ and among وَمِنْ
ٱلْمَآءَ to it عَلَيْهَا We send down أَنزَلْنَا but when فَإِذَآ barren خَٰشِعَةً earth
verily إِنَّ and growth وَرَبَتْ it is stirred to life ٱهْتَزَّتْ water (rain)
surely (He) is able to give life لَمُحْىِ gives it life أَحْيَاهَا He Who ٱلَّذِىٓ
things شَىْءٍ all كُلِّ is over عَلَىٰ indeed He إِنَّهُۥ to the dead ٱلْمَوْتَىٰٓ
فِىٓ deviate يُلْحِدُونَ those who ٱلَّذِينَ verily إِنَّ He is Able to do ﴿٣٩﴾ قَدِيرٌ
from Us عَلَيْنَآ hidden يَخْفَوْنَ are not لَا Our Signs ءَايَٰتِنَا concerning
مَّن or أَم better خَيْرٌ the Fire ٱلنَّارِ into فِى is cast يُلْقَىٰ is he who أَفَمَن
of Judgement ٱلْقِيَٰمَةِ on the Day يَوْمَ secure ءَامِنًا comes يَأْتِىٓ he who
تَعْمَلُونَ of what بِمَا verily He is إِنَّهُۥ you will شِئْتُمْ what مَا do ٱعْمَلُوا۟
disbelieve كَفَرُوا۟ those who ٱلَّذِينَ verily إِنَّ All-Seer ﴿٤٠﴾ بَصِيرٌ you do
and وَإِنَّهُۥ it comes to them جَآءَهُمْ when لَمَّا in the Reminder بِٱلذِّكْرِ
يَأْتِيهِ not لَّا an honorable respected ﴿٤١﴾ عَزِيزٌ is a Book لَكِتَٰبٌ verily it

مِنۢ nor وَلَا before it بَيۡنِ يَدَيۡهِ from مِنۢ falsehood ٱلۡبَٰطِلُ comes to it
the All-Wise حَكِيمٍ from مِّنۡ sent down تَنزِيلٞ behind it خَلۡفِهِۦۖ from
Worthy of All-Praise حَمِيدٖ ﴿٤٢﴾

39. And among His Signs (in this), that you see the earth barren, but when We send down water (rain) to it, it is stirred to life and growth (of vegetations). Verily, He Who gives it life, surely is Able to give life to the dead (on the Day of Resurrection). Indeed He is Able to do all things. 40. Verily, those who turn away from Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc. by attacking, distorting and denying them) are not hidden from Us. Is he who is cast into the Fire better or he who comes secure on the Day of Resurrection? Do what you will. Verily, He is All-Seer of what you do (this is a severe threat to the disbelievers). 41. Verily, those who disbelieved in the Reminder (i.e. the Qur'ân) when it came to them (shall receive the punishment). And verily, it is an honourable well-fortified respected Book (because it is Allâh's Speech, and He has protected it from corruption). (See V.15:9) 42. Falsehood cannot come to it from before it or behind it, (it is) sent down by the All-Wise, Worthy of all praise (Allâh عزّ وجلّ).

مَّا يُقَالُ لَكَ إِلَّا مَا قَدۡ قِيلَ لِلرُّسُلِ مِن قَبۡلِكَۚ إِنَّ رَبَّكَ لَذُو مَغۡفِرَةٖ وَذُو عِقَابٍ أَلِيمٖ ﴿٤٣﴾ وَلَوۡ جَعَلۡنَٰهُ قُرۡءَانًا أَعۡجَمِيّٗا
لَّقَالُواْ لَوۡلَا فُصِّلَتۡ ءَايَٰتُهُۥٓۖ ءَا۬عۡجَمِيّٞ وَعَرَبِيّٞۗ قُلۡ هُوَ لِلَّذِينَ ءَامَنُواْ هُدٗى وَشِفَآءٞۚ وَٱلَّذِينَ لَا يُؤۡمِنُونَ فِيٓ
ءَاذَانِهِمۡ وَقۡرٞ وَهُوَ عَلَيۡهِمۡ عَمًىۚ أُوْلَٰٓئِكَ يُنَادَوۡنَ مِن مَّكَانِۭ بَعِيدٖ ﴿٤٤﴾ وَلَقَدۡ ءَاتَيۡنَا مُوسَى ٱلۡكِتَٰبَ فَٱخۡتُلِفَ فِيهِۗ
وَلَوۡلَا كَلِمَةٞ سَبَقَتۡ مِن رَّبِّكَ لَقُضِيَ بَيۡنَهُمۡۚ وَإِنَّهُمۡ لَفِي شَكّٖ مِّنۡهُ مُرِيبٖ ﴿٤٥﴾ مَّنۡ عَمِلَ صَٰلِحٗا فَلِنَفۡسِهِۦۖ
وَمَنۡ أَسَآءَ فَعَلَيۡهَاۗ وَمَا رَبُّكَ بِظَلَّٰمٖ لِّلۡعَبِيدِ ﴿٤٦﴾

verily قَدۡ what مَا except إِلَّا to you لَكَ is said يُقَالُ nothing مَّا
verily إِنَّ before you مِن قَبۡلِكَۚ to the Messengers لِلرُّسُلِ was said قِيلَ
وَذُو of forgiveness مَغۡفِرَةٖ is indeed the Possessor لَذُو your Lord رَبَّكَ
and if وَلَوۡ painful أَلِيمٖ ﴿٤٣﴾ of punishment عِقَابٍ and the Possessor
in a foreign language أَعۡجَمِيّٗا as a Quran قُرۡءَانًا We had made this جَعَلۡنَٰهُ
are فُصِّلَتۡ why not لَوۡلَا they would have said لَّقَالُواْ other than Arabic
what (a Book) not in ءَا۬عۡجَمِيّٞ its verses ءَايَٰتُهُۥٓۖ explained in detail
for those who لِلَّذِينَ it is هُوَ say قُلۡ and an Arab وَعَرَبِيّٞۗ Arabic
and as for وَٱلَّذِينَ and a healing وَشِفَآءٞۚ a guide هُدٗى believe ءَامَنُواْ

there وَقْرٌ their ears ءَاذَانِهِمْ in فِيٓ believe يُؤْمِنُونَ not لَا those who
they أُوْلَٰٓئِكَ blindness عَمًى for them عَلَيْهِمْ and it is وَهُوَ is deafness
far بَعِيدٍ (44) a place مَّكَانٍۭ from مِن called يُنَادَوْنَ are those who are
the ٱلْكِتَٰبَ Moses مُوسَى We have given ءَاتَيْنَا and indeed وَلَقَدْ away
and had it not وَلَوْلَا therein فِيهِ but dispute arouse فَٱخْتُلِفَ Scripture
your رَّبِّكَ from مِن that went forth سَبَقَتْ word كَلِمَةٌ been for
but وَإِنَّهُمْ between them بَيْنَهُمْ would have been settled لَقُضِيَ Lord
مِّنْ suspicion مُرِيبٍ (45) thereto مِّنْهُ doubt شَكٍّ in لَفِي truly they are
it is for his فَلِنَفْسِهِۦ righteous good deeds صَٰلِحًا does عَمِلَ whosoever
وَمَا it is against it فَعَلَيْهَا does evil أَسَآءَ and whosoever وَمَنْ ownself
to (His) slaves لِّلْعَبِيدِ (46) unjust بِظَلَّٰمٍ your Lord رَبُّكَ and not

43. Nothing is said to you (O Muhammad ﷺ) except what was said to the Messengers before you. Verily, your Lord is the Possessor of forgiveness, and (also) the Possessor of painful punishment. **44.** And if We had sent this as a Qur'ân in a foreign language (other than Arabic), they would have said: "Why are not its verses explained in detail (in our language)? What! (A Book) not in Arabic and (the Messenger) an Arab?" Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it (the Qur'ân) is blindness for them. They are those who are called from a place far away (so they neither listen nor understand)." **45.** And indeed We gave Mûsâ (Moses) the Scripture, but dispute arose therein. And had it not been for a Word that went forth before from your Lord, (the torment would have overtaken them) and the matter would have been settled between them. But truly, they are in grave doubt thereto (i.e. about the Qur'ân). (*Tafsir Al-Qurtubi*) **46.** Whosoever does righteous good deed, it is for (the benefit of) his own self; and whosoever does evil, it is against his own self. And your Lord is not at all unjust to (His) slaves.

۞ إِلَيْهِ يُرَدُّ عِلْمُ ٱلسَّاعَةِ ۚ وَمَا تَخْرُجُ مِن ثَمَرَٰتٍ مِّنْ أَكْمَامِهَا وَمَا تَحْمِلُ مِنْ أُنثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِۦ ۚ وَيَوْمَ يُنَادِيهِمْ
أَيْنَ شُرَكَآءِى قَالُوٓا۟ ءَاذَنَّٰكَ مَا مِنَّا مِن شَهِيدٍ ﴿٤٧﴾ وَضَلَّ عَنْهُم مَّا كَانُوا۟ يَدْعُونَ مِن قَبْلُ ۖ وَظَنُّوا۟ مَا لَهُم مِّن
مَّحِيصٍ ﴿٤٨﴾ لَّا يَسْـَٔمُ ٱلْإِنسَٰنُ مِن دُعَآءِ ٱلْخَيْرِ وَإِن مَّسَّهُ ٱلشَّرُّ فَيَـُٔوسٌ قَنُوطٌ ﴿٤٩﴾

۞ إِلَيْهِ to Him | يُرَدُّ is referred | عِلْمُ the knowledge | ٱلسَّاعَةِ of the
Hour | وَمَا and not | تَخْرُجُ comes out | مِن any | ثَمَرَٰتٍ fruits | مِّنْ of
أَكْمَامِهَا its sheath | وَمَا nor | تَحْمِلُ conceive | مِنْ any | أُنثَىٰ female | وَلَا
nor | تَضَعُ gives birth | إِلَّا except | بِعِلْمِهِۦ by His knowledge | وَيَوْمَ and
on the Day when | يُنَادِيهِمْ He will call unto them | أَيْنَ where are
شُرَكَآءِى My partners | قَالُوٓا۟ they will say | ءَاذَنَّٰكَ we inform you that
مَا none | مِنَّا of us | مِن شَهِيدٍ ﴿٤٧﴾ bears witness to it | وَضَلَّ and will
fail | عَنْهُم them | مَّا what | كَانُوا۟ they used | يَدْعُونَ to invoke | مِن قَبْلُ
before | وَظَنُّوا۟ and they will perceive that | مَا not | لَهُم they have | مِّن
any | مَّحِيصٍ ﴿٤٨﴾ place of refuge | لَّا not | يَسْـَٔمُ does get tired | ٱلْإِنسَٰنُ man
of | مِن | دُعَآءِ asking | ٱلْخَيْرِ good | وَإِن but if | مَّسَّهُ touches him | ٱلشَّرُّ
evil | فَيَـُٔوسٌ then he gives all hope | قَنُوطٌ ﴿٤٩﴾ and is lost in despair

47. To Him (Alone) is referred the knowledge of the Hour. No fruit comes out of its sheath, nor does a female conceive nor brings forth (young), except by His Knowledge. And on the Day when He will call unto them (polytheists) (saying): "Where are My (so-called) partners (whom you did invent)?" They will say: "We inform You that none of us bears witness to it (that they are Your partners)!" **48.** And those whom they used to invoke before (in this world) shall disappear from them, and they will perceive that they have no place of refuge (from Allâh's punishment). **49.** Man (the disbeliever) does not get tired of asking good (things from Allâh); but if an evil touches him, then he gives up all hope and is lost in despair.

وَلَئِنْ أَذَقْنَٰهُ رَحْمَةً مِّنَّا مِنۢ بَعْدِ ضَرَّآءَ مَسَّتْهُ لَيَقُولَنَّ هَٰذَا لِى وَمَآ أَظُنُّ ٱلسَّاعَةَ قَآئِمَةً وَلَئِن رُّجِعْتُ إِلَىٰ رَبِّىٓ إِنَّ لِى
عِندَهُۥ لَلْحُسْنَىٰ ۚ فَلَنُنَبِّئَنَّ ٱلَّذِينَ كَفَرُوا۟ بِمَا عَمِلُوا۟ وَلَنُذِيقَنَّهُم مِّنْ عَذَابٍ غَلِيظٍ ﴿٥٠﴾ وَإِذَآ أَنْعَمْنَا عَلَى ٱلْإِنسَٰنِ أَعْرَضَ
وَنَـَٔا بِجَانِبِهِۦ وَإِذَا مَسَّهُ ٱلشَّرُّ فَذُو دُعَآءٍ عَرِيضٍ ﴿٥١﴾ قُلْ أَرَءَيْتُمْ إِن كَانَ مِنْ عِندِ ٱللَّهِ ثُمَّ كَفَرْتُم بِهِۦ
مَنْ أَضَلُّ مِمَّنْ هُوَ فِى شِقَاقٍۭ بَعِيدٍ ﴿٥٢﴾

مِّنَّا of mercy رَحْمَةً We make him taste أَذَقْنَٰهُ and truly if وَلَئِنْ
has touched him مَسَّتْهُ some adversity ضَرَّآءَ after مِنۢ بَعْدِ from Us
I أَظُنُّ and not وَمَآ for me لِى this is هَٰذَا he is sure to say لَيَقُولَنَّ
I رُّجِعْتُ but if وَلَئِن will be established قَآئِمَةً the Hour ٱلسَّاعَةَ think
عِندَهُۥ for me لِى surely إِنَّ my Lord رَبِّىٓ to إِلَىٰ am brought back
those ٱلَّذِينَ then We verily inform فَلَنُنَبِّئَنَّ the best لَلْحُسْنَىٰ with Him
they have done عَمِلُوا۟ with what بِمَا disbelieved كَفَرُوا۟ who
torment عَذَابٍ of a مِّنْ and We shall make them taste وَلَنُذِيقَنَّهُم
on عَلَى We bestow favour أَنْعَمْنَا and when وَإِذَآ severe غَلِيظٍ ﴿٥٠﴾
but وَإِذَا away بِجَانِبِهِۦ and turns وَنَـَٔا he withdraws أَعْرَضَ man ٱلْإِنسَٰنِ
دُعَآءٍ then he has فَذُو evil ٱلشَّرُّ touches him مَسَّهُ when
it كَانَ if إِن tell me أَرَءَيْتُمْ say قُلْ long عَرِيضٍ ﴿٥١﴾ supplications
in بِهِۦ you disbelieve كَفَرْتُم then ثُمَّ Allah ٱللَّهِ from مِنْ عِندِ is
in فِى who is هُوَ than one مِمَّنْ more astray أَضَلُّ who is مَنْ it
far away بَعِيدٍ ﴿٥٢﴾ opposition شِقَاقٍۭ

50. And truly, if We give him a taste of mercy from Us, after some adversity (severe poverty or disease) has touched him, he is sure to say: "This is due to my (merit); I think not that the Hour will be established. But if I am brought back to my Lord, surely there will be for me the best (wealth) with Him. Then, We verily will show to the disbelievers what they have done, and We shall make them taste a severe torment. **51.** And when We show favour to man, he withdraws and turns away; but when evil touches him, then he has recourse to long supplications. **52.** Say: "Tell me, if it (the Qur'ân) is from Allâh, and you disbelieve in it? Who is more astray than one who is in opposition far away (from Allâh's right path and His obedience).

سَنُرِيهِمْ ءَايَٰتِنَا فِى ٱلْءَافَاقِ وَفِىٓ أَنفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ ٱلْحَقُّ ۗ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ
شَهِيدٌ ﴿٥٣﴾ أَلَآ إِنَّهُمْ فِى مِرْيَةٍ مِّن لِّقَآءِ رَبِّهِمْ ۗ أَلَآ إِنَّهُۥ بِكُلِّ شَىْءٍ مُّحِيطٌۢ ﴿٥٤﴾

the ٱلْءَافَاقِ in فِى Our signs ءَايَٰتِنَا We will show them سَنُرِيهِمْ
it يَتَبَيَّنَ until حَتَّىٰ their ownselves أَنفُسِهِمْ and in وَفِىٓ horizons
أَوَلَمْ the truth ٱلْحَقُّ that this is أَنَّهُ to them لَهُمْ becomes manifest
عَلَىٰ that He is أَنَّهُۥ to your Lord بِرَبِّكَ sufficient يَكْفِ is it not

they إِنَّهُمۡ verily أَلَآ a Witness شَهِيدٌ ﴿٥٣﴾ things شَيۡءٖ all كُلِّ over
with رَبِّهِمۡۗ concerning the meeting مِّن لِّقَآءِ doubt مِرۡيَةٖ in فِي are
things شَيۡءٖ all بِكُلِّ He it is who is إِنَّهُۥ verily أَلَآ their Lord
sorrounding مُّحِيطُۢ ﴿٥٤﴾

53. We will show them Our Signs in the universe, and in their own selves, until it becomes manifest to them that this (the Qur'ân) is the truth. Is it not sufficient in regard to your Lord that He is a Witness over all things? **54.** Verily, they are in doubt concerning the Meeting with their Lord? (i.e. Resurrection after their death, and their return to their Lord). Verily, He it is Who is surrounding all things!

سُورَةُ الشُّورَىٰ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

حمٓ ﴿١﴾ عٓسٓقٓ ﴿٢﴾ كَذَٰلِكَ يُوحِيٓ إِلَيۡكَ وَإِلَى ٱلَّذِينَ مِن قَبۡلِكَ ٱللَّهُ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ﴿٣﴾ لَهُۥ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِ
وَهُوَ ٱلۡعَلِيُّ ٱلۡعَظِيمُ ﴿٤﴾ تَكَادُ ٱلسَّمَٰوَٰتُ يَتَفَطَّرۡنَ مِن فَوۡقِهِنَّۚ وَٱلۡمَلَٰٓئِكَةُ يُسَبِّحُونَ بِحَمۡدِ رَبِّهِمۡ وَيَسۡتَغۡفِرُونَ لِمَن
فِي ٱلۡأَرۡضِۗ أَلَآ إِنَّ ٱللَّهَ هُوَ ٱلۡغَفُورُ ٱلرَّحِيمُ ﴿٥﴾ وَٱلَّذِينَ ٱتَّخَذُواْ مِن دُونِهِۦٓ أَوۡلِيَآءَ ٱللَّهُ حَفِيظٌ عَلَيۡهِمۡ وَمَآ أَنتَ عَلَيۡهِم
بِوَكِيلٖ ﴿٦﴾

يُوحِيٓ likewise كَذَٰلِكَ Ain Sin Qaf عٓسٓقٓ ﴿٢﴾ Ham Meem حمٓ ﴿١﴾
before you مِن قَبۡلِكَ those who are ٱلَّذِينَ and to وَإِلَى you إِلَيۡكَ inspires
to Him لَهُۥ the All-Wise ٱلۡحَكِيمُ ﴿٣﴾ the All-Mighty ٱلۡعَزِيزُ Allah ٱللَّهُ
فِي and all that وَمَا the heavens ٱلسَّمَٰوَٰتِ in فِي all that مَا belongs
the ٱلۡعَظِيمُ ﴿٤﴾ the Most High ٱلۡعَلِيُّ and He is وَهُوَ the earth ٱلۡأَرۡضِ in
might rent يَتَفَطَّرۡنَ the heavens ٱلسَّمَٰوَٰتُ nearly تَكَادُ Most Great
يُسَبِّحُونَ and the angels وَٱلۡمَلَٰٓئِكَةُ above them فَوۡقِهِنَّۚ from مِن asunder
and ask for وَيَسۡتَغۡفِرُونَ of their Lord رَبِّهِمۡ the praise بِحَمۡدِ glorify
إِنَّ verily أَلَآ the earth ٱلۡأَرۡضِۗ on فِي for those لِمَن forgiveness
the Most ٱلرَّحِيمُ ﴿٥﴾ the Oft-Forgiving ٱلۡغَفُورُ is هُوَ Allah ٱللَّهَ indeed
مِن دُونِهِۦٓ take (others) ٱتَّخَذُواْ and as for those who وَٱلَّذِينَ Merciful
عَلَيۡهِمۡ Protector حَفِيظٌ Allah is ٱللَّهُ protectors أَوۡلِيَآءَ besides Him

a بِوَكِيلٍ ﴿٦﴾ over them عَلَيْهِم you أَنتَ and not وَمَآ over them
guardian

Sûrat Ash-Shûra
(The Consultation) XLII

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. *Hâ-Mîm.* **2.** *'Aîn-Sîn-Qâf.* **3.** Likewise Allâh, the All-Mighty, the All-Wise sends Revelation to you (O Muhammad ﷺ) as (He sent Revelation to) those before you. **4.** To Him belongs all that is in the heavens and all that is in the earth, and He is the Most High, the Most Great. **5.** Nearly the heavens might be rent asunder from above them (by His Majesty), and the angels glorify the praises of their Lord, and ask for forgiveness for those on the earth. Verily, Allâh is the Oft-Forgiving, the Most Merciful. **6.** And as for those who take as *Auliyâ'* (guardians, supporters, helpers, lords, gods, protectors) others besides Him (i.e. they take false deities other than Allâh as protectors, and they worship them) — Allâh is *Hafîz* (Protector, Watcher) over them (i.e. takes care of their deeds and will recompense them), and you (O Muhammad ﷺ) are not a *Wakîl* (guardian or a disposer of their affairs) over them (to protect their deeds).

وَكَذَٰلِكَ أَوْحَيْنَآ إِلَيْكَ قُرْءَانًا عَرَبِيًّا لِّتُنذِرَ أُمَّ ٱلْقُرَىٰ وَمَنْ حَوْلَهَا وَتُنذِرَ يَوْمَ ٱلْجَمْعِ لَا رَيْبَ فِيهِ ۚ فَرِيقٌ فِى ٱلْجَنَّةِ وَفَرِيقٌ فِى
ٱلسَّعِيرِ ﴿٧﴾ وَلَوْ شَآءَ ٱللَّهُ لَجَعَلَهُمْ أُمَّةً وَٰحِدَةً وَلَٰكِن يُدْخِلُ مَن يَشَآءُ فِى رَحْمَتِهِۦ ۚ وَٱلظَّٰلِمُونَ مَا لَهُم مِّن وَلِىٍّ وَلَا
نَصِيرٍ ﴿٨﴾ أَمِ ٱتَّخَذُوا۟ مِن دُونِهِۦٓ أَوْلِيَآءَ ۖ فَٱللَّهُ هُوَ ٱلْوَلِىُّ وَهُوَ يُحْىِ ٱلْمَوْتَىٰ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٩﴾

a Quran قُرْءَانًا unto you إِلَيْكَ We have inspired أَوْحَيْنَآ and thus وَكَذَٰلِكَ
of the ٱلْقُرَىٰ the mother أُمَّ that you may warn لِّتُنذِرَ in Arabic عَرَبِيًّا
of يَوْمَ and warn وَتُنذِرَ (is) around it حَوْلَهَا and whoever وَمَنْ towns
a فَرِيقٌ about it فِيهِ doubt رَيْبَ no لَا of Assembling ٱلْجَمْعِ the Day
ٱلسَّعِيرِ ﴿٧﴾ in فِى and a party وَفَرِيقٌ Paradise ٱلْجَنَّةِ in فِى party will be
He لَجَعَلَهُمْ Allah ٱللَّهُ had willed شَآءَ and if وَلَوْ the blazing Fire
He يُدْخِلُ but وَلَٰكِن one وَٰحِدَةً nation أُمَّةً could have made them
and وَٱلظَّٰلِمُونَ His Mercy رَحْمَتِهِۦ to فِى He wills يَشَآءُ whom مَن admits
nor وَلَا protector وَلِىٍّ any مِّن have لَهُم not مَا the wrong-doers
أَوْلِيَآءَ besides Him مِن دُونِهِۦٓ they take ٱتَّخَذُوا۟ or أَمِ a helper نَصِيرٍ ﴿٨﴾

وَهُوَ is the Protector ٱلْوَلِىُّ He Alone هُوَ but Allah فَٱللَّهُ guardians
and it is He وَهُوَ to the dead ٱلْمَوْتَىٰ gives life يُحْىِ and He is Who
is Able قَدِيرٌ ﴿٩﴾ things شَىْءٍ all كُلِّ over عَلَىٰ Who is

7. And thus We have revealed to you (O Muhammad ﷺ) a Qur'ân in Arabic that you may warn the Mother of the Towns (Makkah) and all around it, and warn (them) of the Day of Assembling of which there is no doubt, when a party will be in Paradise (those who believed in Allâh and followed what Allâh's Messenger ﷺ brought them) and a party in the blazing Fire (Hell) (those who disbelieved in Allâh and followed not what Allâh's Messenger ﷺ brought them). 8. And if Allâh had willed, He could have made them one nation, but He admits whom He wills to His Mercy. And the *Zâlimûn* (polytheists and wrongdoers) will have neither a *Walî* (protector or guardian) nor a helper. 9. Or have they taken (for worship) *Auliyâ'* (guardians, supporters, helpers, protectors, lords, gods) besides Him? But Allâh — He Alone is the *Walî* (Lord, God, Protector). And it is He Who gives life to the dead, and He is Able to do all things.

وَمَا ٱخْتَلَفْتُمْ فِيهِ مِن شَىْءٍ فَحُكْمُهُۥٓ إِلَى ٱللَّهِ ذَٰلِكُمُ ٱللَّهُ رَبِّى عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿١٠﴾ فَاطِرُ ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضِ جَعَلَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَٰجًا وَمِنَ ٱلْأَنْعَٰمِ أَزْوَٰجًا يَذْرَؤُكُمْ فِيهِ لَيْسَ كَمِثْلِهِۦ شَىْءٌ وَهُوَ
ٱلسَّمِيعُ ٱلْبَصِيرُ ﴿١١﴾ لَهُۥ مَقَالِيدُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ وَيَقْدِرُ إِنَّهُۥ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿١٢﴾

a matter شَىْءٍ of مِن in it فِيهِ you differ ٱخْتَلَفْتُمْ and whatsoever وَمَا
رَبِّى Allah ٱللَّهُ such is ذَٰلِكُمُ Allah ٱللَّهِ to إِلَى its decision فَحُكْمُهُۥٓ
and to Him وَإِلَيْهِ I put my trust تَوَكَّلْتُ in Whom عَلَيْهِ my Lord
of the heavens ٱلسَّمَٰوَٰتِ The Creator فَاطِرُ I turn in repentance أُنِيبُ ﴿١٠﴾
from مِّنْ for you لَكُم He has made جَعَلَ and the earth وَٱلْأَرْضِ
أَزْوَٰجًا the cattle ٱلْأَنْعَٰمِ and from وَمِنَ mates أَزْوَٰجًا yourselves أَنفُسِكُمْ
there is not لَيْسَ by this means فِيهِ He creates you يَذْرَؤُكُمْ mates
the ٱلسَّمِيعُ and He is وَهُوَ anything شَىْءٌ like unto Him كَمِثْلِهِۦ
the مَقَالِيدُ to Him belongs لَهُۥ the All-Seer ٱلْبَصِيرُ ﴿١١﴾ All-Hearer
He enlarges يَبْسُطُ and the earth وَٱلْأَرْضِ the heavens ٱلسَّمَٰوَٰتِ keys of
إِنَّهُۥ and straitens وَيَقْدِرُ He wills يَشَآءُ for whom لِمَن provision ٱلرِّزْقَ
is the All-Knower عَلِيمٌ ﴿١٢﴾ thing شَىْءٍ of every بِكُلِّ verily He

10. And in whatsoever you differ, the decision thereof is with Allâh (He is the ruling Judge). (And say O Muhammad ﷺ to these polytheists:) Such is Allâh, my Lord in Whom I put my trust, and to Him I turn (in all of my affairs and) in repentance. **11.** The Creator of the heavens and the earth. He has made for you mates from yourselves, and for the cattle (also) mates. By this means He creates you (in the wombs). There is nothing like Him, and He is the All-Hearer, the All-Seer. **12.** To Him belong the keys of the heavens and the earth. He enlarges provision for whom He wills, and straitens (it for whom He wills). Verily, He is the All-Knower of everything.

۞ شَرَعَ لَكُم مِّنَ ٱلدِّينِ مَا وَصَّىٰ بِهِۦ نُوحًا وَٱلَّذِىٓ أَوْحَيْنَآ إِلَيْكَ وَمَا وَصَّيْنَا بِهِۦٓ إِبْرَٰهِيمَ وَمُوسَىٰ وَعِيسَىٰٓ أَنْ أَقِيمُوا۟
ٱلدِّينَ وَلَا تَتَفَرَّقُوا۟ فِيهِ ۚ كَبُرَ عَلَى ٱلْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ ۚ ٱللَّهُ يَجْتَبِىٓ إِلَيْهِ مَن يَشَآءُ وَيَهْدِىٓ إِلَيْهِ مَن
يُنِيبُ ﴿١٣﴾ وَمَا تَفَرَّقُوٓا۟ إِلَّا مِنۢ بَعْدِ مَا جَآءَهُمُ ٱلْعِلْمُ بَغْيًۢا بَيْنَهُمْ ۚ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ إِلَىٰٓ أَجَلٍ مُّسَمًّى
لَّقُضِىَ بَيْنَهُمْ ۚ وَإِنَّ ٱلَّذِينَ أُورِثُوا۟ ٱلْكِتَٰبَ مِنۢ بَعْدِهِمْ لَفِى شَكٍّ مِّنْهُ مُرِيبٍ ﴿١٤﴾

the same religion ٱلدِّينِ of مِّنَ for you لَكُم He has ordained شَرَعَ ۞
and that which وَٱلَّذِىٓ Noah نُوحًا for بِهِۦ He ordained وَصَّىٰ which مَا
We وَصَّيْنَا and that which وَمَا to you إِلَيْكَ We have inspired أَوْحَيْنَآ
and Jesus وَعِيسَىٰٓ and Moses وَمُوسَىٰ Abraham إِبْرَٰهِيمَ for بِهِۦٓ ordained
تَتَفَرَّقُوا۟ and not وَلَا religion ٱلدِّينَ you should establish أَقِيمُوا۟ that أَنْ
the polytheists ٱلْمُشْرِكِينَ for عَلَى intolarable كَبُرَ in it فِيهِ be divided
يَجْتَبِىٓ Allah ٱللَّهُ (to it) إِلَيْهِ you call them تَدْعُوهُمْ is that which مَا
and guides وَيَهْدِىٓ He wills يَشَآءُ whom مَن for Himself إِلَيْهِ chooses
turns to Him in repentance ﴿١٣﴾ يُنِيبُ who مَن to Him إِلَيْهِ
مَا after مِنۢ بَعْدِ till إِلَّا they divided تَفَرَّقُوٓا۟ and not وَمَا obedience
through selfish بَغْيًۢا knowledge ٱلْعِلْمُ had come to them جَآءَهُمُ
and had it not been وَلَوْلَا between themselves بَيْنَهُمْ transgressions
your رَّبِّكَ from مِن that went forth before سَبَقَتْ for a word كَلِمَةٌ
the matter would لَّقُضِىَ an appointed مُّسَمًّى term أَجَلٍ for إِلَىٰٓ Lord
those ٱلَّذِينَ and verily وَإِنَّ between them بَيْنَهُمْ have been settled
after مِنۢ بَعْدِهِمْ the scripture ٱلْكِتَٰبَ were made to inherit أُورِثُوا۟ who
﴿١٤﴾ مُرِيبٍ concerning it مِّنْهُ doubt شَكٍّ are in لَفِى them
suspicion

13. He (Allâh) has ordained for you the same religion (Islâmic Monotheism) which He ordained for Nûh (Noah), and that which We have revealed to you (O Muhammad ﷺ), and that which We ordained for Ibrâhîm (Abraham), Mûsâ (Moses) and 'Îsâ (Jesus) saying you should establish religion (i.e. to do what it orders you to do practically) and make no divisions in it (religion) (i.e. various sects in religion). Intolerable for the *Mushrikûn* is that (Islamic Monotheism) to which you (O Muhammad ﷺ) call them. Allâh chooses for Himself whom He wills, and guides unto Himself who turns to Him in repentance and in obedience.
14. And they divided not till after knowledge had come to them, through (selfish) transgression between themselves. And had it not been for a Word that went forth before from your Lord for an appointed term, the matter would have been settled between them. And verily, those who were made to inherit the Scripture [i.e. the Taurâh (Torah) and the Injeel (Gospel)] after them (i.e. Jews and Christians) are in grave doubt concerning it (i.e. Allâh's true religion — Islâm or the Qur'ân).

فَلِذَٰلِكَ فَٱدْعُ ۖ وَٱسْتَقِمْ كَمَآ أُمِرْتَ ۖ وَلَا تَتَّبِعْ أَهْوَآءَهُمْ ۖ وَقُلْ ءَامَنتُ بِمَآ أَنزَلَ ٱللَّهُ مِن كِتَٰبٍ ۖ وَأُمِرْتُ
لِأَعْدِلَ بَيْنَكُمُ ۖ ٱللَّهُ رَبُّنَا وَرَبُّكُمْ ۖ لَنَآ أَعْمَٰلُنَا وَلَكُمْ أَعْمَٰلُكُمْ ۖ لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمُ ۖ ٱللَّهُ يَجْمَعُ بَيْنَنَا ۖ وَإِلَيْهِ
ٱلْمَصِيرُ ﴿١٥﴾ وَٱلَّذِينَ يُحَآجُّونَ فِى ٱللَّهِ مِنۢ بَعْدِ مَا ٱسْتُجِيبَ لَهُۥ حُجَّتُهُمْ دَاحِضَةٌ عِندَ رَبِّهِمْ وَعَلَيْهِمْ غَضَبٌ وَلَهُمْ
عَذَابٌ شَدِيدٌ ﴿١٦﴾ ٱللَّهُ ٱلَّذِىٓ أَنزَلَ ٱلْكِتَٰبَ بِٱلْحَقِّ وَٱلْمِيزَانَ ۗ وَمَا يُدْرِيكَ لَعَلَّ ٱلسَّاعَةَ قَرِيبٌ ﴿١٧﴾

and stand firm and وَٱسْتَقِمْ then invite فَٱدْعُ so unto this فَلِذَٰلِكَ
تَتَّبِعْ and not وَلَا you were commanded أُمِرْتَ as كَمَآ straight
in what بِمَآ I believe ءَامَنتُ and say وَقُلْ their desires أَهْوَآءَهُمْ follow
and I am وَأُمِرْتُ a Book كِتَٰبٍ from مِن Allah ٱللَّهُ has sent أَنزَلَ
is رَبُّنَا Allah ٱللَّهُ among you بَيْنَكُمُ to do justice لِأَعْدِلَ commanded
وَلَكُمْ our deeds أَعْمَٰلُنَا for us لَنَآ and your Lord وَرَبُّكُمْ our Lord
بَيْنَنَا dispute حُجَّةَ there is no لَا your deeds أَعْمَٰلُكُمْ and for you
will assemble يَجْمَعُ Allah ٱللَّهُ and between you وَبَيْنَكُمُ between us
وَٱلَّذِينَ is the final return ٱلْمَصِيرُ ﴿١٥﴾ and to Him وَإِلَيْهِ between us بَيْنَنَا
مِنۢ بَعْدِ Allah ٱللَّهِ (in) concerning فِى dispute يُحَآجُّونَ and those who
their حُجَّتُهُمْ (to Him) لَهُۥ has been accepted ٱسْتُجِيبَ what مَا after
and وَعَلَيْهِمْ their Lord رَبِّهِمْ with (to) عِندَ is of no use دَاحِضَةٌ dispute
torment عَذَابٌ and for them will be وَلَهُمْ is wrath غَضَبٌ on them
has sent down أَنزَلَ Who ٱلَّذِىٓ it is Allah ٱللَّهُ a severe شَدِيدٌ ﴿١٦﴾
and what وَمَا and the balance وَٱلْمِيزَانَ in truth بِٱلْحَقِّ the Book ٱلْكِتَٰبَ

is قَرِيبٌ ﴿١٧﴾ the Hour ٱلسَّاعَةَ perhaps لَعَلَّ can make you know يُدْرِيكَ
close at hand

15. So unto this (religion of Islâm alone and this Qur'ân) then invite (people) (O Muhammad ﷺ), and stand firm (on Islâmic Monotheism) as you are commanded, and follow not their desires but say: "I believe in whatsoever Allâh has sent down of the Book [all the holy Books, — this Qur'ân and the Books of the old from the Taurât (Torah), or the Injeel (Gospel) or the Pages of Ibrâhîm (Abraham)] and I am commanded to do justice among you. Allâh is our Lord and your Lord. For us our deeds and for you your deeds. There is no dispute between us and you. Allâh will assemble us (all), and to Him is the final return." **16.** And those who dispute concerning Allâh (His religion of Islâmic Monotheism with which Muhammad ﷺ has been sent), after it has been accepted (by the people), of no use is their dispute before their Lord and on them is wrath, and for them will be a severe torment. **17.** It is Allâh Who has sent down the Book (the Qur'ân) in truth, and the Balance (i.e. to act justly). And what can make you know that perhaps the Hour is close at hand?

يَسْتَعْجِلُ بِهَا ٱلَّذِينَ لَا يُؤْمِنُونَ بِهَا ۖ وَٱلَّذِينَ ءَامَنُوا۟ مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا ٱلْحَقُّ ۗ أَلَآ إِنَّ ٱلَّذِينَ يُمَارُونَ
فِى ٱلسَّاعَةِ لَفِى ضَلَـٰلٍۭ بَعِيدٍ ﴿١٨﴾ ٱللَّهُ لَطِيفٌۢ بِعِبَادِهِۦ يَرْزُقُ مَن يَشَآءُ ۖ وَهُوَ ٱلْقَوِىُّ ٱلْعَزِيزُ ﴿١٩﴾ مَن كَانَ يُرِيدُ
حَرْثَ ٱلْـَٔاخِرَةِ نَزِدْ لَهُۥ فِى حَرْثِهِۦ ۖ وَمَن كَانَ يُرِيدُ حَرْثَ ٱلدُّنْيَا نُؤْتِهِۦ مِنْهَا وَمَا لَهُۥ فِى ٱلْـَٔاخِرَةِ مِن نَّصِيبٍ ﴿٢٠﴾

believe يُؤْمِنُونَ not لَا those who ٱلَّذِينَ it بِهَا seek to hasten يَسْتَعْجِلُ
مِنْهَا are fearful مُشْفِقُونَ believe ءَامَنُوا۟ and those who وَٱلَّذِينَ in it بِهَا
أَلَآ the very truth ٱلْحَقُّ that it is أَنَّهَا and they know وَيَعْلَمُونَ of it
concerning فِى dispute يُمَارُونَ those who ٱلَّذِينَ indeed إِنَّ verily
ٱللَّهُ far away بَعِيدٍ ﴿١٨﴾ error ضَلَـٰلٍۭ are certainly in لَفِى the Hour ٱلسَّاعَةِ
يَرْزُقُ to His slaves بِعِبَادِهِۦ very Gracious and Kind لَطِيفٌۢ Allah is
and He is وَهُوَ He wills يَشَآءُ to whom مَن He gives provisions
كَانَ whosoever مَن the All-Mighty ٱلْعَزِيزُ ﴿١٩﴾ the All-Strong ٱلْقَوِىُّ
We نَزِدْ of the Hereafter ٱلْـَٔاخِرَةِ the reward حَرْثَ desiring يُرِيدُ is
كَانَ and whosoever وَمَن his reward حَرْثِهِۦ in فِى to him لَهُۥ increase
We نُؤْتِهِۦ of this world ٱلدُّنْيَا the reward حَرْثَ desires يُرِيدُ (was)
the ٱلْـَٔاخِرَةِ in فِى he has لَهُۥ and not وَمَا of it مِنْهَا give him
portion نَّصِيبٍ ﴿٢٠﴾ any مِن Hereafter

18. Those who believe not therein seek to hasten it, while those who believe are fearful of it, and know that it is the very truth. Verily, those who dispute concerning the Hour are certainly in error far away. **19.** Allâh is very Gracious and Kind to His slaves. He gives provisions to whom He wills. And He is the All-Strong, the All-Mighty. **20.** Whosoever desires (by his deeds) the reward of the Hereafter, We give him increase in his reward, and whosoever desires the reward of this world (by his deeds), We give him thereof (what is decreed for him), and he has no portion in the Hereafter.

أَمْ لَهُمْ شُرَكَٰٓؤُا۟ شَرَعُوا۟ لَهُم مِّنَ ٱلدِّينِ مَا لَمْ يَأْذَنۢ بِهِ ٱللَّهُ ۚ وَلَوْلَا كَلِمَةُ ٱلْفَصْلِ لَقُضِىَ بَيْنَهُمْ ۗ وَإِنَّ
ٱلظَّٰلِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢١﴾ تَرَى ٱلظَّٰلِمِينَ مُشْفِقِينَ مِمَّا كَسَبُوا۟ وَهُوَ وَاقِعٌۢ بِهِمْ ۗ وَٱلَّذِينَ
ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ فِى رَوْضَاتِ ٱلْجَنَّاتِ ۖ لَهُم مَّا يَشَآءُونَ عِندَ رَبِّهِمْ ۚ ذَٰلِكَ هُوَ ٱلْفَضْلُ ٱلْكَبِيرُ ﴿٢٢﴾

who have instituted شَرَعُوا۟ partners شُرَكَٰٓؤُا۟ they have لَهُمْ or أَمْ
has يَأْذَنۢ not لَمْ what مَا religion ٱلدِّينِ of مِّنَ for them لَهُم
word كَلِمَةُ and had it not been وَلَوْلَا Allah ٱللَّهُ it بِهِ allowed
بَيْنَهُمْ the matter would have been judged لَقُضِىَ a decisive ٱلْفَصْلِ
for لَهُمْ the wrong-doers ٱلظَّٰلِمِينَ and verily وَإِنَّ between them
the ٱلظَّٰلِمِينَ you will see تَرَى a painful أَلِيمٌ ﴿٢١﴾ torment عَذَابٌ them
they have كَسَبُوا۟ of that which مِمَّا fearful مُشْفِقِينَ wrong-doers
and those وَٱلَّذِينَ them بِهِمْ befalling وَاقِعٌۢ and it is وَهُوَ earned
in فِى righteous deeds ٱلصَّٰلِحَٰتِ and do وَعَمِلُوا۟ believe ءَامَنُوا۟ who
for لَهُم of the Gardens ٱلْجَنَّاتِ the flowering meadows رَوْضَاتِ
ذَٰلِكَ their Lord رَبِّهِمْ from عِندَ they wish يَشَآءُونَ what مَّا them
the supreme ٱلْكَبِيرُ ﴿٢٢﴾ grace ٱلْفَضْلُ is هُوَ that

21. Or have they partners with Allâh (false gods) who have instituted for them a religion which Allâh has not ordained? And had it not been for a decisive Word (gone forth already), the matter would have been judged between them. And verily, for the *Zâlimûn* (polytheists and wrongdoers) there is a painful torment. **22.** You will see (on the Day of Resurrection), the *Zâlimûn* (polytheists and wrongdoers) fearful of that which they have earned, and it (Allâh's Torment) will surely befall them. But those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous deeds (will be) in the flowering meadows of the Gardens (Paradise). They shall have whatsoever they desire with their Lord. That is the supreme Grace (Paradise).

ذَٰلِكَ ٱلَّذِى يُبَشِّرُ ٱللَّهُ عِبَادَهُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ ۗ قُل لَّآ أَسْـَٔلُكُمْ عَلَيْهِ أَجْرًا إِلَّا ٱلْمَوَدَّةَ فِى ٱلْقُرْبَىٰ ۗ وَمَن يَقْتَرِفْ
حَسَنَةً نَّزِدْ لَهُۥ فِيهَا حُسْنًا ۚ إِنَّ ٱللَّهَ غَفُورٌ شَكُورٌ ﴿٢٣﴾ أَمْ يَقُولُونَ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا ۖ فَإِن يَشَإِ ٱللَّهُ يَخْتِمْ عَلَىٰ قَلْبِكَ ۗ وَيَمْحُ ٱللَّهُ
ٱلْبَٰطِلَ وَيُحِقُّ ٱلْحَقَّ بِكَلِمَٰتِهِۦٓ ۚ إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿٢٤﴾

to His عِبَادَهُ Allah ٱللَّهُ gives glad tidings يُبَشِّرُ which ٱلَّذِى that is ذَٰلِكَ
righteous deeds ٱلصَّٰلِحَٰتِ and do وَعَمِلُوا۟ believe ءَامَنُوا۟ who ٱلَّذِينَ slaves
except إِلَّا reward أَجْرًا for it عَلَيْهِ I ask you أَسْـَٔلُكُمْ not لَّآ say قُل
and وَمَن kinship with you ٱلْقُرْبَىٰ for فِى to be kind to me ٱلْمَوَدَّةَ
We shall نَّزِدْ a good righteous deed حَسَنَةً earns يَقْتَرِفْ whoever
Allah ٱللَّهَ verily إِنَّ of good حُسْنًا in it فِيهَا for him لَهُۥ increase
or أَمْ is Most Ready to appreciate ﴿٢٣﴾ شَكُورٌ if Oft-Forgiving غَفُورٌ
كَذِبًا Allah ٱللَّهِ against عَلَى he has invented ٱفْتَرَىٰ they say يَقُولُونَ
عَلَىٰ He could have sealed يَخْتِمْ Allah ٱللَّهُ willed يَشَإِ so if فَإِن a lie
ٱلْبَٰطِلَ Allah ٱللَّهُ and wipes out وَيَمْحُ your heart قَلْبِكَ (on)
by His word بِكَلِمَٰتِهِۦٓ the truth ٱلْحَقَّ and establishes وَيُحِقُّ falsehood
is in the breasts ﴿٢٤﴾ ٱلصُّدُورِ what بِذَاتِ He knows well عَلِيمٌۢ verily إِنَّهُۥ

23. That is (the Paradise) whereof Allâh gives glad tidings to His slaves who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds. Say (O Muhammad ﷺ): "No reward do I ask of you for this except to be kind to me for my kinship with you." And whoever earns a good righteous deed, We shall give him an increase of good in respect thereof. Verily, Allâh is Oft-Forgiving, Most Ready to appreciate (the deeds of those who are obedient to Him). **24.** Or say they: "He has invented a lie against Allâh?" If Allâh willed, He could have sealed up your heart (so that you forget all that you know of the Qur'ân). And Allâh wipes out falsehood, and establishes the truth (Islâm) by His Word (this Qur'ân). Verily, He knows well what (secrets) are in the breasts (of mankind).

وَهُوَ ٱلَّذِى يَقْبَلُ ٱلتَّوْبَةَ عَنْ عِبَادِهِۦ وَيَعْفُوا۟ عَنِ ٱلسَّيِّـَٔاتِ وَيَعْلَمُ مَا تَفْعَلُونَ ﴿٢٥﴾ وَيَسْتَجِيبُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟
ٱلصَّٰلِحَٰتِ وَيَزِيدُهُم مِّن فَضْلِهِۦ ۚ وَٱلْكَٰفِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ ﴿٢٦﴾ ۞ وَلَوْ بَسَطَ ٱللَّهُ ٱلرِّزْقَ لِعِبَادِهِۦ لَبَغَوْا۟ فِى ٱلْأَرْضِ
وَلَٰكِن يُنَزِّلُ بِقَدَرٍ مَّا يَشَآءُ ۚ إِنَّهُۥ بِعِبَادِهِۦ خَبِيرٌۢ بَصِيرٌ ﴿٢٧﴾

from عَنِ repentance ٱلتَّوْبَةَ accepts يَقْبَلُ Who ٱلَّذِى and He is وَهُوَ
وَيَعْلَمُ the sins ٱلسَّيِّـَٔاتِ from عَنِ and forgives وَيَعْفُوا۟ His slaves عِبَادِهِۦ
and He answers وَيَسْتَجِيبُ you do تَفْعَلُونَ ﴿٢٥﴾ what مَا and He knows
righteous deeds ٱلصَّٰلِحَٰتِ and do وَعَمِلُوا۟ believe ءَامَنُوا۟ those who ٱلَّذِينَ
وَٱلْكَٰفِرُونَ His Bounty فَضْلِهِۦ of مِّن and gives them increase وَيَزِيدُهُم
شَدِيدٌ ﴿٢٦﴾ torment عَذَابٌ theirs will be لَهُمْ and as for the disbelievers
the provision ٱلرِّزْقَ Allah ٱللَّهُ enlarge بَسَطَ and if وَلَوْ ۞ a severe
the ٱلْأَرْضِ in فِى they would surely rebel لَبَغَوْا۟ for His slaves لِعِبَادِهِۦ
يَشَآءُ what مَّا by measure بِقَدَرٍ He sends down يُنَزِّلُ but وَلَٰكِن earth
the خَبِيرٌۢ in respect of His slaves بِعِبَادِهِۦ verily He is إِنَّهُۥ He wills
the All-Seer بَصِيرٌ ﴿٢٧﴾ Well-Aware

25. And He it is Who accepts repentance from His slaves, and forgives sins, and He knows what you do. **26.** And He answers (the invocation of) those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds, and gives them increase of His Bounty. And as for the disbelievers, theirs will be a severe torment. **27.** And if Allâh were to enlarge the provision for His slaves, they would surely rebel in the earth, but He sends down by measure as He wills. Verily, He is, in respect of His slaves, the Well-Aware, the All-Seer (of things that benefit them).

وَهُوَ ٱلَّذِى يُنَزِّلُ ٱلْغَيْثَ مِنۢ بَعْدِ مَا قَنَطُوا۟ وَيَنشُرُ رَحْمَتَهُۥ ۚ وَهُوَ ٱلْوَلِىُّ ٱلْحَمِيدُ ﴿٢٨﴾ وَمِنْ ءَايَٰتِهِۦ خَلْقُ ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضِ وَمَا بَثَّ فِيهِمَا مِن دَآبَّةٍ ۚ وَهُوَ عَلَىٰ جَمْعِهِمْ إِذَا يَشَآءُ قَدِيرٌ ﴿٢٩﴾ وَمَآ أَصَٰبَكُم مِّن مُّصِيبَةٍ فَبِمَا
كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا۟ عَن كَثِيرٍ ﴿٣٠﴾ وَمَآ أَنتُم بِمُعْجِزِينَ فِى ٱلْأَرْضِ ۖ وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِن وَلِىٍّ وَلَا
نَصِيرٍ ﴿٣١﴾

مِنۢ بَعْدِ the rain ٱلْغَيْثَ sends down يُنَزِّلُ it is Who ٱلَّذِى and He وَهُوَ
and spreads abroad وَيَنشُرُ they have despaired قَنَطُوا۟ that مَا after
the Protecting Friend ٱلْوَلِىُّ and He is وَهُوَ His Mercy رَحْمَتَهُۥ
خَلْقُ His Signs ءَايَٰتِهِۦ and among وَمِنْ Worthy of all praise ﴿٢٨﴾ ٱلْحَمِيدُ
and وَمَا and the earth وَٱلْأَرْضِ the heavens ٱلسَّمَٰوَٰتِ is the creation of
دَآبَّةٍ of مِن in them both فِيهِمَا He has dispersed بَثَّ whatever
their assembling جَمْعِهِمْ over عَلَىٰ and He is وَهُوَ moving creatures

and whatever وَمَآ All-Potent قَدِيرٌ ﴿٢٩﴾ He wills يَشَآءُ whenever إِذَا
it is because فَبِمَا misfortune مُّصِيبَةٍ of مِّن befalls you أَصَٰبَكُم
and He وَيَعْفُوا۟ your hands أَيْدِيكُمْ have earned كَسَبَتْ of what
بِمُعْجِزِينَ you أَنتُم and (not) وَمَآ much كَثِيرٍ ﴿٣٠﴾ from عَن pardons
لَكُم and neither وَمَا the earth ٱلْأَرْضِ in فِى can escape from Allah
Protecting Friend وَلِىٍّ any مِن Allah ٱللَّهِ besides مِّن دُونِ you have
any helper نَصِيرٍ ﴿٣١﴾ nor وَلَا

28. And He it is Who sends down the rain after they have despaired, and spreads His Mercy. And He is the *Walî* (Helper, Supporter, Protector, Lord), Worthy of all praise. **29.** And among His *Ayât* (proofs, evidences, lessons, signs, etc.) is the creation of the heavens and the earth, and whatever moving (living) creatures He has dispersed in them both. And He is All-Potent over their assembling (i.e. resurrecting them on the Day of Resurrection after their death, and dispersion of their bodies) whenever He wills. **30.** And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. (See the Qur'ân, Verse 35:45) **31.** And you cannot escape from Allâh (i.e. His punishment) in the earth, and besides Allâh you have neither any *Walî* (guardian or a protector, helper) nor any helper.

وَمِنْ ءَايَٰتِهِ ٱلْجَوَارِ فِى ٱلْبَحْرِ كَٱلْأَعْلَٰمِ ﴿٣٢﴾ إِن يَشَأْ يُسْكِنِ ٱلرِّيحَ فَيَظْلَلْنَ رَوَاكِدَ عَلَىٰ ظَهْرِهِۦٓ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّكُلِّ صَبَّارٍ
شَكُورٍ ﴿٣٣﴾ أَوْ يُوبِقْهُنَّ بِمَا كَسَبُوا۟ وَيَعْفُ عَن كَثِيرٍ ﴿٣٤﴾ وَيَعْلَمَ ٱلَّذِينَ يُجَٰدِلُونَ فِىٓ ءَايَٰتِنَا مَا لَهُم مِّن مَّحِيصٍ ﴿٣٥﴾ فَمَآ أُوتِيتُم
مِّن شَىْءٍ فَمَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَمَا عِندَ ٱللَّهِ خَيْرٌ وَأَبْقَىٰ لِلَّذِينَ ءَامَنُوا۟ وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٣٦﴾

the ٱلْبَحْرِ in فِى are the ships ٱلْجَوَارِ His signs ءَايَٰتِهِ and among وَمِنْ
He causes يُسْكِنِ He wills يَشَأْ if إِن like mountains كَٱلْأَعْلَٰمِ ﴿٣٢﴾ sea
رَوَاكِدَ then they would become فَيَظْلَلْنَ the wind ٱلرِّيحَ to settle
ذَٰلِكَ in فِى verily إِنَّ the back (of the sea) ظَهْرِهِۦٓ on عَلَىٰ motionless
(and) شَكُورٍ ﴿٣٣﴾ patient صَبَّارٍ . for everyone لِّكُلِّ are signs لَءَايَٰتٍ that
because of that بِمَا He may distroy them يُوبِقْهُنَّ or أَوْ grateful
عَن and He pardons وَيَعْفُ their (people) have learned كَسَبُوا۟ which
يُجَٰدِلُونَ those who ٱلَّذِينَ and may know وَيَعْلَمَ much كَثِيرٍ ﴿٣٤﴾ from
that there is not for مَا لَهُم Our proofs ءَايَٰتِنَا as regards فِىٓ dispute

you أُوتِيتُم so whatever فَمَا place of refuge مَّحِيصٍ ﴿٣٥﴾ any مِّن them
is but a passing enjoyment فَمَتَٰعُ thing شَيْءٍ any مِّن have been given
ٱللَّهِ is with عِندَ and what وَمَا worldly ٱلدُّنْيَا for this life ٱلْحَيَوٰةِ
for those who لِلَّذِينَ and more lasting وَأَبْقَىٰ is better خَيْرٌ Allah
put their trust يَتَوَكَّلُونَ ﴿٣٦﴾ their Lord رَبِّهِمْ and in وَعَلَىٰ believe ءَامَنُوا۟

32. And among His Signs are the ships in the sea like mountains. **33.** If He wills, He causes the wind to cease, then they would become motionless on the back (of the sea). Verily, in this are signs for everyone patient and grateful. **34.** Or He may destroy them (by shipwreck) because of that which their (people) have earned. And He pardons much. **35.** And those who dispute (polytheists, with Our Messenger Muhammad ﷺ) as regards Our *Ayât* (proofs, signs, verses of Islâmic Monotheism) may know that there is no place of refuge for them (from Allâh's punishment) (*Tafsir At-Tabari*) **36.** So whatever you have been given is but (a passing) enjoyment for this worldly life, but that which is with Allâh (Paradise) is better and more lasting for those who believe (in the Oneness of Allâh — Islâmic Monotheism) and put their trust in their Lord (concerning all of their affairs).

وَٱلَّذِينَ يَجْتَنِبُونَ كَبَٰٓئِرَ ٱلْإِثْمِ وَٱلْفَوَٰحِشَ وَإِذَا مَا غَضِبُوا۟ هُمْ يَغْفِرُونَ ﴿٣٧﴾ وَٱلَّذِينَ ٱسْتَجَابُوا۟ لِرَبِّهِمْ وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَأَمْرُهُمْ
شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ﴿٣٨﴾ وَٱلَّذِينَ إِذَآ أَصَابَهُمُ ٱلْبَغْىُ هُمْ يَنتَصِرُونَ ﴿٣٩﴾ وَجَزَٰٓؤُا۟ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا ۖ فَمَنْ عَفَا
وَأَصْلَحَ فَأَجْرُهُۥ عَلَى ٱللَّهِ ۚ إِنَّهُۥ لَا يُحِبُّ ٱلظَّٰلِمِينَ ﴿٤٠﴾

وَٱلْفَوَٰحِشَ sins ٱلْإِثْمِ the greater كَبَٰٓئِرَ avoid يَجْتَنِبُونَ and those who وَٱلَّذِينَ
they هُمْ they are angry غَضِبُوا۟ that مَا and when وَإِذَا and lewdness
of لِرَبِّهِمْ who answer the call ٱسْتَجَابُوا۟ and those وَٱلَّذِينَ forgive يَغْفِرُونَ ﴿٣٧﴾
and وَأَمْرُهُمْ their prayers ٱلصَّلَوٰةَ and offer perfectly وَأَقَامُوا۟ their Lord
between them بَيْنَهُمْ consultation شُورَىٰ who (conduct) their affairs
who يُنفِقُونَ ﴿٣٨﴾ We have bestowed on them رَزَقْنَٰهُمْ and of what وَمِمَّا
an ٱلْبَغْىُ is done to them أَصَابَهُمُ when إِذَآ and those who وَٱلَّذِينَ spend
and the وَجَزَٰٓؤُا۟ take defense يَنتَصِرُونَ ﴿٣٩﴾ they هُمْ oppressive wrong
فَمَنْ like thereof مِّثْلُهَا is an evil سَيِّئَةٌ an evil سَيِّئَةٍ recompense for
his فَأَجْرُهُۥ and makes reconciliation وَأَصْلَحَ forgives عَفَا so whoever
likes يُحِبُّ not لَا verily He إِنَّهُۥ Allah ٱللَّهِ due from عَلَى reward is
wrong-doers ٱلظَّٰلِمِينَ ﴿٤٠﴾

37. And those who avoid the greater sins, and *Al-Fawâhish* (illegal sexual intercourse), and when they are angry, they forgive. **38.** And those who answer the Call of their Lord [i.e. to believe that He is the only One Lord (Allâh), and to worship none but Him Alone], and perform *As-Salât* (*Iqâmat-as-Salât*), and who (conduct) their affairs by mutual consultation, and who spend of what We have bestowed on them. **39.** And those who, when an oppressive wrong is done to them, take revenge. **40.** The recompense for an evil is an evil like thereof; but whoever forgives and makes reconciliation, his reward is with Allâh. Verily, He likes not the *Zâlimûn* (oppressors, polytheists, and wrongdoers).

وَلَمَنِ ٱنتَصَرَ بَعْدَ ظُلْمِهِۦ فَأُو۟لَٰٓئِكَ مَا عَلَيْهِم مِّن سَبِيلٍ ﴿٤١﴾ إِنَّمَا ٱلسَّبِيلُ عَلَى ٱلَّذِينَ يَظْلِمُونَ ٱلنَّاسَ وَيَبْغُونَ فِى ٱلْأَرْضِ بِغَيْرِ
ٱلْحَقِّ ۚ أُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٤٢﴾ وَلَمَن صَبَرَ وَغَفَرَ إِنَّ ذَٰلِكَ لَمِنْ عَزْمِ ٱلْأُمُورِ ﴿٤٣﴾ وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِن
وَلِىٍّ مِّنۢ بَعْدِهِۦ ۗ وَتَرَى ٱلظَّٰلِمِينَ لَمَّا رَأَوُا۟ ٱلْعَذَابَ يَقُولُونَ هَلْ إِلَىٰ مَرَدٍّ مِّن سَبِيلٍ ﴿٤٤﴾ وَتَرَىٰهُمْ يُعْرَضُونَ عَلَيْهَا
خَٰشِعِينَ مِنَ ٱلذُّلِّ يَنظُرُونَ مِن طَرْفٍ خَفِىٍّ ۗ وَقَالَ ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّ ٱلْخَٰسِرِينَ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُمْ
وَأَهْلِيهِمْ يَوْمَ ٱلْقِيَٰمَةِ ۗ أَلَآ إِنَّ ٱلظَّٰلِمِينَ فِى عَذَابٍ مُّقِيمٍ ﴿٤٥﴾

he has suffered ظُلْمِهِۦ after بَعْدَ takes revenge ٱنتَصَرَ whosoever وَلَمَنِ
any مِّن against them عَلَيْهِم there is not مَا for such فَأُو۟لَٰٓئِكَ wrong
those who ٱلَّذِينَ against عَلَى the way is only ٱلسَّبِيلُ إِنَّمَا way ﴿٤١﴾ سَبِيلٍ
the earth ٱلْأَرْضِ in فِى and rebel وَيَبْغُونَ people ٱلنَّاسَ oppress يَظْلِمُونَ
torment عَذَابٌ for them لَهُمْ these أُو۟لَٰٓئِكَ without right بِغَيْرِ ٱلْحَقِّ
shows patience صَبَرَ and verily whosoever وَلَمَن a painful ﴿٤٢﴾ أَلِيمٌ
the عَزْمِ would be from لَمِنْ that ذَٰلِكَ truly إِنَّ and forgives وَغَفَرَ
sends astray يُضْلِلِ and whomsoever وَمَن things ﴿٤٣﴾ ٱلْأُمُورِ steadfast
Protecting Friend وَلِىٍّ any مِن for him لَهُۥ there is not فَمَا Allah ٱللَّهُ
لَمَّا the wrong-doers ٱلظَّٰلِمِينَ and you will see وَتَرَى after him مِّنۢ بَعْدِهِۦ
هَلْ they will say يَقُولُونَ the torment ٱلْعَذَابَ they behold رَأَوُا۟ when
and you وَتَرَىٰهُمْ way ﴿٤٤﴾ سَبِيلٍ any مِّن return مَرَدٍّ for إِلَىٰ is there
made خَٰشِعِينَ to it عَلَيْهَا brought forward يُعْرَضُونَ will see them
glance طَرْفٍ with مِن looking يَنظُرُونَ disgrace ٱلذُّلِّ by مِنَ humble
إِنَّ believe ءَامَنُوٓا۟ those who ٱلَّذِينَ and will say وَقَالَ discreet خَفِىٍّ
أَنفُسَهُمْ lose خَسِرُوٓا۟ are they who ٱلَّذِينَ the losers ٱلْخَٰسِرِينَ verily
ٱلْقِيَٰمَةِ on the Day of يَوْمَ and their families وَأَهْلِيهِمْ themselves

will فِى the wrong-doers ٱلظَّٰلِمِينَ indeed إِنَّ verily أَلَآ resurrection
a lasting ﴿٤٥﴾ مُّقِيمٍ torment عَذَابٍ be in

41. And indeed whosoever takes revenge after he has suffered wrong, for such there is no way (of blame) against them. 42. The way (of blame) is only against those who oppress men and rebel in the earth without justification; for such there will be a painful torment. 43. And verily, whosoever shows patience and forgives, that would truly be from the things recommended by Allâh. 44. And whomsoever Allâh sends astray, for him there is no *Walî* (protector, helper, guardian) after Him. And you will see the *Zâlimûn* (polytheists, wrongdoers, oppressors), when they behold the torment, they will say: "Is there any way of return (to the world)?" 45. And you will see them brought forward to it (Hell) made humble by disgrace, (and) looking with stealthy glance. And those who believe will say: "Verily, the losers are they who lose themselves and their families on the Day of Resurrection. Verily, the *Zâlimûn* [i.e. *Al-Kâfirûn* (disbelievers in Allâh, in His Oneness and in His Messenger ﷺ, polytheists, wrongdoers)] will be in a lasting torment. (*Tafsir At-Tabari*)

وَمَا كَانَ لَهُم مِّنْ أَوْلِيَآءَ يَنصُرُونَهُم مِّن دُونِ ٱللَّهِ ۗ وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِن سَبِيلٍ ﴿٤٦﴾ ٱسْتَجِيبُوا۟ لِرَبِّكُم مِّن قَبْلِ أَن
يَأْتِىَ يَوْمٌ لَّا مَرَدَّ لَهُۥ مِنَ ٱللَّهِ ۚ مَا لَكُم مِّن مَّلْجَإٍ يَوْمَئِذٍ وَمَا لَكُم مِّن نَّكِيرٍ ﴿٤٧﴾ فَإِنْ أَعْرَضُوا۟ فَمَآ أَرْسَلْنَٰكَ
عَلَيْهِمْ حَفِيظًا ۖ إِنْ عَلَيْكَ إِلَّا ٱلْبَلَٰغُ ۗ وَإِنَّآ إِذَآ أَذَقْنَا ٱلْإِنسَٰنَ مِنَّا رَحْمَةً فَرِحَ بِهَا ۖ وَإِن تُصِبْهُمْ سَيِّئَةٌۢ بِمَا قَدَّمَتْ
أَيْدِيهِمْ فَإِنَّ ٱلْإِنسَٰنَ كَفُورٌ ﴿٤٨﴾

Protecting أَوْلِيَآءَ any مِّنْ they will have لَهُم it is كَانَ and not وَمَا
and وَمَن Allah ٱللَّهِ other than مِّن دُونِ to help them يَنصُرُونَهُم Friends
for him لَهُۥ there is not فَمَا Allah ٱللَّهُ sends astray يُضْلِلِ he whom
مِّن قَبْلِ your Lord لِرَبِّكُم answer the call of ٱسْتَجِيبُوا۟ any way ﴿٤٦﴾ مِن سَبِيلٍ
لَهُۥ averting مَرَدَّ not لَّا a Day يَوْمٌ there comes يَأْتِىَ that أَن before
any مِّن مَّلْجَإٍ you will have لَكُم not مَا Allah ٱللَّهِ from مِنَ for it
مِّن there will be for you لَكُم nor وَمَا on that Day يَوْمَئِذٍ refuge
not فَمَآ they turn away أَعْرَضُوا۟ but if فَإِنْ denying ﴿٤٧﴾ نَّكِيرٍ any
is إِنْ as a guardian حَفِيظًا over them عَلَيْهِمْ We have sent you أَرْسَلْنَٰكَ
وَإِنَّآ to convey (the Message) ٱلْبَلَٰغُ but إِلَّا your duty عَلَيْكَ (not)
from مِنَّا man ٱلْإِنسَٰنَ We cause to taste أَذَقْنَا when إِذَآ and verily

تُصِبۡهُمۡ but when وَإِن in it بِهَا he rejoices فَرِحَ of Mercy رَحۡمَةٗ us
قَدَّمَتۡ because of (the deeds) which بِمَا some ill سَيِّئَةُۢ befalls them
man ٱلۡإِنسَٰنَ then verily فَإِنَّ their hands أَيۡدِيهِمۡ have sent forth
(becomes) ingrate كَفُورٞ ﴿٤٨﴾

46. And they will have no *Auliyâ'* (protectors, helpers, guardians, lords) to help them other than Allâh. And he whom Allâh sends astray, for him there is no way. **47.** Answer the Call of your Lord (i.e. accept Islâmic Monotheism, O mankind and jinn) before there comes from Allâh a Day which cannot be averted (i.e. the Day of Resurrection). You will have no refuge on that Day nor there will be for you any denying (of your crimes as they are all recorded in the Book of your deeds). **48.** But if they turn away (O Muhammad ﷺ from Islâmic Monotheism, which you have brought to them). We have not sent you (O Muhammad ﷺ) as a *Hafîz* (watcher, protector) over them (i.e. to take care of their deeds and to recompense them). Your duty is to convey (the Message). And verily, when We cause man to taste of mercy from Us, he rejoices thereat; but when some ill befalls them because of the deeds which their hands have sent forth, then verily, man (becomes) ingrate!

لِّلَّهِ مُلۡكُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ يَخۡلُقُ مَا يَشَآءُۚ يَهَبُ لِمَن يَشَآءُ إِنَٰثٗا وَيَهَبُ لِمَن يَشَآءُ ٱلذُّكُورَ ﴿٤٩﴾ أَوۡ يُزَوِّجُهُمۡ
ذُكۡرَانٗا وَإِنَٰثٗاۖ وَيَجۡعَلُ مَن يَشَآءُ عَقِيمًاۚ إِنَّهُۥ عَلِيمٞ قَدِيرٞ ﴿٥٠﴾ ۞ وَمَا كَانَ لِبَشَرٍ أَن يُكَلِّمَهُ ٱللَّهُ إِلَّا وَحۡيًا أَوۡ مِن
وَرَآيِٕ حِجَابٍ أَوۡ يُرۡسِلَ رَسُولٗا فَيُوحِيَ بِإِذۡنِهِۦ مَا يَشَآءُۚ إِنَّهُۥ عَلِيٌّ حَكِيمٞ ﴿٥١﴾

the heavens ٱلسَّمَٰوَٰتِ belongs the kingdom of مُلۡكُ to Allah لِّلَّهِ
يَهَبُ He wills يَشَآءُ what مَا He creates يَخۡلُقُ and the earth وَٱلۡأَرۡضِ
female (offspring) إِنَٰثٗا He wills يَشَآءُ upon whom لِمَن He bestows
male ٱلذُّكُورَ ﴿٤٩﴾ He wills يَشَآءُ upon whom لِمَن and bestows وَيَهَبُ
and وَإِنَٰثٗا males ذُكۡرَانٗا He combines them يُزَوِّجُهُمۡ or أَوۡ (offspring)
عَقِيمًا He wills يَشَآءُ whom مَن and He renders وَيَجۡعَلُ females
and is Able to قَدِيرٞ ﴿٥٠﴾ the All-Knower عَلِيمٞ verily He is إِنَّهُۥ barren
أَن for any human being لِبَشَرٍ it is كَانَ and not وَمَا ۞ do all things
by وَحۡيًا unless إِلَّا Allah ٱللَّهُ should speak to him يُكَلِّمَهُ that
He يُرۡسِلَ or أَوۡ a veil حِجَابٍ behind وَرَآيِٕ from مِن or أَوۡ inspiration
مَا by His leave بِإِذۡنِهِۦ to reveal فَيُوحِيَ a Messenger رَسُولٗا sends

Most حَكِيمٌ ۝ Most High عَلِيٌّ verily He is إِنَّهُۥ wills يَشَآءُ what Wise

49. To Allâh belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills. 50. Or He bestows both males and females, and He renders barren whom He wills. Verily, He is the All-Knower and is Able to do all things. 51. It is not given to any human being that Allâh should speak to him unless (it be) by Revelation, or from behind a veil, or (that) He sends a Messenger to reveal what He wills by His Leave. Verily, He is Most High, Most Wise.

وَكَذَٰلِكَ أَوْحَيْنَآ إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا ۚ مَا كُنتَ تَدْرِى مَا ٱلْكِتَٰبُ وَلَا ٱلْإِيمَٰنُ وَلَٰكِن جَعَلْنَٰهُ نُورًا نَّهْدِى بِهِۦ مَن نَّشَآءُ مِنْ
عِبَادِنَا ۚ وَإِنَّكَ لَتَهْدِىٓ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ۝٥٢ صِرَٰطِ ٱللَّهِ ٱلَّذِى لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ أَلَآ إِلَى ٱللَّهِ تَصِيرُ
ٱلْأُمُورُ ۝٥٣

a revelation رُوحًا to you إِلَيْكَ We have sent أَوْحَيْنَآ and thus وَكَذَٰلِكَ مَا knew تَدْرِى you كُنتَ not مَا Our Command أَمْرِنَا of مِّنْ (Quran) جَعَلْنَٰهُ but وَلَٰكِن faith ٱلْإِيمَٰنُ nor what is وَلَا the Book ٱلْكِتَٰبُ what is مَن by it بِهِۦ We guide نَّهْدِى a light نُورًا We have made it and verily وَإِنَّكَ Our slaves عِبَادِنَا of مِنْ We will نَّشَآءُ whosoever مُّسْتَقِيمٍ ۝ the path صِرَٰطٍ to إِلَىٰ indeed guiding لَتَهْدِىٓ you are مَا belongs لَهُۥ to whom ٱلَّذِى Allah ٱللَّهِ the path of صِرَٰطِ straight ٱلْأَرْضِ in فِى and all that is وَمَا the heavens ٱلسَّمَٰوَٰتِ in فِى all that is all ٱلْأُمُورُ ۝ is the end تَصِيرُ Allah ٱللَّهِ to إِلَى verily أَلَآ the earth the matters

52. And thus We have sent to you (O Muhammad ﷺ) *Rûh* (a revelation, and a mercy) of Our Command. You knew not what is the Book, nor what is Faith? But We have made it (this Qur'ân) a light wherewith We guide whosoever of Our slaves We will. And verily, you (O Muhammad ﷺ) are indeed guiding (mankind) to the Straight Path (i.e. Allâh's religion of Islâmic Monotheism). 53. The path of Allâh to Whom belongs all that is in the heavens and all that is in the earth. Verily, all matters at the end go to Allâh (for decision).

سُورَةُ الزُّخۡرُفِ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

حمٓ ١ وَٱلۡكِتَٰبِ ٱلۡمُبِينِ ٢ إِنَّا جَعَلۡنَٰهُ قُرۡءَٰنًا عَرَبِيّٗا لَّعَلَّكُمۡ تَعۡقِلُونَ ٣ وَإِنَّهُۥ فِيٓ أُمِّ ٱلۡكِتَٰبِ لَدَيۡنَا
لَعَلِيٌّ حَكِيمٌ ٤ أَفَنَضۡرِبُ عَنكُمُ ٱلذِّكۡرَ صَفۡحًا أَن كُنتُمۡ قَوۡمٗا مُّسۡرِفِينَ ٥ وَكَمۡ أَرۡسَلۡنَا مِن نَّبِيّٖ فِي
ٱلۡأَوَّلِينَ ٦ وَمَا يَأۡتِيهِم مِّن نَّبِيٍّ إِلَّا كَانُواْ بِهِۦ يَسۡتَهۡزِءُونَ ٧

We verily إِنَّا manifest ٱلۡمُبِينِ ٢ by the Book وَٱلۡكِتَٰبِ Ha Mim حمٓ ١
that you لَّعَلَّكُمۡ in Arabic عَرَبِيّٗا a Quran قُرۡءَٰنًا have made it جَعَلۡنَٰهُ
أُمِّ in فِيٓ and verily it is وَإِنَّهُۥ to understand تَعۡقِلُونَ ٣ may be able
indeed exalted لَعَلِيٌّ before us لَدَيۡنَا of the Book ٱلۡكِتَٰبِ the mother
عَنكُمُ Shall We then take away أَفَنَضۡرِبُ full of Wisdom حَكِيمٌ ٤
because أَن in rejection صَفۡحًا the reminder ٱلذِّكۡرَ from you
and how وَكَمۡ transgressing مُّسۡرِفِينَ ٥ a people قَوۡمٗا you are كُنتُمۡ
ٱلۡأَوَّلِينَ ٦ amongst فِي a prophet مِن نَّبِيّٖ have We sent أَرۡسَلۡنَا many
مِّن نَّبِيٍّ come there to them يَأۡتِيهِم and not وَمَا the men of old
mock يَسۡتَهۡزِءُونَ ٧ at him بِهِۦ they used to كَانُواْ but إِلَّا a prophet

Sûrat Az-Zukhruf
(The Gold Adornments) XLIII

In the Name of Allâh
the Most Gracious, the Most Merciful

1. *Hâ-Mîm*. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] **2.** By the manifest Book (i.e. this Qur'ân that makes things clear). **3.** Verily, We have made it a Qur'ân in Arabic that you may be able to understand (its meanings and its admonitions). **4.** And verily, it (this Qur'ân) is in the Mother of the Book (i.e. *Al-Lauh Al-Mahfûz*) with Us, indeed exalted, full of wisdom. **5.** Shall We then (warn you not and) take away the Reminder (this Qur'ân) from you, because you are a people *Musrifûn*. **6.** And how many a Prophet have We sent amongst the men of old. **7.** And never came there a Prophet to them but they used to mock at him.

فَأَهۡلَكۡنَآ أَشَدَّ مِنۡهُم بَطۡشٗا وَمَضَىٰ مَثَلُ ٱلۡأَوَّلِينَ ٨ وَلَئِن سَأَلۡتَهُم مَّنۡ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ لَيَقُولُنَّ
خَلَقَهُنَّ ٱلۡعَزِيزُ ٱلۡعَلِيمُ ٩ ٱلَّذِي جَعَلَ لَكُمُ ٱلۡأَرۡضَ مَهۡدٗا وَجَعَلَ لَكُمۡ فِيهَا سُبُلٗا لَّعَلَّكُمۡ تَهۡتَدُونَ ١٠

وَٱلَّذِى نَزَّلَ مِنَ ٱلسَّمَآءِ مَآءًۢ بِقَدَرٍ فَأَنشَرْنَا بِهِۦ بَلْدَةً مَّيْتًا ۚ كَذَٰلِكَ تُخْرَجُونَ ﴿١١﴾ وَٱلَّذِى خَلَقَ ٱلْأَزْوَٰجَ كُلَّهَا
وَجَعَلَ لَكُم مِّنَ ٱلْفُلْكِ وَٱلْأَنْعَٰمِ مَا تَرْكَبُونَ ﴿١٢﴾

in بَطْشًا than them مِنْهُم men stonger أَشَدَّ then We destroyed فَأَهْلَكْنَآ
the ﴿٨﴾ ٱلْأَوَّلِينَ the example of مَثَلُ and passed away وَمَضَىٰ power
has خَلَقَ Who مَّنْ you ask them سَأَلْتَهُم and indeed if وَلَئِن ancients
they will لَيَقُولُنَّ and the earth? وَٱلْأَرْضَ the heavens ٱلسَّمَٰوَٰتِ created
the ﴿٩﴾ ٱلْعَلِيمُ the All-Mighty ٱلْعَزِيزُ created them خَلَقَهُنَّ surely say
the ٱلْأَرْضَ for you لَكُمُ has made جَعَلَ Who ٱلَّذِى All-Knower
سُبُلًا therein فِيهَا for you لَكُمْ and has made وَجَعَلَ a bed مَهْدًا earth
وَٱلَّذِى find your way ﴿١٠﴾ تَهْتَدُونَ in order that you may لَّعَلَّكُمْ roads
بِقَدَرٍ water مَآءًۢ the sky ٱلسَّمَآءِ from مِنَ sends down نَزَّلَ and Who
مَّيْتًا land بَلْدَةً therewith بِهِۦ then We revive فَأَنشَرْنَا in due measure
خَلَقَ and Who وَٱلَّذِى you're brought out ﴿١١﴾ تُخْرَجُونَ even so كَذَٰلِكَ a dead
for you لَكُم and has appointed وَجَعَلَ all كُلَّهَا the pairs ٱلْأَزْوَٰجَ created
you ride ﴿١٢﴾ تَرْكَبُونَ on which مَا and cattle وَٱلْأَنْعَٰمِ ships ٱلْفُلْكِ of مِّنَ

8. Then We destroyed men stronger (in power) than these — and the example of the ancients has passed away (before them). **9.**.And indeed if you ask them: "Who has created the heavens and the earth?" They will surely say: "The All-Mighty, the All-Knower created them." **10.** Who has made for you the earth like a bed, and has made for you roads therein, in order that you may find your way. **11.** And Who sends down water (rain) from the sky in due measure, then We revive a dead land therewith, and even so you will be brought forth (from the graves). **12.** And Who has created all the pairs and has appointed for you ships and cattle on which you ride,

لِتَسْتَوُۥا عَلَىٰ ظُهُورِهِۦ ثُمَّ تَذْكُرُوا۟ نِعْمَةَ رَبِّكُمْ إِذَا ٱسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا۟ سُبْحَٰنَ ٱلَّذِى سَخَّرَ لَنَا هَٰذَا وَمَا كُنَّا لَهُۥ
مُقْرِنِينَ ﴿١٣﴾ وَإِنَّآ إِلَىٰ رَبِّنَا لَمُنقَلِبُونَ ﴿١٤﴾ وَجَعَلُوا۟ لَهُۥ مِنْ عِبَادِهِۦ جُزْءًا ۚ إِنَّ ٱلْإِنسَٰنَ لَكَفُورٌ مُّبِينٌ ﴿١٥﴾ أَمِ ٱتَّخَذَ مِمَّا
يَخْلُقُ بَنَاتٍ وَأَصْفَىٰكُم بِٱلْبَنِينَ ﴿١٦﴾ وَإِذَا بُشِّرَ أَحَدُهُم بِمَا ضَرَبَ لِلرَّحْمَٰنِ مَثَلًا ظَلَّ وَجْهُهُۥ مُسْوَدًّا وَهُوَ
كَظِيمٌ ﴿١٧﴾

their backs ظُهُورِهِۦ on عَلَىٰ in order that you may mount firmly لِتَسْتَوُۥا
رَبِّكُمْ the Favour of نِعْمَةَ you may remember تَذْكُرُوا۟ then ثُمَّ

and say وَتَقُولُوا thereon عَلَيْهِ you mount اسْتَوَيْتُمْ when إِذَا your Lord
هَٰذَا to us لَنَا has subjected سَخَّرَ Him Who الَّذِي Glory to سُبْحَانَ
وَإِنَّا have ability ﴿١٣﴾ مُقْرِنِينَ for it لَهُ we could كُنَّا and not وَمَا this
We indeed are ﴿١٤﴾ لَمُنقَلِبُونَ Our Lord رَبِّنَا to إِلَىٰ and verily we
of عِبَادِهِ to some مِنْ with Him لَهُ yet they assign وَجَعَلُوا returning
is indeed لَكَفُورٌ man الْإِنسَانَ verily إِنَّ a share جُزْءًا His slaves
out of مِمَّا has He taken اتَّخَذَ or أَمِ a manifest ﴿١٥﴾ مُّبِينٌ ingrate
and He has وَأَصْفَاكُم daughters بَنَاتٍ He has created يَخْلُقُ what
is informed of the بُشِّرَ and if وَإِذَا sons ﴿١٦﴾ بِالْبَنِينَ selected for you
he ضَرَبَ that which بِمَا one of them أَحَدُهُم news of (the birth of)
ظَلَّ a parable مَثَلًا to the Most Beneficent (Allah) لِلرَّحْمَٰنِ set forth
﴿١٧﴾ كَظِيمٌ and he is وَهُوَ dark, gloomy مُسْوَدًّا his face وَجْهُهُ becomes
filled with grief

13. In order that you may mount on their backs, and then may remember the Favour of your Lord when you mount thereon, and say: "Glory to Him Who has subjected this to us, and we could never have it (by our efforts). **14.** And verily, to Our Lord we indeed are to return!" **15.** Yet, they assign to some of His slaves a share with Him (by pretending that He has children, and considering them as equals or co-partners in worship with Him). Verily, man is indeed a manifest ingrate! **16.** Or has He taken daughters out of what He has created, and He has selected for you sons? **17.** And if one of them is informed of the news of (the birth of a girl) that which he sets forth as a parable to the Most Gracious (Allâh), his face becomes dark, and he is filled with grief!

أَوَمَن يُنَشَّؤُا فِي الْحِلْيَةِ وَهُوَ فِي الْخِصَامِ غَيْرُ مُبِينٍ ﴿١٨﴾ وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبَادُ الرَّحْمَٰنِ إِنَاثًا
أَشَهِدُوا خَلْقَهُمْ سَتُكْتَبُ شَهَادَتُهُمْ وَيُسْأَلُونَ ﴿١٩﴾ وَقَالُوا لَوْ شَاءَ الرَّحْمَٰنُ مَا عَبَدْنَاهُم مَّا لَهُم بِذَٰلِكَ مِنْ عِلْمٍ إِنْ
هُمْ إِلَّا يَخْرُصُونَ ﴿٢٠﴾

who is brought يُنَشَّؤُا (do they then like for Allah) a creature أَوَمَن
غَيْرُ dispute الْخِصَامِ in فِي and it وَهُوَ ornaments الْحِلْيَةِ in فِي up
الْمَلَائِكَةَ and they make وَجَعَلُوا (herself) clear ﴿١٨﴾ مُبِينٍ cannot make
to the الرَّحْمَٰنِ are slaves عِبَادُ themselves هُمْ who الَّذِينَ the angels
their خَلْقَهُمْ did they witness أَشَهِدُوا females إِنَاثًا Most Beneficent

and وَيُسْـَٔلُونَ ﴿١٩﴾ their witness شَهَٰدَتُهُمْ will be recorded سَتُكْتَبُ creation
شَآءَ if it had been لَوْ and they said وَقَالُوا۟ they will be questioned
We would have عَبَدْنَٰهُم not مَا the Most Beneficent ٱلرَّحْمَٰنُ the will of
عِلْمٍ any مِنْ of that بِذَٰلِكَ they have لَهُم not مَّا worshipped them
lie يَخْرُصُونَ ﴿٢٠﴾ but إِلَّا they do هُمْ nothing إِنْ knowledge

18. (Like they then for Allâh) a creature who is brought up in adornments (wearing silk and gold ornaments, i.e. women), and who in dispute cannot make herself clear? **19.** And they make the angels who themselves are slaves of the Most Gracious (Allâh) females. Did they witness their creation? Their testimony will be recorded, and they will be questioned! **20.** And they said: "If it had been the Will of the Most Gracious (Allâh), we should not have worshipped them (false deities)." They have no knowledge whatsoever of that. They do nothing but lie!

أَمْ ءَاتَيْنَٰهُمْ كِتَٰبًا مِّن قَبْلِهِۦ فَهُم بِهِۦ مُسْتَمْسِكُونَ ﴿٢١﴾ بَلْ قَالُوٓا۟ إِنَّا وَجَدْنَآ ءَابَآءَنَا عَلَىٰٓ أُمَّةٍ وَإِنَّا عَلَىٰٓ ءَاثَٰرِهِم
مُّهْتَدُونَ ﴿٢٢﴾ وَكَذَٰلِكَ مَآ أَرْسَلْنَا مِن قَبْلِكَ فِى قَرْيَةٍ مِّن نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَآ إِنَّا وَجَدْنَآ ءَابَآءَنَا عَلَىٰٓ أُمَّةٍ وَإِنَّا عَلَىٰٓ
ءَاثَٰرِهِم مُّقْتَدُونَ ﴿٢٣﴾ ۞ قَٰلَ أَوَلَوْ جِئْتُكُم بِأَهْدَىٰ مِمَّا وَجَدتُّمْ عَلَيْهِ ءَابَآءَكُمْ قَالُوٓا۟ إِنَّا بِمَآ أُرْسِلْتُم بِهِۦ
كَٰفِرُونَ ﴿٢٤﴾

before مِّن قَبْلِهِۦ any Book كِتَٰبًا have We given them ءَاتَيْنَٰهُمْ or أَمْ
قَالُوٓا۟ nay بَلْ are holding fast مُسْتَمْسِكُونَ ﴿٢١﴾ to it بِهِۦ so they فَهُم this
a أُمَّةٍ on عَلَىٰٓ our fathers ءَابَآءَنَا found وَجَدْنَآ we إِنَّا they say
their footsteps ءَاثَٰرِهِم on عَلَىٰٓ and we وَإِنَّا certain way and religion
We sent أَرْسَلْنَا not مَآ and similarly وَكَذَٰلِكَ guide ourselves مُّهْتَدُونَ ﴿٢٢﴾
قَالَ but إِلَّا a warner مِّن نَّذِيرٍ any town قَرْيَةٍ to فِى before you مِن قَبْلِكَ
found وَجَدْنَآ we إِنَّا the luxurious ones among them مُتْرَفُوهَآ said
and we وَإِنَّا a certain way and religion أُمَّةٍ on عَلَىٰٓ our fathers ءَابَآءَنَا
۞ قَٰلَ following مُّقْتَدُونَ ﴿٢٣﴾ their footsteps ءَاثَٰرِهِم on عَلَىٰٓ are indeed
better بِأَهْدَىٰ I bring you جِئْتُكُم even if أَوَلَوْ (the warner) said
ءَابَآءَكُمْ on it عَلَيْهِ you found وَجَدتُّمْ than that which مِمَّا guidance
you أُرْسِلْتُم with which بِمَآ verily we إِنَّا they said قَالُوٓا۟ your fathers
disbelieve كَٰفِرُونَ ﴿٢٤﴾ with it بِهِۦ have been sent

21. Or have We given them any Book before this (the Qur'ân) to which they are holding fast? **22.** Nay! They say: "We found our fathers following a certain way and religion, and we guide ourselves by their footsteps." **23.** And similarly, We sent not a warner before you (O Muhammad ﷺ) to any town (people) but the luxurious ones among them said: "We found our fathers following a certain way and religion, and we will indeed follow their footsteps." **24.** (The warner) said: "Even if I bring you better guidance than that which you found your fathers following?" They said: "Verily, we disbelieve in that with which you have been sent."

فَٱنتَقَمْنَا مِنْهُمْ فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُكَذِّبِينَ ٢٥ وَإِذْ قَالَ إِبْرَٰهِيمُ لِأَبِيهِ وَقَوْمِهِۦٓ إِنَّنِى بَرَآءٌ مِّمَّا
تَعْبُدُونَ ٢٦ إِلَّا ٱلَّذِى فَطَرَنِى فَإِنَّهُۥ سَيَهْدِينِ ٢٧ وَجَعَلَهَا كَلِمَةًۢ بَاقِيَةً فِى عَقِبِهِۦ لَعَلَّهُمْ يَرْجِعُونَ ٢٨ بَلْ مَتَّعْتُ
هَٰٓؤُلَآءِ وَءَابَآءَهُمْ حَتَّىٰ جَآءَهُمُ ٱلْحَقُّ وَرَسُولٌ مُّبِينٌ ٢٩ وَلَمَّا جَآءَهُمُ ٱلْحَقُّ قَالُوا۟ هَٰذَا سِحْرٌ وَإِنَّا بِهِۦ كَٰفِرُونَ ٣٠

how كَيْفَ then see فَٱنظُرْ of them مِنْهُمْ so We took revenge فَٱنتَقَمْنَا
and وَإِذْ those who denied ٱلْمُكَذِّبِينَ ٢٥ the end of عَٰقِبَةُ was كَانَ
وَقَوْمِهِۦ to his father لِأَبِيهِ Abraham إِبْرَٰهِيمُ said قَالَ (remember) when
تَعْبُدُونَ ٢٦ of what مِّمَّا innocent بَرَآءٌ verily I am إِنَّنِى and his people
فَإِنَّهُۥ did create me فَطَرَنِى Him Who ٱلَّذِى except إِلَّا you worship
a كَلِمَةً and he made it وَجَعَلَهَا will guide me سَيَهْدِينِ ٢٧ and verily He
that they لَعَلَّهُمْ his offspring عَقِبِهِۦ among فِى lasting بَاقِيَةً word
to هَٰٓؤُلَآءِ I gave to enjoy مَتَّعْتُ nay but بَلْ turn back يَرْجِعُونَ ٢٨ may
there came to them جَآءَهُمُ till حَتَّىٰ and their fathers وَءَابَآءَهُمْ these
وَلَمَّا making things clear مُّبِينٌ ٢٩ and a messenger وَرَسُولٌ the truth ٱلْحَقُّ
this هَٰذَا they said قَالُوا۟ the truth ٱلْحَقُّ came to them جَآءَهُمُ and when
disbelieve كَٰفِرُونَ ٣٠ in it بِهِۦ and we وَإِنَّا magic سِحْرٌ is

25. So We took revenge on them, then see what was the end of those who denied (Islâmic Monotheism). **26.** And (remember) when Ibrâhîm (Abraham) said to his father and his people: "Verily, I am innocent of what you worship, **27.** "Except Him (i.e. I worship none but Allâh Alone) Who did create me; and verily, He will guide me." **28.** And he made it [i.e. *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh Alone)] a Word lasting among his offspring (True monotheism), that they may turn back (i.e. to repent to Allâh or receive admonition). **29.** Nay, but I gave (the good things of this life) to these (polytheists) and their fathers to enjoy, till there came to them the truth (the Qur'ân), and a

Messenger (Muhammad ﷺ) making things clear. **30.** And when the truth (this Qur'ân) came to them, they (the disbelievers in this Qur'ân) said: "This is magic, and we disbelieve therein."

وَقَالُوا۟ لَوْلَا نُزِّلَ هَٰذَا ٱلْقُرْءَانُ عَلَىٰ رَجُلٍ مِّنَ ٱلْقَرْيَتَيْنِ عَظِيمٍ ﴿٣١﴾ أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ ۚ نَحْنُ قَسَمْنَا بَيْنَهُم مَّعِيشَتَهُمْ
فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ۚ وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَٰتٍ لِّيَتَّخِذَ بَعْضُهُم بَعْضًا سُخْرِيًّا ۗ وَرَحْمَتُ رَبِّكَ خَيْرٌ مِّمَّا
يَجْمَعُونَ ﴿٣٢﴾ وَلَوْلَآ أَن يَكُونَ ٱلنَّاسُ أُمَّةً وَٰحِدَةً لَّجَعَلْنَا لِمَن يَكْفُرُ بِٱلرَّحْمَٰنِ لِبُيُوتِهِمْ سُقُفًا مِّن فِضَّةٍ وَمَعَارِجَ
عَلَيْهَا يَظْهَرُونَ ﴿٣٣﴾

ٱلْقُرْءَانُ this هَٰذَا sent down نُزِّلَ why is not لَوْلَا and they say وَقَالُوا۟
عَظِيمٍ ﴿٣١﴾ the two towns ٱلْقَرْيَتَيْنِ of مِّنَ some man رَجُلٍ to عَلَىٰ Quran
the Mercy رَحْمَتَ who would portion out يَقْسِمُونَ is it they أَهُمْ great
between بَيْنَهُم Who portion out قَسَمْنَا it is We نَحْنُ your Lord رَبِّكَ of
of this ٱلدُّنْيَا the life ٱلْحَيَوٰةِ in فِى their livelihood مَّعِيشَتَهُمْ them
بَعْضٍ above فَوْقَ some of them بَعْضَهُمْ and We raised وَرَفَعْنَا world
بَعْضًا some بَعْضُهُم so that may employ لِّيَتَّخِذَ in ranks دَرَجَٰتٍ others
your Lord رَبِّكَ and the Mercy of وَرَحْمَتُ in their work سُخْرِيًّا others
وَلَوْلَآ they amass يَجْمَعُونَ ﴿٣٢﴾ than (the wealth) which مِّمَّا is better خَيْرٌ
أُمَّةً all mankind ٱلنَّاسُ would become يَكُونَ that أَن and were it not
for لِمَن We would have provided لَّجَعَلْنَا one وَٰحِدَةً community
in the Most Beneficent (Allah) بِٱلرَّحْمَٰنِ disbelieve يَكْفُرُ those who
and وَمَعَارِجَ silver فِضَّةٍ of مِّن roofs سُقُفًا for their houses لِبُيُوتِهِمْ
they mount يَظْهَرُونَ ﴿٣٣﴾ on which عَلَيْهَا elevators

31. And they say: "Why is not this Qur'ân sent down to some great man of the two towns (Makkah and Tâ'if)?" **32.** Is it they who would portion out the Mercy of your Lord? It is We Who portion out between them their livelihood in this world, and We raised some of them above others in ranks, so that some may employ others in their work. But the Mercy (Paradise) of your Lord (O Muhammad ﷺ) is better than the (wealth of this world) which they amass. **33.** And were it not that mankind would have become of one community (all disbelievers desiring worldly life only), We would have provided for those who disbelieve in the Most Gracious (Allâh), silver roofs for their houses, and elevators whereby they ascend,

وَلِبُيُوتِهِمْ أَبْوَٰبًا وَسُرُرًا عَلَيْهَا يَتَّكِـُٔونَ ﴿٣٤﴾ وَزُخْرُفًا ۚ وَإِن كُلُّ ذَٰلِكَ لَمَّا مَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۚ وَٱلْءَاخِرَةُ عِندَ رَبِّكَ

لِلْمُتَّقِينَ ﴿٣٥﴾ وَمَن يَعْشُ عَن ذِكْرِ ٱلرَّحْمَٰنِ نُقَيِّضْ لَهُۥ شَيْطَٰنًا فَهُوَ لَهُۥ قَرِينٌ ﴿٣٦﴾ وَإِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ ٱلسَّبِيلِ
وَيَحْسَبُونَ أَنَّهُم مُّهْتَدُونَ ﴿٣٧﴾ حَتَّىٰٓ إِذَا جَآءَنَا قَالَ يَٰلَيْتَ بَيْنِى وَبَيْنَكَ بُعْدَ ٱلْمَشْرِقَيْنِ فَبِئْسَ ٱلْقَرِينُ ﴿٣٨﴾

and thrones وَسُرُرًا doors (of silver) أَبْوَٰبًا and for their houses وَلِبُيُوتِهِمْ
and وَزُخْرُفًا they could recline يَتَّكِـُٔونَ ﴿٣٤﴾ on which عَلَيْهَا (of silver)
would have لَمَّا this ذَٰلِكَ all كُلُّ yet وَإِن adornments of gold
this ٱلدُّنْيَا the life of ٱلْحَيَوٰةِ an enjoyment of مَتَٰعُ been nothing but
﴿٣٥﴾ لِلْمُتَّقِينَ your Lord رَبِّكَ with عِندَ and the Hereafter وَٱلْءَاخِرَةُ world
from عَن turns away يَعْشُ and whosoever وَمَن is only for the pious
We نُقَيِّضْ the Most Beneficent ٱلرَّحْمَٰنِ the remembrance of ذِكْرِ
﴿٣٦﴾ قَرِينٌ for him لَهُۥ so he is فَهُوَ a devil شَيْطَٰنًا for him لَهُۥ appoint
from عَنِ hinder them لَيَصُدُّونَهُمْ and verily they وَإِنَّهُمْ a companion
are ﴿٣٧﴾ مُّهْتَدُونَ that they أَنَّهُم but they think وَيَحْسَبُونَ the path ٱلسَّبِيلِ
he says قَالَ he comes to us جَآءَنَا when إِذَا till حَتَّىٰٓ guided right
were بُعْدَ and between you وَبَيْنَكَ between me بَيْنِى would that يَٰلَيْتَ
the ﴿٣٨﴾ ٱلْقَرِينُ so evil فَبِئْسَ the two easts ٱلْمَشْرِقَيْنِ the distance of
companion

34. And for their houses, doors (of silver), and thrones (of silver) on which they could recline, **35.** And adornments of gold. Yet all this (i.e. the roofs, doors, stairs, elevators, thrones of their houses) would have been nothing but an enjoyment of this world. And the Hereafter with your Lord is (only) for the *Muttaqûn*. **36.** And whosoever turns away blindly from the remembrance of the Most Gracious (Allâh) (i.e. this Qur'ân and worship of Allâh), We appoint for him *Shaitân* (Satan - devil) to be a *Qarîn* (a companion) to him. **37.** And verily, they (Satans / devils) hinder them from the path (of Allâh), but they think that they are guided aright! **38.** Till, when (such a one) comes to Us, he says [to his *Qarîn* (Satan/devil companion)] "Would that between me and you were the distance of the two easts (or the east and west)" — a worst (type of) companion (indeed)!

وَلَن يَنفَعَكُمُ ٱلْيَوْمَ إِذ ظَّلَمْتُمْ أَنَّكُمْ فِى ٱلْعَذَابِ مُشْتَرِكُونَ ﴿٣٩﴾ أَفَأَنتَ تُسْمِعُ ٱلصُّمَّ أَوْ تَهْدِى ٱلْعُمْىَ وَمَن
كَانَ فِى ضَلَٰلٍ مُّبِينٍ ﴿٤٠﴾ فَإِمَّا نَذْهَبَنَّ بِكَ فَإِنَّا مِنْهُم مُّنتَقِمُونَ ﴿٤١﴾ أَوْ نُرِيَنَّكَ ٱلَّذِى وَعَدْنَٰهُمْ فَإِنَّا عَلَيْهِم
مُّقْتَدِرُونَ ﴿٤٢﴾ فَٱسْتَمْسِكْ بِٱلَّذِىٓ أُوحِىَ إِلَيْكَ ۖ إِنَّكَ عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٤٣﴾ وَإِنَّهُۥ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ ۖ وَسَوْفَ
تُسْـَٔلُونَ ﴿٤٤﴾ وَسْـَٔلْ مَنْ أَرْسَلْنَا مِن قَبْلِكَ مِن رُّسُلِنَآ أَجَعَلْنَا مِن دُونِ ٱلرَّحْمَٰنِ ءَالِهَةً يُعْبَدُونَ ﴿٤٥﴾

ظَلَمْتُمْ as إِذ this Day ٱلْيَوْمَ profit you يَنفَعَكُمُ it will never وَلَن
the punishment ٱلْعَذَابِ in فِى that you will be أَنَّكُمْ you did wrong
the deaf ٱلصُّمَّ make to hear تُسْمِعُ can you أَفَأَنتَ sharing مُشْتَرِكُونَ ﴿٣٩﴾
is كَانَ or him who وَمَن the blind ٱلْعُمْىَ can you guide تَهْدِى or أَوْ
We take نَذْهَبَنَّ and even if فَإِمَّا manifest مُّبِينٍ ﴿٤٠﴾ error ضَلَـٰلٍ in فِى
take مُنتَقِمُونَ ﴿٤١﴾ on them مِنْهُم We shall indeed فَإِنَّا you بِكَ away
وَعَدْنَـٰهُمْ that which ٱلَّذِى We show you نُرِيَنَّكَ or (if) أَوْ vengeance
مُّقْتَدِرُونَ ﴿٤٢﴾ over them عَلَيْهِم then verily We فَإِنَّا We threaten them
to that which بِٱلَّذِىٓ so hold you fast فَٱسْتَمْسِكْ have perfect command
path صِرَٰطٍ on عَلَىٰ verily you are إِنَّكَ to you إِلَيْكَ inspired أُوحِىَ is
indeed a reminder لَذِكْرٌ and verily this is وَإِنَّهُۥ a straight مُّسْتَقِيمٍ ﴿٤٣﴾
be تُسْـَٔلُونَ ﴿٤٤﴾ and you will وَسَوْفَ and your people وَلِقَوْمِكَ for you لَّكَ
مِن قَبْلِكَ whom We sent أَرْسَلْنَا those مَنْ and ask وَسْـَٔلْ questioned
did We ever appoint أَجَعَلْنَا of Our messengers مِن رُّسُلِنَآ before you
to يُعْبَدُونَ ﴿٤٥﴾ gods ءَالِهَةً the Most Beneficent ٱلرَّحْمَـٰنِ besides مِن دُونِ
be worshipped

39. It will profit you not this Day (O you who turn away from Allâh's remembrance and His worship) as you did wrong, (and) that you will be sharers (you and your *Qarîn*) in the punishment. **40.** Can you (O Muhammad ﷺ) make the deaf to hear, or can you guide the blind or him who is in manifest error? **41.** And even if We take you (O Muhammad ﷺ) away, We shall indeed take vengeance on them. **42.** Or (if) We show you that wherewith We threaten them, then verily, We have perfect command over them. **43.** So hold you (O Muhammad ﷺ) fast to that which is revealed to you. Verily, you are on the Straight Path. **44.** And verily, this (the Qur'ân) is indeed a Reminder for you (O Muhammad ﷺ) and your people (Quraish people, or your followers), and you will be questioned (about it). **45.** And ask (O Muhammad ﷺ) those of Our Messengers whom We sent before you: "Did We ever appoint *âlihah* (gods) to be worshipped besides the Most Gracious (Allâh)?"

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِـَٔايَـٰتِنَآ إِلَىٰ فِرْعَوْنَ وَمَلَإِي۟هِۦ فَقَالَ إِنِّى رَسُولُ رَبِّ ٱلْعَـٰلَمِينَ ﴿٤٦﴾ فَلَمَّا جَآءَهُم بِـَٔايَـٰتِنَآ إِذَا هُم
مِّنْهَا يَضْحَكُونَ ﴿٤٧﴾ وَمَا نُرِيهِم مِّنْ ءَايَةٍ إِلَّا هِىَ أَكْبَرُ مِنْ أُخْتِهَا ۖ وَأَخَذْنَـٰهُم بِٱلْعَذَابِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٤٨﴾ وَقَالُوا۟
يَـٰٓأَيُّهَ ٱلسَّاحِرُ ٱدْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِندَكَ إِنَّنَا لَمُهْتَدُونَ ﴿٤٩﴾

with Our بِـَٔايَـٰتِنَآ Moses مُوسَىٰٓ We did send أَرْسَلْنَا and indeed وَلَقَدْ
so he فَقَالَ and his chiefs وَمَلَإِيْهِۦ Pharaoh فِرْعَوْنَ to إِلَىٰ Signs
ٱلْعَـٰلَمِينَ ﴿٤٦﴾ the Lord of رَبِّ a Messenger of رَسُولُ verily I am إِنِّى said
with Our بِـَٔايَـٰتِنَآ he came to them جَآءَهُم but when فَلَمَّا the worlds
and وَمَا laughed يَضْحَكُونَ ﴿٤٧﴾ at them مِّنْهَا they هُمْ behold إِذَا Signs
it was هِىَ but إِلَّا any sign مِّنْ ءَايَةٍ We showed them نُرِيهِم not
and We seized them وَأَخَذْنَـٰهُم its fellow أُخْتِهَا than مِنْ greater أَكْبَرُ
return يَرْجِعُونَ ﴿٤٨﴾ in order that they might لَعَلَّهُمْ with torment بِٱلْعَذَابِ
for us لَنَا invoke ٱدْعُ sorcerer ٱلسَّاحِرُ O you يَـٰٓأَيُّهَ and they said وَقَالُوا۟
عِندَكَ He has entrusted عَهِدَ according to what بِمَا your Lord رَبَّكَ
be guided لَمُهْتَدُونَ ﴿٤٩﴾ verily We shall إِنَّنَا with you

46. And indeed We did send Mûsâ (Moses) with Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) to Fir'aun (Pharaoh) and his chiefs (inviting them to Allâh's religion of Islâm). He said: "Verily, I am a Messenger of the Lord of the *'Âlamîn* (mankind, jinn and all that exists)." **47.** But when he came to them with Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) behold, they laughed at them. **48.** And not an *Ayâh* (sign, etc.) We showed them but it was greater than its fellow preceding it, and We seized them with torment, in order that they might turn [from their polytheism to Allâh's religion (Islâmic Monotheism)]. **49.** And they said [to Mûsâ (Moses)]: "O you sorcerer! Invoke your Lord for us according to what He has covenanted with you. Verily, We shall guide ourselves (aright)."

فَلَمَّا كَشَفْنَا عَنْهُمُ ٱلْعَذَابَ إِذَا هُمْ يَنكُثُونَ ﴿٥٠﴾ وَنَادَىٰ فِرْعَوْنُ فِى قَوْمِهِۦ قَالَ يَـٰقَوْمِ أَلَيْسَ لِى مُلْكُ مِصْرَ
وَهَـٰذِهِ ٱلْأَنْهَـٰرُ تَجْرِى مِن تَحْتِىٓ ۖ أَفَلَا تُبْصِرُونَ ﴿٥١﴾ أَمْ أَنَا۠ خَيْرٌ مِّنْ هَـٰذَا ٱلَّذِى هُوَ مَهِينٌ وَلَا يَكَادُ يُبِينُ ﴿٥٢﴾ فَلَوْلَآ أُلْقِىَ
عَلَيْهِ أَسْوِرَةٌ مِّن ذَهَبٍ أَوْ جَآءَ مَعَهُ ٱلْمَلَـٰٓئِكَةُ مُقْتَرِنِينَ ﴿٥٣﴾ فَٱسْتَخَفَّ قَوْمَهُۥ فَأَطَاعُوهُ ۚ إِنَّهُمْ كَانُوا۟ قَوْمًا
فَـٰسِقِينَ ﴿٥٤﴾

the torment ٱلْعَذَابَ from them عَنْهُمُ We removed كَشَفْنَا but when فَلَمَّا
and وَنَادَىٰ broke their covenant يَنكُثُونَ ﴿٥٠﴾ they هُمْ behold إِذَا
saying قَالَ his people قَوْمِهِۦ amongst فِى Pharaoh فِرْعَوْنُ proclaimed
the dominion of مُلْكُ for me لِى is not أَلَيْسَ O my people يَـٰقَوْمِ

مِن تَحْتِيٓ flowing تَجْرِى rivers ٱلْأَنْهَٰرُ and these وَهَٰذِهِ Egypt مِصْرَ
خَيْرٌ am I أَنَا۠ or أَمْ see you ﴿٥١﴾ تُبْصِرُونَ not then أَفَلَا underneath me
وَلَا despicable مَهِينٌ is هُوَ who ٱلَّذِى this one هَٰذَا than مِّنْ better
why فَلَوْلَآ express himself clearly ﴿٥٢﴾ يُبِينُ can scarcely يَكَادُ and not
ذَهَبٍ of مِّن bracelets أَسْوِرَةٌ on him عَلَيْهِ bestowed أُلْقِىَ then are not
﴿٥٣﴾ مُقْتَرِنِينَ angels ٱلْمَلَٰٓئِكَةُ with him مَعَهُ sent جَآءَ or أَوْ gold
فَأَطَاعُوهُ his people قَوْمَهُۥ thus he befooled and mislead فَٱسْتَخَفَّ along
a people قَوْمًا were ever كَانُوا۟ verily they إِنَّهُمْ and they obeyed him
sinners ﴿٥٤﴾ فَٰسِقِينَ who were

50. But when We removed the torment from them, behold, they broke their covenant (that they will believe if We remove the torment from them). **51.** And Fir'aun (Pharaoh) proclaimed among his people (saying): "O my people! Is not mine the dominion of Egypt, and these rivers flowing underneath me. See you not then? **52.** "Am I not better than this one [Mûsâ (Moses)] who is despicable and can scarcely express himself clearly? **53.** "Why then are not golden bracelets bestowed on him, or angels sent along with him?" **54.** Thus he [Fir'aun (Pharaoh)] befooled (and misled) his people, and they obeyed him. Verily, they were ever a people who were *Fâsiqûn* (rebellious, disobedient to Allâh).

فَلَمَّآ ءَاسَفُونَا ٱنتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَٰهُمْ أَجْمَعِينَ ﴿٥٥﴾ فَجَعَلْنَٰهُمْ سَلَفًا وَمَثَلًا لِّلْءَاخِرِينَ ﴿٥٦﴾ ۞ وَلَمَّا
ضُرِبَ ٱبْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ ﴿٥٧﴾ وَقَالُوٓا۟ ءَأَٰلِهَتُنَا خَيْرٌ أَمْ هُوَ ۚ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًۢا ۚ بَلْ هُمْ
قَوْمٌ خَصِمُونَ ﴿٥٨﴾ إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَٰهُ مَثَلًا لِّبَنِىٓ إِسْرَٰٓءِيلَ ﴿٥٩﴾ وَلَوْ نَشَآءُ لَجَعَلْنَا مِنكُم مَّلَٰٓئِكَةً فِى
ٱلْأَرْضِ يَخْلُفُونَ ﴿٦٠﴾

مِنْهُمْ We punished ٱنتَقَمْنَا they angered Us ءَاسَفُونَا so when فَلَمَّآ
and We فَجَعَلْنَٰهُمْ all ﴿٥٥﴾ أَجْمَعِينَ and drowned them فَأَغْرَقْنَٰهُمْ them
to ﴿٥٦﴾ لِّلْءَاخِرِينَ and an example وَمَثَلًا a precedent سَلَفًا made them
the son of ٱبْنُ is quoted ضُرِبَ and when وَلَمَّا ۞ later generations
مِنْهُ your people قَوْمُكَ behold إِذَا as an example مَثَلًا Mary مَرْيَمَ
are our gods ءَأَٰلِهَتُنَا and say وَقَالُوٓا۟ cry aloud ﴿٥٧﴾ يَصِدُّونَ about it
they quoted the above ضَرَبُوهُ not مَا is he هُوَ or أَمْ better خَيْرٌ
they هُمْ but بَلْ for argument جَدَلًۢا except إِلَّا for you لَكَ example

He (Jesus) هُوَ was not إِنْ a quarrelsome خَصِمُونَ ﴿٥٨﴾ people قَوْمٌ are
to عَلَيْهِ We granted Our Favour أَنْعَمْنَا a slave عَبْدٌ more than إِلَّا
to the children لِّبَنِىٓ an example مَثَلًا and We made him وَجَعَلْنَٰهُ him
We would have لَجَعَلْنَا We will نَشَآءُ and if وَلَوْ Israel إِسْرَٰٓءِيلَ ﴿٥٩﴾ of
يَخْلُفُونَ ﴿٦٠﴾ the earth ٱلْأَرْضِ on فِى angels مَّلَٰٓئِكَةً among you مِنكُم made
to replace you

55. So when they angered Us, We punished them, and drowned them all. **56.** And We made them a precedent (as a lesson for those coming after them), and an example to later generations. **57.** And when the son of Maryam (Mary) is quoted as an example [i.e. 'Îsâ (Jesus) is worshipped like their idols], behold, your people cry aloud (laugh out at the example). **58.** And say: "Are our *âlihah* (gods) better or is he ['Îsâ (Jesus)]?" They quoted not the above example except for argument. Nay! But they are a quarrelsome people. (See V.21:98-101) **59.** He ['Îsâ (Jesus)] was not more than a slave. We granted Our Favour to him, and We made him an example for the Children of Israel (i.e. his creation without a father). **60.** And if it were Our Will, We would have [destroyed you (mankind) all, and] made angels to replace you on the earth. (*Tafsir At-Tabarî*)

وَإِنَّهُۥ لَعِلْمٌ لِّلسَّاعَةِ فَلَا تَمْتَرُنَّ بِهَا وَٱتَّبِعُونِ ۚ هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ ﴿٦١﴾ وَلَا يَصُدَّنَّكُمُ ٱلشَّيْطَٰنُ ۖ إِنَّهُۥ لَكُمْ عَدُوٌّ
مُّبِينٌ ﴿٦٢﴾ وَلَمَّا جَآءَ عِيسَىٰ بِٱلْبَيِّنَٰتِ قَالَ قَدْ جِئْتُكُم بِٱلْحِكْمَةِ وَلِأُبَيِّنَ لَكُم بَعْضَ ٱلَّذِى تَخْتَلِفُونَ فِيهِ ۖ فَٱتَّقُوا۟ ٱللَّهَ
وَأَطِيعُونِ ﴿٦٣﴾

for the Hour لِّلسَّاعَةِ shall be a known sign لَعِلْمٌ and he (Jesus) وَإِنَّهُۥ
بِهَا have doubt تَمْتَرُنَّ therefore not فَلَا (Day of Resurrection)
path صِرَٰطٌ this is هَٰذَا and follow me (Allah) وَٱتَّبِعُونِ concerning it
ٱلشَّيْطَٰنُ hinder you يَصُدَّنَّكُمُ and let not وَلَا the straight مُّسْتَقِيمٌ ﴿٦١﴾
وَلَمَّا a plain مُّبِينٌ ﴿٦٢﴾ enemy عَدُوٌّ to you لَكُمْ verily he is إِنَّهُۥ Satan
قَالَ with (Our) clear proofs بِٱلْبَيِّنَٰتِ Jesus عِيسَىٰ came جَآءَ and when
with the بِٱلْحِكْمَةِ I have come to you جِئْتُكُم verily قَدْ he said
some of بَعْضَ to you لَكُم and in order to make clear وَلِأُبَيِّنَ wisdom
therefore fear فَٱتَّقُوا۟ in which فِيهِ you differ تَخْتَلِفُونَ that which ٱلَّذِى
and obey me وَأَطِيعُونِ ﴿٦٣﴾ Allah ٱللَّهَ

61. And he ['Îsâ (Jesus), son of Maryam (Mary)] shall be a known sign for (the coming of) the Hour (Day of Resurrection) [i.e. 'Îsâ's (Jesus) descent on the earth]. Therefore have no doubt concerning it (i.e. the Day of Resurrection). And follow Me (Allâh) (i.e. be obedient to Allâh and do what He orders you to do, O mankind)! This is the Straight Path (of Islâmic Monotheism, leading to Allâh and to His Paradise). 62. And let not *Shaitân* (Satan) hinder you (from the right religion, i.e. Islâmic Monotheism). Verily, he (Satan) to you is a plain enemy. 63. And when 'Îsâ (Jesus) came with (Our) clear Proofs, he said: "I have come to you with *Al-Hikmah* (Prophethood), and in order to make clear to you some of the (points) in which you differ. Therefore fear Allâh and obey me.

إِنَّ ٱللَّهَ هُوَ رَبِّى وَرَبُّكُمْ فَٱعْبُدُوهُ هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ ﴿٦٤﴾ فَٱخْتَلَفَ ٱلْأَحْزَابُ مِنۢ بَيْنِهِمْ فَوَيْلٌ لِّلَّذِينَ ظَلَمُوا۟
مِنْ عَذَابِ يَوْمٍ أَلِيمٍ ﴿٦٥﴾ هَلْ يَنظُرُونَ إِلَّا ٱلسَّاعَةَ أَن تَأْتِيَهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٦٦﴾ ٱلْأَخِلَّآءُ يَوْمَئِذٍۭ
بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا ٱلْمُتَّقِينَ ﴿٦٧﴾ يَٰعِبَادِ لَا خَوْفٌ عَلَيْكُمُ ٱلْيَوْمَ وَلَآ أَنتُمْ تَحْزَنُونَ ﴿٦٨﴾

and your Lord وَرَبُّكُمْ my Lord رَبِّى He is هُوَ Allah ٱللَّهَ verily إِنَّ
the ﴿٦٤﴾ مُّسْتَقِيمٌ path صِرَٰطٌ this is هَٰذَا so worship Him (Alone) فَٱعْبُدُوهُ
among بَيْنِهِمْ from مِنۢ the sects ٱلْأَحْزَابُ but differed فَٱخْتَلَفَ straight
مِنْ do wrong ظَلَمُوا۟ to those who لِّلَّذِينَ so woe فَوَيْلٌ themselves
يَنظُرُونَ do هَلْ painful ﴿٦٥﴾ أَلِيمٍ Day يَوْمٍ the torment of عَذَابِ from
it shall come تَأْتِيَهُم that أَن for the Hour ٱلسَّاعَةَ only إِلَّا they await
﴿٦٦﴾ يَشْعُرُونَ not لَا while they وَهُمْ suddenly بَغْتَةً upon them
some of them بَعْضُهُمْ on that Day يَوْمَئِذٍۭ friends ٱلْأَخِلَّآءُ perceive
the pious ﴿٦٧﴾ ٱلْمُتَّقِينَ except إِلَّا will be foes عَدُوٌّ to others لِبَعْضٍ
ٱلْيَوْمَ shall be on you عَلَيْكُمُ fear خَوْفٌ no لَا My worshippers يَٰعِبَادِ
grieve ﴿٦٨﴾ تَحْزَنُونَ shall you أَنتُمْ nor وَلَآ this Day

64. "Verily, Allâh! He is my Lord (God) and your Lord (God). So worship Him (Alone). This is the (only) Straight Path (i.e. Allâh's religion of true Islâmic Monotheism)." 65. But the sects from among themselves differed. So woe to those who do wrong [by ascribing things to 'Îsâ (Jesus) that are not true] from the torment of a painful Day (i.e. the Day of Resurrection)! 66. Do they only wait for the Hour that it shall come upon them suddenly while they perceive not? 67. Friends on that Day will be foes one to another except *Al-Muttaqûn* (the pious. See V.2:2). 68. (It will be said to the true believers of Islâmic Monotheism): My worshippers! No fear shall be on you this Day, nor shall you grieve,

ٱلَّذِينَ ءَامَنُوا۟ بِـَٔايَٰتِنَا وَكَانُوا۟ مُسْلِمِينَ ﴿٦٩﴾ ٱدْخُلُوا۟ ٱلْجَنَّةَ أَنتُمْ وَأَزْوَٰجُكُمْ تُحْبَرُونَ ﴿٧٠﴾ يُطَافُ عَلَيْهِم بِصِحَافٍ
مِّن ذَهَبٍ وَأَكْوَابٍ ۖ وَفِيهَا مَا تَشْتَهِيهِ ٱلْأَنفُسُ وَتَلَذُّ ٱلْأَعْيُنُ ۖ وَأَنتُمْ فِيهَا خَٰلِدُونَ ﴿٧١﴾ وَتِلْكَ ٱلْجَنَّةُ ٱلَّتِىٓ
أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ ﴿٧٢﴾

and were وَكَانُوا۟ in Our Verses بِـَٔايَٰتِنَا believed ءَامَنُوا۟ those who ٱلَّذِينَ
and وَأَزْوَٰجُكُمْ you أَنتُمْ Paradise ٱلْجَنَّةَ enter ٱدْخُلُوا۟ Muslims مُسْلِمِينَ ﴿٦٩﴾
round عَلَيْهِم will be passed يُطَافُ in happiness تُحْبَرُونَ ﴿٧٠﴾ your wives
(there وَفِيهَا and cups وَأَكْوَابٍ gold ذَهَبٍ of مِّن trays بِصِحَافٍ them
the souls ٱلْأَنفُسُ could desire تَشْتَهِيهِ all that مَا will be) therein
and you وَأَنتُمْ the eyes ٱلْأَعْيُنُ and all that could delight in وَتَلَذُّ
the ٱلْجَنَّةُ this is وَتِلْكَ abide forever خَٰلِدُونَ ﴿٧١﴾ therein فِيهَا will
بِمَا you have been made to inherit أُورِثْتُمُوهَا which ٱلَّتِىٓ Paradise
to do تَعْمَلُونَ ﴿٧٢﴾ you used كُنتُمْ because of (your deeds) which

69. (You) who believed in Our *Ayât* (proofs, verses, lessons, signs, revelations, etc.) and were Muslims (i.e. who submit totally to Allâh's Will, and believe in the Oneness of Allâh — Islâmic Monotheism). **70.** Enter Paradise, you and your wives, in happiness. **71.** Trays of gold and cups will be passed round them; (there will be) therein all that inner selves could desire, and all that eyes could delight in and you will abide therein forever. **72.** This is the Paradise which you have been made to inherit because of your deeds which you used to do (in the life of the world).

لَكُمْ فِيهَا فَٰكِهَةٌ كَثِيرَةٌ مِّنْهَا تَأْكُلُونَ ﴿٧٣﴾ إِنَّ ٱلْمُجْرِمِينَ فِى عَذَابِ جَهَنَّمَ خَٰلِدُونَ ﴿٧٤﴾ لَا يُفَتَّرُ عَنْهُمْ وَهُمْ فِيهِ
مُبْلِسُونَ ﴿٧٥﴾ وَمَا ظَلَمْنَٰهُمْ وَلَٰكِن كَانُوا۟ هُمُ ٱلظَّٰلِمِينَ ﴿٧٦﴾ وَنَادَوْا۟ يَٰمَٰلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ ۖ قَالَ إِنَّكُم مَّٰكِثُونَ ﴿٧٧﴾ لَقَدْ
جِئْنَٰكُم بِٱلْحَقِّ وَلَٰكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَٰرِهُونَ ﴿٧٨﴾

of مِّنْهَا in plenty كَثِيرَةٌ fruits فَٰكِهَةٌ therein فِيهَا for you will be لَكُمْ
the criminals will be ٱلْمُجْرِمِينَ verily إِنَّ you will eat تَأْكُلُونَ ﴿٧٣﴾ which
to abide therein خَٰلِدُونَ ﴿٧٤﴾ Hell جَهَنَّمَ the torment of عَذَابِ in فِى
for them عَنْهُمْ be lightened يُفَتَّرُ (the torment) will not لَا forever
will be plunged into destruction with مُبْلِسُونَ ﴿٧٥﴾ in it فِيهِ and they وَهُمْ
were كَانُوا۟ but وَلَٰكِن We wronged them ظَلَمْنَٰهُمْ and not وَمَا despair

يَٰمَٰلِكُ and they will cry وَنَادَوْا the wrong-doers ٱلظَّٰلِمِينَ ﴿٧٦﴾ they هُمُ
your رَبُّكَ of us عَلَيْنَا let make an end لِيَقْضِ O Malik (keeper of Hell)
shall abide forever مَّٰكِثُونَ ﴿٧٧﴾ verily you إِنَّكُم He will say قَالَ Lord
but وَلَٰكِنَّ the truth بِٱلْحَقِّ We have brought to you جِئْنَٰكُم indeed لَقَدْ
have hatred كَٰرِهُونَ ﴿٧٨﴾ for the truth لِلْحَقِّ most of you أَكْثَرَكُمْ

73. Therein for you will be fruits in plenty, of which you will eat (as you desire). **74.** Verily, the *Mujrimûn* (criminals, sinners, disbelievers) will be in the torment of Hell to abide therein forever. **75.** (The torment) will not be lightened for them, and they will be plunged into destruction with deep regrets, sorrows and in despair therein. **76.** We wronged them not, but they were the *Zâlimûn* (polytheists, wrongdoers). **77.** And they will cry: "O Malik (Keeper of Hell)! Let your Lord make an end of us." He will say: "Verily, you shall abide forever." **78.** Indeed We have brought the truth (Muhammad ﷺ with the Qur'ân) to you, but most of you have a hatred for the truth.

أَمْ أَبْرَمُوٓا۟ أَمْرًا فَإِنَّا مُبْرِمُونَ ﴿٧٩﴾ أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَىٰهُم ۚ بَلَىٰ وَرُسُلُنَا لَدَيْهِمْ يَكْتُبُونَ ﴿٨٠﴾ قُلْ إِن كَانَ
لِلرَّحْمَٰنِ وَلَدٌ فَأَنَا۠ أَوَّلُ ٱلْعَٰبِدِينَ ﴿٨١﴾ سُبْحَٰنَ رَبِّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ رَبِّ ٱلْعَرْشِ عَمَّا يَصِفُونَ ﴿٨٢﴾

then We too فَإِنَّا some plan أَمْرًا have they plotted أَبْرَمُوٓا or أَمْ
not لَا that We أَنَّا do they think يَحْسَبُونَ or أَمْ are planning مُبْرِمُونَ ﴿٧٩﴾
of بَلَىٰ and their private counsel وَنَجْوَىٰهُم their secrets سِرَّهُمْ hear نَسْمَعُ
Our messengers (appointed angels in charge of وَرُسُلُنَا course
كَانَ if إِن say قُلْ recording يَكْتُبُونَ ﴿٨٠﴾ are by them لَدَيْهِمْ mankind)
أَوَّلُ then I am فَأَنَا a son وَلَدٌ the Most Beneficent (Allah) لِلرَّحْمَٰنِ had
رَبِّ Glorified be سُبْحَٰنَ (Allah's) worshippers ٱلْعَٰبِدِينَ ﴿٨١﴾ the first of
the Lord رَبِّ and the earth وَٱلْأَرْضِ the heavens ٱلسَّمَٰوَٰتِ the Lord of
يَصِفُونَ ﴿٨٢﴾ (Exalted be He) from all that عَمَّا the Throne ٱلْعَرْشِ of
they ascribe (to Him)

79. Or have they plotted some plan? Then We too are planning. **80.** Or do they think that We hear not their secrets and their private counsel? (Yes We do) and Our messengers (appointed angels in charge of mankind) are by them, to record. **81.** Say (O Muhammad ﷺ): "If the Most Gracious (Allâh) had a son (or children as you pretend), then I am the first of (Allâh's) worshippers [who deny and refute

this claim of yours (and the first to believe in Allâh Alone and testify that He has no children)]." (*Tafsir At-Tabarî*) **82.** Glorified be the Lord of the heavens and the earth, the Lord of the Throne! Exalted be He from all that they ascribe (to Him).

فَذَرْهُمْ يَخُوضُوا۟ وَيَلْعَبُوا۟ حَتَّىٰ يُلَٰقُوا۟ يَوْمَهُمُ ٱلَّذِى يُوعَدُونَ ﴿٨٣﴾ وَهُوَ ٱلَّذِى فِى ٱلسَّمَآءِ إِلَٰهٌ وَفِى ٱلْأَرْضِ إِلَٰهٌ ۚ وَهُوَ
ٱلْحَكِيمُ ٱلْعَلِيمُ ﴿٨٤﴾ وَتَبَارَكَ ٱلَّذِى لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا وَعِندَهُۥ عِلْمُ ٱلسَّاعَةِ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٥﴾

and وَيَلْعَبُوا۟ to speak nonsense يَخُوضُوا۟ so leave them (alone) فَذَرْهُمْ
which ٱلَّذِى the Day of theirs يَوْمَهُمُ they meet يُلَٰقُوا۟ until حَتَّىٰ play
Who is ٱلَّذِى it is He (Allah) وَهُوَ they have been promised يُوعَدُونَ ﴿٨٣﴾
the ٱلْأَرْضِ and on وَفِى worshipped إِلَٰهٌ the heaven ٱلسَّمَآءِ in فِى
ٱلْعَلِيمُ ﴿٨٤﴾ the All-Wise ٱلْحَكِيمُ and He is وَهُوَ worshipped إِلَٰهٌ earth
مُلْكُ to Whom لَهُۥ He ٱلَّذِى and blessed be وَتَبَارَكَ the All-Knower
وَمَا and the earth وَٱلْأَرْضِ the heavens ٱلسَّمَٰوَٰتِ belongs the kingdom of
the عِلْمُ and with Whom is وَعِندَهُۥ between them بَيْنَهُمَا and all that is
you تُرْجَعُونَ ﴿٨٥﴾ and to Whom وَإِلَيْهِ the Hour ٱلسَّاعَةِ knowledge of
(all) will be returned

83. So leave them (alone) to speak nonsense and play until they meet the Day of theirs which they have been promised. **84.** It is He (Allâh) Who is the only *Ilâh* (God to be worshipped) in the heaven and the only *Ilâh* (God to be worshipped) on the earth. And He is the All-Wise, the All-Knower. **85.** And Blessed be He to Whom belongs the kingdom of the heavens and the earth, and all that is between them, and with Whom is the knowledge of the Hour, and to Whom you (all) will be returned.

وَلَا يَمْلِكُ ٱلَّذِينَ يَدْعُونَ مِن دُونِهِ ٱلشَّفَٰعَةَ إِلَّا مَن شَهِدَ بِٱلْحَقِّ وَهُمْ يَعْلَمُونَ ﴿٨٦﴾ وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَهُمْ
لَيَقُولُنَّ ٱللَّهُ ۖ فَأَنَّىٰ يُؤْفَكُونَ ﴿٨٧﴾ وَقِيلِهِۦ يَٰرَبِّ إِنَّ هَٰٓؤُلَآءِ قَوْمٌ لَّا يُؤْمِنُونَ ﴿٨٨﴾ فَٱصْفَحْ عَنْهُمْ وَقُلْ سَلَٰمٌ ۚ فَسَوْفَ يَعْلَمُونَ ﴿٨٩﴾

they يَدْعُونَ those whom ٱلَّذِينَ have power يَمْلِكُ and not وَلَا
مَن except إِلَّا of intercession ٱلشَّفَٰعَةَ instead of Him مِن دُونِهِ invoke
and they وَهُمْ to the truth بِٱلْحَقِّ bear witness شَهِدَ those who
and if وَلَئِن know (the facts about the oneness of Allah) يَعْلَمُونَ ﴿٨٦﴾
they will لَيَقُولُنَّ created them خَلَقَهُمْ who مَّنْ you ask them سَأَلْتَهُم
are they turned away يُؤْفَكُونَ ﴿٨٧﴾ how then فَأَنَّىٰ Allah ٱللَّهُ surely say

إِنَّ O my Lord يَٰرَبِّ and on his (Prophet Muhammad's) saying وَقِيلِهِۦ
who believe يُؤْمِنُونَ ﴿٨٨﴾ not لَّا a people قَوْمٌ these are هَٰٓؤُلَآءِ verily
Salam سَلَٰمٌ and say وَقُلْ from them عَنْهُمْ so turn away فَٱصْفَحْ
come to know يَعْلَمُونَ ﴿٨٩﴾ but they will فَسَوْفَ (peace)

86. And those whom they invoke instead of Him have no power of intercession — except for those who bear witness to the truth knowingly (i.e. believed in the Oneness of Allâh, and obeyed His Orders), and they know (the facts about the Oneness of Allâh). **87.** And if you ask them who created them, they will surely say: "Allâh." How then are they turned away (from the worship of Allâh Who created them)? **88.** (And Allâh has the knowledge) of (Prophet Muhammad's) saying: "O my Lord! Verily, these are a people who believe not!" **89.** So turn away from them (O Muhammad ﷺ), and say: *Salâm* (peace)! But they will come to know.

سُورَةُ الدُّخَانِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

حمٓ ﴿١﴾ وَٱلْكِتَٰبِ ٱلْمُبِينِ ﴿٢﴾ إِنَّآ أَنزَلْنَٰهُ فِى لَيْلَةٍ مُّبَٰرَكَةٍ ۚ إِنَّا كُنَّا مُنذِرِينَ ﴿٣﴾ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ﴿٤﴾
أَمْرًا مِّنْ عِندِنَآ ۚ إِنَّا كُنَّا مُرْسِلِينَ ﴿٥﴾ رَحْمَةً مِّن رَّبِّكَ ۚ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٦﴾ رَبِّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَآ ۖ
إِن كُنتُم مُّوقِنِينَ ﴿٧﴾

إِنَّآ the manifest ٱلْمُبِينِ ﴿٢﴾ By the Book وَٱلْكِتَٰبِ Ha Mim حمٓ ﴿١﴾
إِنَّا a blessed مُّبَٰرَكَةٍ night لَيْلَةٍ in فِى sent it down أَنزَلْنَٰهُ verily We
is يُفْرَقُ Therein فِيهَا warning مُنذِرِينَ ﴿٣﴾ are ever كُنَّا verily We
a command أَمْرًا wise حَكِيمٍ ﴿٤﴾ matter أَمْرٍ every كُلُّ distinguished
sending مُرْسِلِينَ ﴿٥﴾ are ever كُنَّا verily We إِنَّا Us عِندِنَآ from مِّنْ
إِنَّهُۥ your Lord رَّبِّكَ from مِّن (as) Mercy رَحْمَةً (the messengers)
the All-Knower ٱلْعَلِيمُ ﴿٦﴾ the All-Hearer ٱلسَّمِيعُ He is هُوَ verily
and وَمَا and the earth وَٱلْأَرْضِ the heavens ٱلسَّمَٰوَٰتِ the Lord of رَبِّ
مُّوقِنِينَ ﴿٧﴾ you (but) كُنتُم if إِن between them بَيْنَهُمَآ all that is
have faith with certainity

Sûrat Ad-Dukhân
(The Smoke) XLIV

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. *Hâ-Mîm*. [These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings.] **2.** By the manifest Book (this Qur'ân) that makes things clear. **3.** We sent it (this Qur'ân) down on a blessed night [(i.e. the Night of *Al-Qadr*, *Sûrah* No. 97) in the month of Ramadân — the 9th month of the Islâmic calendar]. Verily, We are ever warning (mankind that Our Torment will reach those who disbelieve in Our Oneness of Lordship and in Our Oneness of worship). **4.** Therein (that night) is decreed every matter of ordainments. **5.** As a Command (or this Qur'ân or the Decree of every matter) from Us. Verily, We are ever sending (the Messengers), **6.** (As) a mercy from your Lord. Verily, He is the All-Hearer, the All-Knower. **7.** The Lord of the heavens and the earth and all that is between them, if you (but) have a faith with certainty.

لَآ إِلَٰهَ إِلَّا هُوَ يُحْيِۦ وَيُمِيتُ رَبُّكُمْ وَرَبُّ ءَابَآئِكُمُ ٱلْأَوَّلِينَ (٨) بَلْ هُمْ فِى شَكٍّ يَلْعَبُونَ (٩) فَٱرْتَقِبْ يَوْمَ تَأْتِى
ٱلسَّمَآءُ بِدُخَانٍ مُّبِينٍ (١٠) يَغْشَى ٱلنَّاسَ هَٰذَا عَذَابٌ أَلِيمٌ (١١) رَّبَّنَا ٱكْشِفْ عَنَّا ٱلْعَذَابَ إِنَّا مُؤْمِنُونَ (١٢) أَنَّىٰ لَهُمُ
ٱلذِّكْرَىٰ وَقَدْ جَآءَهُمْ رَسُولٌ مُّبِينٌ (١٣) ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوا مُعَلَّمٌ مَّجْنُونٌ (١٤)

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it is He Who gives life يُحْيِۦ He هُوَ but إِلَّا true god إِلَٰهَ no لَآ
ءَابَآئِكُمُ and the Lord of وَرَبُّ your Lord رَبُّكُمْ and causes death وَيُمِيتُ
doubt شَكٍّ in فِى they هُمْ nay بَلْ before ٱلْأَوَّلِينَ (٨) your fathers
تَأْتِى for the Day when يَوْمَ then wait you فَٱرْتَقِبْ play يَلْعَبُونَ (٩)
يَغْشَى a visible مُّبِينٍ (١٠) smoke بِدُخَانٍ the sky ٱلسَّمَآءُ will bring forth
a أَلِيمٌ (١١) torment عَذَابٌ this is هَٰذَا the people ٱلنَّاسَ covering
the ٱلْعَذَابَ from us عَنَّا remove ٱكْشِفْ Our Lord رَّبَّنَا painful
how أَنَّىٰ We shall become believers مُؤْمِنُونَ (١٢) really we إِنَّا torment
when verily وَقَدْ an admonition ٱلذِّكْرَىٰ there be for them لَهُمُ can
مُّبِينٌ (١٣) a Messenger رَسُولٌ has already come to them جَآءَهُمْ
عَنْهُ they had turned away تَوَلَّوْا then ثُمَّ explaining things clearly
a mad man مَّجْنُونٌ (١٤) one taught مُعَلَّمٌ and said وَقَالُوا from him

8. *Lâ ilaha illâ Huwa* (none has the right to be worshipped but He). It is He Who gives life and causes death — your Lord and the Lord of your forefathers. **9.** Nay! They play about in doubt. **10.** Then wait you for the Day when the sky will bring forth a visible smoke, **11.** Covering the people, this is a painful torment. **12.** (They will say): "Our Lord! Remove the torment from us, really we shall become believers!" **13.** How can there be for them an admonition (at the time when the torment has reached them), when a Messenger explaining things clearly has already come to them. **14.** Then they had turned away from him (Messenger Muhammad ﷺ) and said: (He is) one taught (by a human being), a mad man!"

إِنَّا كَاشِفُوا الْعَذَابِ قَلِيلًا ۚ إِنَّكُمْ عَائِدُونَ ﴿١٥﴾ يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَىٰ إِنَّا مُنتَقِمُونَ ﴿١٦﴾ ۞ وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ
فِرْعَوْنَ وَجَاءَهُمْ رَسُولٌ كَرِيمٌ ﴿١٧﴾ أَنْ أَدُّوا إِلَيَّ عِبَادَ اللَّهِ ۖ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٨﴾ وَأَن لَّا تَعْلُوا عَلَى اللَّهِ ۖ إِنِّي آتِيكُم
بِسُلْطَانٍ مُّبِينٍ ﴿١٩﴾ وَإِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ أَن تَرْجُمُونِ ﴿٢٠﴾

for a قَلِيلًا the torment الْعَذَابِ shall remove كَاشِفُوا verily We إِنَّا
on the Day when يَوْمَ will return عَائِدُونَ ﴿١٥﴾ verily you إِنَّكُمْ while
إِنَّا the greatest الْكُبْرَىٰ with grasp الْبَطْشَةَ We shall seize نَبْطِشُ
فَتَنَّا and indeed وَلَقَدْ ۞ will exact retribution مُنتَقِمُونَ ﴿١٦﴾ verily We
وَجَاءَهُمْ Pharaoh's فِرْعَوْنَ people قَوْمَ before them قَبْلَهُمْ We tried
أَنْ a noble كَرِيمٌ ﴿١٧﴾ a messenger رَسُولٌ when there came to them
إِنِّي Allah اللَّهِ the slaves of عِبَادَ to me إِلَيَّ restore أَدُّوا saying
worthy of all أَمِينٌ ﴿١٨﴾ a messenger رَسُولٌ to you لَكُمْ verily I am
اللَّهِ against عَلَى exalt (yourselves) تَعْلُوا not لَّا and that وَأَن trust
with authority بِسُلْطَانٍ I have come to you آتِيكُم truly إِنِّي Allah
in my بِرَبِّي seek refuge عُذْتُ and truly I وَإِنِّي a manifest مُّبِينٍ ﴿١٩﴾
you stone me تَرْجُمُونِ ﴿٢٠﴾ lest أَن and your Lord وَرَبِّكُمْ Lord

15. Verily, We shall remove the torment for a while. Verily, you will revert (to disbelief). **16.** On the Day when We shall seize you with the greatest seizure (punishment). Verily, We will exact retribution. **17.** And indeed We tried before them Fir'aun's (Pharaoh's) people, when there came to them a noble Messenger [i.e. Mûsâ (Moses) عليه السلام], **18.** Saying: "Deliver to me the slaves of Allâh (i.e. the Children of Israel). Verily, I am to you a Messenger worthy of all trust. **19.** "And exalt not yourselves against Allâh. Truly, I have come to you with a manifest authority. **20.** "And truly, I seek refuge with my Lord and your Lord, lest you should stone me (or call me a sorcerer or kill me).

وَإِن لَّمْ تُؤْمِنُوا۟ لِى فَٱعْتَزِلُونِ ﴿٢١﴾ فَدَعَا رَبَّهُۥٓ أَنَّ هَٰٓؤُلَآءِ قَوْمٌ مُّجْرِمُونَ ﴿٢٢﴾ فَأَسْرِ بِعِبَادِى لَيْلًا إِنَّكُم مُّتَّبَعُونَ ﴿٢٣﴾ وَٱتْرُكِ
ٱلْبَحْرَ رَهْوًا ۖ إِنَّهُمْ جُندٌ مُّغْرَقُونَ ﴿٢٤﴾ كَمْ تَرَكُوا۟ مِن جَنَّٰتٍ وَعُيُونٍ ﴿٢٥﴾ وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ ﴿٢٦﴾ وَنَعْمَةٍ كَانُوا۟ فِيهَا
فَٰكِهِينَ ﴿٢٧﴾ كَذَٰلِكَ ۖ وَأَوْرَثْنَٰهَا قَوْمًا ءَاخَرِينَ ﴿٢٨﴾ فَمَا بَكَتْ عَلَيْهِمُ ٱلسَّمَآءُ وَٱلْأَرْضُ وَمَا كَانُوا۟ مُنظَرِينَ ﴿٢٩﴾ وَلَقَدْ نَجَّيْنَا بَنِىٓ
إِسْرَٰٓءِيلَ مِنَ ٱلْعَذَابِ ٱلْمُهِينِ ﴿٣٠﴾ مِن فِرْعَوْنَ ۚ إِنَّهُۥ كَانَ عَالِيًا مِّنَ ٱلْمُسْرِفِينَ ﴿٣١﴾ وَلَقَدِ ٱخْتَرْنَٰهُمْ عَلَىٰ عِلْمٍ عَلَى
ٱلْعَٰلَمِينَ ﴿٣٢﴾

then keep away فَٱعْتَزِلُونِ ﴿٢١﴾ me لِى you believe تُؤْمِنُوا۟ not لَّمْ but if وَإِن
رَبَّهُۥٓ so he (Moses) called upon فَدَعَا from me and leave me alone
a people who are قَوْمٌ these are هَٰٓؤُلَآءِ (saying) indeed أَنَّ his Lord
with My بِعِبَادِى (Allah said) depart you فَأَسْرِ criminals مُّجْرِمُونَ ﴿٢٢﴾
will be pursued مُّتَّبَعُونَ ﴿٢٣﴾ surely you إِنَّكُم by night لَيْلًا slaves
إِنَّهُمْ as it is (quiet and divided) رَهْوًا the sea ٱلْبَحْرَ and leave وَٱتْرُكِ
how many كَمْ to be drowned مُّغْرَقُونَ ﴿٢٤﴾ a host جُندٌ verily they are
وَزُرُوعٍ and springs وَعُيُونٍ ﴿٢٥﴾ gardens جَنَّٰتٍ of مِن did they leave تَرَكُوا۟
and وَنَعْمَةٍ goodly كَرِيمٍ ﴿٢٦﴾ and places وَمَقَامٍ and corn-fields
كَذَٰلِكَ to take delight فَٰكِهِينَ ﴿٢٧﴾ in it فِيهَا they used كَانُوا۟ comforts
other ءَاخَرِينَ ﴿٢٨﴾ people قَوْمًا and We made inherit them وَأَوْرَثْنَٰهَا thus
and وَٱلْأَرْضُ the heavens ٱلسَّمَآءُ for them عَلَيْهِمُ wept بَكَتْ and not فَمَا
and وَلَقَدْ they given a respite مُنظَرِينَ ﴿٢٩﴾ were كَانُوا۟ nor وَمَا the earth
from مِنَ Israel إِسْرَٰٓءِيلَ the children of بَنِىٓ We saved نَجَّيْنَا indeed
Pharaoh فِرْعَوْنَ from مِن the humiliating ٱلْمُهِينِ ﴿٣٠﴾ torment ٱلْعَذَابِ
the ٱلْمُسْرِفِينَ ﴿٣١﴾ and was of مِّنَ arrogant عَالِيًا was كَانَ verily He إِنَّهُۥ
We chose them (the children ٱخْتَرْنَٰهُمْ and verily وَلَقَدِ transgressors
the ٱلْعَٰلَمِينَ ﴿٣٢﴾ above عَلَى knowledge عِلْمٍ with عَلَىٰ of Israel)
worlds

21. "But if you believe me not, then keep away from me and leave me alone." **22.** (But they were aggressive) so he [Mûsâ (Moses)] called upon his Lord (saying): "These are indeed the people who are *Mujrimûn* (disbelievers, polytheists, sinners, criminals)." **23.** (Allâh said): "Depart you with My slaves by night. Surely, you will be pursued. **24.** "And leave the sea as it is (quiet and divided). Verily, they are a host to be drowned." **25.** How many of gardens and

springs that they [Fir'aun's (Pharaoh's) people] left behind, **26.** And green crops (fields) and goodly places, **27.** And comforts of life wherein they used to take delight! **28.** Thus (it was)! And We made other people inherit them (i.e. We made the Children of Israel to inherit the kingdom of Egypt). **29.** And the heavens and the earth wept not for them, nor were they given respite. **30.** And indeed We saved the Children of Israel from the humiliating torment, **31.** From Fir'aun (Pharaoh); verily, he was arrogant and was of the *Musrifûn* (those who transgress beyond bound in spending and other things and commit great sins). **32.** And We chose them (the Children of Israel) above the *'Âlamîn* (mankind and jinn) [during the time of Mûsâ (Moses)] with knowledge,

وَءَاتَيْنَٰهُم مِّنَ ٱلْءَايَٰتِ مَا فِيهِ بَلَٰٓؤٌا۟ مُّبِينٌ ﴿٣٣﴾ إِنَّ هَٰٓؤُلَآءِ لَيَقُولُونَ ﴿٣٤﴾ إِنْ هِىَ إِلَّا مَوْتَتُنَا ٱلْأُولَىٰ وَمَا نَحْنُ
بِمُنشَرِينَ ﴿٣٥﴾ فَأْتُوا۟ بِـَٔابَآئِنَآ إِن كُنتُمْ صَٰدِقِينَ ﴿٣٦﴾ أَهُمْ خَيْرٌ أَمْ قَوْمُ تُبَّعٍ وَٱلَّذِينَ مِن قَبْلِهِمْ ۚ أَهْلَكْنَٰهُمْ ۖ إِنَّهُمْ كَانُوا۟
مُجْرِمِينَ ﴿٣٧﴾ وَمَا خَلَقْنَا ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا لَٰعِبِينَ ﴿٣٨﴾ مَا خَلَقْنَٰهُمَآ إِلَّا بِٱلْحَقِّ وَلَٰكِنَّ أَكْثَرَهُمْ لَا
يَعْلَمُونَ ﴿٣٩﴾

in which فِيهِ what مَا signs ٱلْءَايَٰتِ of مِّنَ and granted them وَءَاتَيْنَٰهُم
these people هَٰٓؤُلَآءِ verily إِنَّ a plain مُّبِينٌ ﴿٣٣﴾ there was trial بَلَٰٓؤٌا۟
our مَوْتَتُنَا but إِلَّا it is هِىَ not إِنْ are saying لَيَقُولُونَ ﴿٣٤﴾ (Quraish)
be بِمُنشَرِينَ ﴿٣٥﴾ we shall نَحْنُ and not وَمَا first ٱلْأُولَىٰ death
كُنتُمْ if إِن our fore-fathers بِـَٔابَآئِنَآ then bring back فَأْتُوا۟ resurrected
قَوْمُ or أَمْ better خَيْرٌ are they أَهُمْ speak the truth صَٰدِقِينَ ﴿٣٦﴾ you
before them مِن قَبْلِهِمْ and those وَٱلَّذِينَ Tubba تُبَّعٍ the people of
were كَانُوا۟ because they indeed إِنَّهُمْ We destroyed them أَهْلَكْنَٰهُمْ
the ٱلسَّمَٰوَٰتِ We created خَلَقْنَا and not وَمَا criminals مُجْرِمِينَ ﴿٣٧﴾
between بَيْنَهُمَا and all that is وَمَا and the earth وَٱلْأَرْضَ heavens
إِلَّا We created them خَلَقْنَٰهُمَآ not مَا for mere play لَٰعِبِينَ ﴿٣٨﴾ them
not لَا most of them أَكْثَرَهُمْ but وَلَٰكِنَّ with truth بِٱلْحَقِّ except
know يَعْلَمُونَ ﴿٣٩﴾

33. And granted them signs in which there was a plain trial. **34.** Verily, these (Quraish) people are saying: **35.** "There is nothing but our first death, and we shall not be resurrected. **36.** "Then bring back our forefathers, if you speak the truth!" **37.** Are they better or the people of Tubba' and those before them? We destroyed them because they were indeed *Mujrimûn* (disbelievers, polytheists, sinners,

criminals). **38.** And We created not the heavens and the earth, and all that is between them, for mere play. **39.** We created them not except with truth (i.e. to examine and test those who are obedient and those who are disobedient and then reward the obedient ones and punish the disobedient ones), but most of them know not.

إِنَّ يَوْمَ ٱلْفَصْلِ مِيقَـٰتُهُمْ أَجْمَعِينَ ﴿٤٠﴾ يَوْمَ لَا يُغْنِي مَوْلًى عَن مَّوْلًى شَيْـًٔا وَلَا هُمْ يُنصَرُونَ ﴿٤١﴾ إِلَّا مَن رَّحِمَ ٱللَّهُ
إِنَّهُۥ هُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿٤٢﴾ إِنَّ شَجَرَتَ ٱلزَّقُّومِ ﴿٤٣﴾ طَعَامُ ٱلْأَثِيمِ ﴿٤٤﴾ كَٱلْمُهْلِ يَغْلِي فِي ٱلْبُطُونِ ﴿٤٥﴾
كَغَلْيِ ٱلْحَمِيمِ ﴿٤٦﴾ خُذُوهُ فَٱعْتِلُوهُ إِلَىٰ سَوَآءِ ٱلْجَحِيمِ ﴿٤٧﴾ ثُمَّ صُبُّوا۟ فَوْقَ رَأْسِهِۦ مِنْ عَذَابِ ٱلْحَمِيمِ ﴿٤٨﴾ ذُقْ
إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْكَرِيمُ ﴿٤٩﴾ إِنَّ هَـٰذَا مَا كُنتُم بِهِۦ تَمْتَرُونَ ﴿٥٠﴾ إِنَّ ٱلْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ ﴿٥١﴾

is the time مِيقَـٰتُهُمْ judgement ٱلْفَصْلِ the Day of يَوْمَ verily إِنَّ
يُغْنِي not لَا the Day when يَوْمَ all of them أَجْمَعِينَ ﴿٤٠﴾ appointed for
شَيْـًٔا a relative مَّوْلًى for عَن Maulan (a near relative) مَوْلًى can avail
can they receive help يُنصَرُونَ ﴿٤١﴾ they هُمْ and not وَلَا in aught
verily إِنَّهُۥ Allah ٱللَّهُ has Mercy رَّحِمَ him whom مَن except إِلَّا
إِنَّ the Most Merciful ٱلرَّحِيمُ ﴿٤٢﴾ the All-Mighty ٱلْعَزِيزُ He is هُوَ
will be the food طَعَامُ Zaqqum ٱلزَّقُّومِ ﴿٤٣﴾ the tree of شَجَرَتَ verily
فِي it will boil يَغْلِي like boiling oil كَٱلْمُهْلِ the sinners ٱلْأَثِيمِ ﴿٤٤﴾ of
scalding ٱلْحَمِيمِ ﴿٤٦﴾ like the boiling of كَغَلْيِ the bellies ٱلْبُطُونِ ﴿٤٥﴾ in
إِلَىٰ and drag him فَٱعْتِلُوهُ (it will be said) seize him خُذُوهُ water
pour صُبُّوا۟ then ثُمَّ blazing Fire ٱلْجَحِيمِ ﴿٤٧﴾ the midst of سَوَآءِ into
ٱلْحَمِيمِ ﴿٤٨﴾ the torment of عَذَابِ from مِنْ his head رَأْسِهِۦ over فَوْقَ
you أَنتَ verily you إِنَّكَ taste you (this) ذُقْ boiling water
verily إِنَّ the noble ٱلْكَرِيمُ ﴿٤٩﴾ the mighty ٱلْعَزِيزُ (pretended to be)
doubt تَمْتَرُونَ ﴿٥٠﴾ about it بِهِۦ you used to كُنتُم what مَا this is هَـٰذَا
أَمِينٍ ﴿٥١﴾ place of مَقَامٍ in فِي the pious will be ٱلْمُتَّقِينَ verily إِنَّ
security (Paradise)

40. Verily, the Day of Judgement (when Allâh will judge between the creatures) is the time appointed for all of them — **41.** The Day when a *Maula* (a near relative) cannot avail a *Maula* (a near relative) in aught, and no help can they receive, **42.** Except him on whom Allâh has mercy. Verily, He is the All-Mighty, the Most

Merciful. 43. Verily, the tree of *Zaqqûm* 44. Will be the food of the sinners. 45. Like boiling oil, it will boil in the bellies, 46. Like the boiling of scalding water. 47. (It will be said:) "Seize him and drag him into the midst of blazing Fire, 48. "Then pour over his head the torment of boiling water. 49. "Taste you (this)! Verily, you were (pretending to be) the mighty, the generous! 50. "Verily, this is that whereof you used to doubt!" 51. Verily, the *Muttaqûn* (the pious. See V.2:2) will be in place of Security (Paradise)

فِي جَنَّٰتٖ وَعُيُونٖ ﴿٥٢﴾ يَلۡبَسُونَ مِن سُندُسٖ وَإِسۡتَبۡرَقٖ مُّتَقَٰبِلِينَ ﴿٥٣﴾ كَذَٰلِكَ وَزَوَّجۡنَٰهُم بِحُورٍ عِينٖ ﴿٥٤﴾
يَدۡعُونَ فِيهَا بِكُلِّ فَٰكِهَةٍ ءَامِنِينَ ﴿٥٥﴾ لَا يَذُوقُونَ فِيهَا ٱلۡمَوۡتَ إِلَّا ٱلۡمَوۡتَةَ ٱلۡأُولَىٰۖ وَوَقَىٰهُمۡ عَذَابَ
ٱلۡجَحِيمِ ﴿٥٦﴾ فَضۡلٗا مِّن رَّبِّكَۚ ذَٰلِكَ هُوَ ٱلۡفَوۡزُ ٱلۡعَظِيمُ ﴿٥٧﴾ فَإِنَّمَا يَسَّرۡنَٰهُ بِلِسَانِكَ لَعَلَّهُمۡ يَتَذَكَّرُونَ ﴿٥٨﴾ فَٱرۡتَقِبۡ
إِنَّهُم مُّرۡتَقِبُونَ ﴿٥٩﴾

مِن dressed يَلۡبَسُونَ and springs وَعُيُونٖ ﴿٥٢﴾ Gardens جَنَّٰتٖ among فِي
﴿٥٣﴾ مُّتَقَٰبِلِينَ and (also) in thick silk وَإِسۡتَبۡرَقٖ fine silk سُندُسٖ in
and We shall وَزَوَّجۡنَٰهُم so, (it will be) كَذَٰلِكَ facing each other
with wide ﴿٥٤﴾ عِينٖ to Houris (female fair ones) بِحُورٍ marry them
for every kind بِكُلِّ therein فِيهَا they will call يَدۡعُونَ lovely eyes
يَذُوقُونَ not لَا in peace and security ﴿٥٥﴾ ءَامِنِينَ fruit فَٰكِهَةٍ of
death ٱلۡمَوۡتَةَ except إِلَّا death ٱلۡمَوۡتَ therein فِيهَا they will taste
the عَذَابَ and He will save them from وَوَقَىٰهُمۡ the first ٱلۡأُولَىٰ
from مِّن as a Bounty فَضۡلٗا the blazing Fire ﴿٥٦﴾ ٱلۡجَحِيمِ torment of
the ﴿٥٧﴾ ٱلۡعَظِيمُ success ٱلۡفَوۡزُ will be هُوَ that ذَٰلِكَ your Lord رَّبِّكَ
We have made this (Quran) easy يَسَّرۡنَٰهُ certainly فَإِنَّمَا supreme
﴿٥٨﴾ يَتَذَكَّرُونَ in order that they may لَعَلَّهُمۡ in your tongue بِلِسَانِكَ
are ﴿٥٩﴾ مُّرۡتَقِبُونَ verily they (too) إِنَّهُم wait then فَٱرۡتَقِبۡ remember
waiting

52. Among Gardens and Springs, 53. Dressed in fine silk and (also) in thick silk, facing each other, 54. So (it will be). And We shall marry them to *Hûr* (fair females) with wide lovely eyes. 55. They will call therein for every kind of fruit in peace and security; 56. They will never taste death therein except the first death (of this world), and He will save them from the torment of the blazing Fire, 57. As a bounty from your Lord! That will be the supreme success! 58. Certainly, We have made this (Qur'ân) easy in your tongue, in order that they may remember. 59. Wait then (O Muhammad ﷺ); verily, they (too) are waiting.

سُورَةُ الجَاثِيَةِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

حمٓ ﴿١﴾ تَنزِيلُ ٱلْكِتَٰبِ مِنَ ٱللَّهِ ٱلْعَزِيزِ ٱلْحَكِيمِ ﴿٢﴾ إِنَّ فِي ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ لَءَايَٰتٍ لِّلْمُؤْمِنِينَ ﴿٣﴾ وَفِي خَلْقِكُمْ وَمَا يَبُثُّ مِن دَآبَّةٍ
ءَايَٰتٌ لِّقَوْمٍ يُوقِنُونَ ﴿٤﴾ وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ وَمَآ أَنزَلَ ٱللَّهُ مِنَ ٱلسَّمَآءِ مِن رِّزْقٍ فَأَحْيَا بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا وَتَصْرِيفِ ٱلرِّيَٰحِ
ءَايَٰتٌ لِّقَوْمٍ يَعْقِلُونَ ﴿٥﴾ تِلْكَ ءَايَٰتُ ٱللَّهِ نَتْلُوهَا عَلَيْكَ بِٱلْحَقِّ فَبِأَيِّ حَدِيثٍ بَعْدَ ٱللَّهِ وَءَايَٰتِهِۦ يُؤْمِنُونَ ﴿٦﴾

is from مِنَ the Book ٱلْكِتَٰبِ the revelation of تَنزِيلُ Ha-Mim حمٓ ﴿١﴾
فِي verily إِنَّ the All-Wise ٱلْحَكِيمِ ﴿٢﴾ the All-Mighty ٱلْعَزِيزِ Allah ٱللَّهِ
لِّلْمُؤْمِنِينَ ﴿٣﴾ are signs لَءَايَٰتٍ and the earth وَٱلْأَرْضِ the heavens ٱلسَّمَٰوَٰتِ in
يَبُثُّ and what وَمَا your creation خَلْقِكُمْ and in وَفِي for the believers
for لِّقَوْمٍ are signs ءَايَٰتٌ moving creatures دَآبَّةٍ of مِن He scattered
and the وَٱخْتِلَٰفِ have faith with certainty ﴿٤﴾ يُوقِنُونَ people who
أَنزَلَ and what وَمَآ and the day وَٱلنَّهَارِ the night ٱلَّيْلِ separation of
provision رِّزْقٍ of مِن the sky ٱلسَّمَآءِ from مِنَ Allah ٱللَّهُ sends down
its مَوْتِهَا after بَعْدَ the earth ٱلْأَرْضَ therewith بِهِ and revives فَأَحْيَا
are the ءَايَٰتٌ the winds ٱلرِّيَٰحِ and in turning about of وَتَصْرِيفِ death
are ءَايَٰتُ these تِلْكَ understand يَعْقِلُونَ ﴿٥﴾ for a people who لِّقَوْمٍ signs
بِٱلْحَقِّ to you عَلَيْكَ which We recite نَتْلُوهَا Allah ٱللَّهِ the Signs of
Allah ٱللَّهِ after بَعْدَ speech حَدِيثٍ then in which فَبِأَيِّ with truth
will they believe يُؤْمِنُونَ ﴿٦﴾ and His Signs وَءَايَٰتِهِۦ

Sûrat Al-Jâthiyah
(The Kneeling) (XLV)

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. *Hâ-Mîm*. [These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings.] **2.** The revelation of the Book (this Qur'ân) is from Allâh, the All-Mighty, the All-Wise. **3.** Verily, in the heavens and the earth are signs for the believers. **4.** And in your creation, and what He scattered (through the earth) of moving (living) creatures are signs for people who have Faith with certainty. **5.** And in the alternation of night and day, and the provision (rain) that Allâh sends down from the sky, and revives therewith the earth after its

death, and in the turning about of the winds (i.e. sometimes towards the east or north, and sometimes towards the south or west sometimes bringing glad tidings of rain and sometimes bringing the torment), are signs for a people who understand. **6.** These are the *Ayât* (proofs, evidences, verses, lessons, revelations, etc.) of Allâh, which We recite to you (O Muhammad ﷺ) with truth. Then in which speech after Allâh and His *Ayât* will they believe?

وَيْلٌ لِّكُلِّ أَفَّاكٍ أَثِيمٍ ﴿٧﴾ يَسْمَعُ ءَايَٰتِ ٱللَّهِ تُتْلَىٰ عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ ﴿٨﴾ وَإِذَا عَلِمَ مِنْ
ءَايَٰتِنَا شَيْـًٔا ٱتَّخَذَهَا هُزُوًا أُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ﴿٩﴾ مِّن وَرَآئِهِمْ جَهَنَّمُ وَلَا يُغْنِى عَنْهُم مَّا كَسَبُوا۟ شَيْـًٔا وَلَا مَا ٱتَّخَذُوا۟
مِن دُونِ ٱللَّهِ أَوْلِيَآءَ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠﴾

ءَايَٰتِ who hears يَسْمَعُ sinful ﴿٧﴾ أَثِيمٍ liar أَفَّاكٍ to every لِّكُلِّ woe وَيْلٌ
يُصِرُّ yet ثُمَّ to him عَلَيْهِ recited تُتْلَىٰ Allah ٱللَّهِ the Verses of
he heard them يَسْمَعْهَا not لَّمْ as if كَأَن with pride مُسْتَكْبِرًا persists
and وَإِذَا a painful ﴿٨﴾ أَلِيمٍ torment بِعَذَابٍ so announce to him فَبَشِّرْهُ
ٱتَّخَذَهَا something شَيْـًٔا Our Verses ءَايَٰتِنَا of مِنْ he learns عَلِمَ when
عَذَابٌ there will be لَهُمْ for such أُو۟لَٰٓئِكَ as a jest هُزُوًا he takes them
جَهَنَّمُ behind them there is مِّن وَرَآئِهِمْ a humiliating ﴿٩﴾ مُّهِينٌ torment
that which مَّا to them عَنْهُم will be of profit يُغْنِى and not وَلَا Hell
they ٱتَّخَذُوا۟ what مَا nor وَلَا anything شَيْـًٔا they have earned كَسَبُوا۟
وَلَهُمْ as friends, protectors أَوْلِيَآءَ Allah ٱللَّهِ besides مِن دُونِ have taken
a great ﴿١٠﴾ عَظِيمٌ torment عَذَابٌ and theirs will be

7. Woe to every sinful liar **8.** Who hears the Verses of Allâh (being) recited to him, yet persists with pride as if he heard them not. So announce to him a painful torment! **9.** And when he learns something of Our Verses (this Qur'ân), he makes them a jest. For such there will be a humiliating torment. **10.** In front of them there is Hell. And that which they have earned will be of no profit to them, nor (will be of any profit to them) those whom they have taken as *Auliyâ'* (protectors, helpers) besides Allâh. And theirs will be a great torment.

هَٰذَا هُدًى وَٱلَّذِينَ كَفَرُوا۟ بِـَٔايَٰتِ رَبِّهِمْ لَهُمْ عَذَابٌ مِّن رِّجْزٍ أَلِيمٌ ﴿١١﴾ ۞ ٱللَّهُ ٱلَّذِى سَخَّرَ لَكُمُ ٱلْبَحْرَ لِتَجْرِىَ ٱلْفُلْكُ فِيهِ بِأَمْرِهِۦ
وَلِتَبْتَغُوا۟ مِن فَضْلِهِۦ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٢﴾ وَسَخَّرَ لَكُم مَّا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ جَمِيعًا مِّنْهُ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ
يَتَفَكَّرُونَ ﴿١٣﴾ قُل لِّلَّذِينَ ءَامَنُوا۟ يَغْفِرُوا۟ لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ ٱللَّهِ لِيَجْزِىَ قَوْمًۢا بِمَا كَانُوا۟ يَكْسِبُونَ ﴿١٤﴾ مَنْ عَمِلَ
صَٰلِحًا فَلِنَفْسِهِۦ وَمَنْ أَسَآءَ فَعَلَيْهَا ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿١٥﴾

disbelieve كَفَرُوا and those who وَٱلَّذِينَ a guidance هُدًى this is هَٰذَا
عَذَابٌ for them there is لَهُمْ their Lord رَبِّهِمْ in the Signs of بِـَٔايَٰتِ
it ٱلَّذِى Allah ٱللَّهُ a painful أَلِيمٌ ﴿١١﴾ filth, dirt رِّجْزٍ of مِّن torment
that لِتَجْرِىَ the sea ٱلْبَحْرَ to you لَكُمُ has subjected سَخَّرَ is He Who
by His Command بِأَمْرِهِۦ through it فِيهِ the ships ٱلْفُلْكُ may sail
and وَلَعَلَّكُمْ His Bounty فَضْلِهِۦ of مِن and that you may seek وَلِتَبْتَغُوا۟
to لَكُم and has subjected وَسَخَّرَ be thankful تَشْكُرُونَ ﴿١٢﴾ that you may
فِى and all that is وَمَا the heavens ٱلسَّمَٰوَٰتِ in فِى all that is مَّا you
in فِى verily إِنَّ from Him مِّنْهُ it is all جَمِيعًا the earth ٱلْأَرْضِ in
think يَتَفَكَّرُونَ ﴿١٣﴾ for a people who لِّقَوْمٍ are signs لَءَايَٰتٍ that ذَٰلِكَ
to يَغْفِرُوا۟ have believed ءَامَنُوا۟ to (those who) لِّلَّذِينَ say قُل deeply
the Days of أَيَّامَ hope for يَرْجُونَ not لَا those who لِلَّذِينَ forgive
according بِمَا people قَوْمًۢا that He may recompense لِيَجْزِىَ Allah ٱللَّهِ
عَمِلَ whosoever مَنْ earning يَكْسِبُونَ ﴿١٤﴾ they were كَانُوا۟ to what
and وَمَنْ it is for his ownself فَلِنَفْسِهِۦ a good deed صَٰلِحًا does
ثُمَّ it is against it (his ownself) فَعَلَيْهَا does evil أَسَآءَ whosoever
you will be made to return تُرْجَعُونَ ﴿١٥﴾ your Lord رَبِّكُمْ to إِلَىٰ then

11. This (Qur'ân) is a guidance. And those who disbelieve in the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord, for them there is a painful torment of *Rijz* (a severe kind of punishment). **12.** Allâh, it is He Who has subjected to you the sea, that ships may sail through it by His Command, and that you may seek of His Bounty, and that you may be thankful. **13.** And has subjected to you all that is in the heavens and all that is in the earth; it is all as a favour and kindness from Him. Verily, in it are signs for a people who think deeply. **14.** Say (O Muhammad ﷺ) to the believers to forgive those who (harm them and) hope not for the Days of Allâh (i.e. His Recompense), that He may recompense people, according to what they have earned (i.e. to punish these disbelievers who harm the believers). **15.** Whosoever does a good deed, it is for his own self, and whosoever does evil, it is against (his own self). Then to your Lord you will be made to return.

وَلَقَدْ ءَاتَيْنَا بَنِىٓ إِسْرَٰٓءِيلَ ٱلْكِتَٰبَ وَٱلْحُكْمَ وَٱلنُّبُوَّةَ وَرَزَقْنَٰهُم مِّنَ ٱلطَّيِّبَٰتِ وَفَضَّلْنَٰهُمْ عَلَى ٱلْعَٰلَمِينَ ﴿١٦﴾ وَءَاتَيْنَٰهُم
بَيِّنَٰتٍ مِّنَ ٱلْأَمْرِ ۖ فَمَا ٱخْتَلَفُوٓا۟ إِلَّا مِنۢ بَعْدِ مَا جَآءَهُمُ ٱلْعِلْمُ بَغْيًۢا بَيْنَهُمْ ۚ إِنَّ رَبَّكَ يَقْضِى بَيْنَهُمْ يَوْمَ ٱلْقِيَٰمَةِ فِيمَا

كَانُوا۟ فِيهِ يَخْتَلِفُونَ ﴿١٧﴾ ثُمَّ جَعَلْنَـٰكَ عَلَىٰ شَرِيعَةٍ مِّنَ ٱلْأَمْرِ فَٱتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَآءَ ٱلَّذِينَ لَا يَعْلَمُونَ ﴿١٨﴾

Israel إِسْرَٰٓءِيلَ the children of بَنِىٓ We gave ءَاتَيْنَا and indeed وَلَقَدْ
and the understanding of the scripture وَٱلْحُكْمَ the scripture ٱلْكِتَـٰبَ
from مِّنَ and We provided them وَرَزَقْنَـٰهُم and the prophethood وَٱلنُّبُوَّةَ
above عَلَى and We preferred them وَفَضَّلْنَـٰهُمْ the good things ٱلطَّيِّبَـٰتِ
بَيِّنَـٰتٍ and We gave them وَءَاتَيْنَـٰهُم all the worlds (mankind) ٱلْعَـٰلَمِينَ ﴿١٦﴾
they ٱخْتَلَفُوٓا۟ and not فَمَا matters ٱلْأَمْرِ of مِّنَ clear proofs
ٱلْعِلْمُ came to them جَآءَهُمُ what مَا after مِنۢ بَعْدِ until إِلَّا differed
among themselves بَيْنَهُمْ through transgression بَغْيًۢا the knowledge
يَوْمَ between them بَيْنَهُمْ will judge يَقْضِى your Lord رَبَّكَ verily إِنَّ
they used كَانُوا۟ about that فِيمَا Resurrection ٱلْقِيَـٰمَةِ on the Day of
We have put you جَعَلْنَـٰكَ then ثُمَّ differ يَخْتَلِفُونَ ﴿١٧﴾ therein فِيهِ to
so فَٱتَّبِعْهَا commandment ٱلْأَمْرِ of مِّنَ a plain way شَرِيعَةٍ on عَلَىٰ
those ٱلَّذِينَ the desires of أَهْوَآءَ follow تَتَّبِعْ and not وَلَا follow it
know يَعْلَمُونَ ﴿١٨﴾ not لَا who

16. And indeed We gave the Children of Israel the Scripture, and the
understanding of the Scripture and its laws, and the Prophethood; and provided
them with good things, and preferred them above the *'Âlamîn* (mankind and jinn
of their time, during that period), **17.** And gave them clear proofs in matters [by
revealing to them the Taurât (Torah)]. And they differed not until after the
knowledge came to them, through envy among themselves. Verily, your Lord will
judge between them on the Day of Resurrection about that wherein they used to
differ. **18.** Then We have put you (O Muhammad ﷺ) on a (plain) way of (Our)
commandment [like the one which We commanded Our Messengers before you
(i.e. legal ways and laws of Islâmic Monotheism)]. So follow you that (Islâmic
Monotheism and its laws), and follow not the desires of those who know not.
(*Tafsir At-Tabarî*)

إِنَّهُمْ لَن يُغْنُوا۟ عَنكَ مِنَ ٱللَّهِ شَيْـًٔا ۚ وَإِنَّ ٱلظَّـٰلِمِينَ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۖ وَٱللَّهُ وَلِىُّ ٱلْمُتَّقِينَ ﴿١٩﴾ هَـٰذَا بَصَـٰٓئِرُ لِلنَّاسِ
وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُوقِنُونَ ﴿٢٠﴾ أَمْ حَسِبَ ٱلَّذِينَ ٱجْتَرَحُوا۟ ٱلسَّيِّـَٔاتِ أَن نَّجْعَلَهُمْ كَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟
ٱلصَّـٰلِحَـٰتِ سَوَآءً مَّحْيَاهُمْ وَمَمَاتُهُمْ ۚ سَآءَ مَا يَحْكُمُونَ ﴿٢١﴾ وَخَلَقَ ٱللَّهُ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ وَلِتُجْزَىٰ كُلُّ
نَفْسٍۭ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٢﴾

against مِنَ you عَنكَ can avail يُغْنُوا never لَن verily they إِنَّهُمْ
the wrongdoers الظَّالِمِينَ and verily وَإِنَّ anything شَيْئًا Allah اللَّهِ
but Allah وَاللَّهُ of others بَعْضٍ are friends أَوْلِيَاءُ some of them بَعْضُهُمْ
this هَٰذَا of the pious people الْمُتَّقِينَ ﴿١٩﴾ the Friend, Protector وَلِيُّ is
and وَهُدًى for mankind لِلنَّاسِ a clear insight and evidence بَصَائِرُ is
who يُوقِنُونَ ﴿٢٠﴾ for people لِقَوْمٍ and a mercy وَرَحْمَةٌ a guidance
those who الَّذِينَ think حَسِبَ or do أَمْ have faith with certainty
We shall make them نَّجْعَلَهُمْ that أَن evil deeds السَّيِّئَاتِ earn اجْتَرَحُوا
الصَّالِحَاتِ and do وَعَمِلُوا believe آمَنُوا equal with those who كَالَّذِينَ
وَمَمَاتُهُمْ in their present life مَّحْيَاهُمْ equal سَوَاءً righteous good deeds
judgement يَحْكُمُونَ ﴿٢١﴾ what مَا worst is سَاءَ and after their death
the heavens السَّمَاوَاتِ Allah اللَّهُ and created وَخَلَقَ they make
in order that may be وَلِتُجْزَىٰ with truth بِالْحَقِّ and the earth وَالْأَرْضَ
it has كَسَبَتْ what بِمَا person نَفْسٍ each كُلُّ recompensed
will be wronged يُظْلَمُونَ ﴿٢٢﴾ not لَا and they وَهُمْ earned

19. Verily, they can avail you nothing against Allâh (if He wants to punish you). Verily, the *Zâlimûn* (polytheists, wrongdoers) are *Auliyâ'* (protectors, helpers) of one another, but Allâh is the *Walî* (Helper, Protector) of the *Muttaqûn* (the pious. See V.2:2). **20.** This (Qur'ân) is a clear insight and evidence for mankind, and a guidance and a mercy for people who have Faith with certainty. **21.** Or do those who earn evil deeds think that We shall hold them equal with those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds, in their present life and after their death? Worst is the judgement that they make. **22.** And Allâh has created the heavens and the earth with truth, in order that each person may be recompensed what he has earned, and they will not be wronged.

أَفَرَءَيْتَ مَنِ اتَّخَذَ إِلَٰهَهُۥ هَوَىٰهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِۦ وَقَلْبِهِۦ وَجَعَلَ عَلَىٰ بَصَرِهِۦ غِشَٰوَةً فَمَن يَهْدِيهِ مِنۢ بَعْدِ اللَّهِ
أَفَلَا تَذَكَّرُونَ ﴿٢٣﴾ وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ ۚ وَمَا لَهُم بِذَٰلِكَ مِنْ عِلْمٍ ۖ إِنْ هُمْ إِلَّا
يَظُنُّونَ ﴿٢٤﴾ وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَٰتُنَا بَيِّنَٰتٍ مَّا كَانَ حُجَّتَهُمْ إِلَّا أَن قَالُوا ائْتُوا بِآبَائِنَا إِن كُنتُمْ صَٰدِقِينَ ﴿٢٥﴾

هَوَاهُ as his god إِلَٰهَهُ takes اتَّخَذَ him who مَنِ Have you seen أَفَرَأَيْتَ
عِلْمٍ upon عَلَىٰ Allah اللَّهُ and left him astray وَأَضَلَّهُ his own lust

and his وَقَلْبِهِۦ his hearing سَمْعِهِۦ over عَلَىٰ and sealed وَخَتَمَ knowing
who فَمَن a cover غِشَٰوَةً his sight بَصَرِهِۦ on عَلَىٰ and put وَجَعَلَ heart
will you not أَفَلَا Allah ٱللَّهِ after مِنۢ بَعْدِ will guide him يَهْدِيهِ then
there is هِىَ nothing مَا and they say وَقَالُوا۟ remember تَذَكَّرُونَ ﴿٢٣﴾ then
and we وَنَحْيَا we die نَمُوتُ this world ٱلدُّنْيَا our life of حَيَاتُنَا but إِلَّا
the time ٱلدَّهْرُ except إِلَّا destroys us يُهْلِكُنَآ and nothing وَمَا live
إِنْ any knowledge مِنْ عِلْمٍ of that بِذَٰلِكَ they have لَهُم and not وَمَا
تُتْلَىٰ and when وَإِذَا are guessing يَظُنُّونَ ﴿٢٤﴾ only إِلَّا they هُمْ verily
كَانَ not مَّا clear بَيِّنَٰتٍ Our Verses ءَايَٰتُنَا to them عَلَيْهِمْ are recited
ٱئْتُوا۟ they say قَالُوا۟ that أَن except إِلَّآ their argument حُجَّتَهُمْ is
صَٰدِقِينَ ﴿٢٥﴾ you are كُنتُمْ if إِن our (dead) fathers بِـَٔابَآئِنَآ bring back
truthful

23. Have you seen him who takes his own lust (vain desires) as his *ilâh* (god)? And Allâh knowing (him as such), left him astray, and sealed his hearing and his heart, and put a cover on his sight. Who then will guide him after Allâh? Will you not then remember? **24.** And they say: "There is nothing but our life of this world, we die and we live and nothing destroys us except *Ad-Dahr* (time). And they have no knowledge of it, they only conjecture. **25.** And when Our Clear Verses are recited to them, their argument is no other than that they say: "Bring back our (dead) fathers, if you are truthful!"

قُلِ ٱللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ لَا رَيْبَ فِيهِ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٢٦﴾ وَلِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضِ ۚ وَيَوْمَ تَقُومُ ٱلسَّاعَةُ يَوْمَئِذٍ يَخْسَرُ ٱلْمُبْطِلُونَ ﴿٢٧﴾ وَتَرَىٰ كُلَّ أُمَّةٍ جَاثِيَةً ۚ كُلُّ أُمَّةٍ تُدْعَىٰٓ إِلَىٰ كِتَٰبِهَا ٱلْيَوْمَ تُجْزَوْنَ مَا كُنتُمْ
تَعْمَلُونَ ﴿٢٨﴾ هَٰذَا كِتَٰبُنَا يَنطِقُ عَلَيْكُم بِٱلْحَقِّ ۚ إِنَّا كُنَّا نَسْتَنسِخُ مَا كُنتُمْ تَعْمَلُونَ ﴿٢٩﴾ فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟
ٱلصَّٰلِحَٰتِ فَيُدْخِلُهُمْ رَبُّهُمْ فِى رَحْمَتِهِۦ ۚ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْمُبِينُ ﴿٣٠﴾

causes you يُمِيتُكُمْ then ثُمَّ gives you life يُحْيِيكُمْ Allah ٱللَّهُ say قُلِ
the Day of يَوْمِ to إِلَىٰ He will assemble you يَجْمَعُكُمْ then ثُمَّ to die
but وَلَٰكِنَّ about it فِيهِ doubt رَيْبَ there is no لَا Resurrection ٱلْقِيَٰمَةِ
and to وَلِلَّهِ know يَعْلَمُونَ ﴿٢٦﴾ not لَا mankind ٱلنَّاسِ most of أَكْثَرَ
and وَٱلْأَرْضِ the heavens ٱلسَّمَٰوَٰتِ the kingdom of مُلْكُ Allah belongs

ٱلسَّاعَةُ will be established تَقُومُ and on the Day that وَيَوْمَ the earth
the ٱلْمُبْطِلُونَ ﴿٢٧﴾ shall lose يَخْسَرُ on that Day يَوْمَئِذٍ the Hour
nation أُمَّةٍ each كُلَّ and you will see وَتَرَىٰ followers of falsehood
will be called تُدْعَىٰٓ nation أُمَّةٍ each كُلُّ humbled to their knees جَاثِيَةً
you shall be تُجْزَوْنَ this Day ٱلْيَوْمَ its Record كِتَٰبِهَا to إِلَىٰ
this هَٰذَا do تَعْمَلُونَ ﴿٢٨﴾ you used to كُنتُمْ for what مَا recompensed
إِنَّا with truth بِٱلْحَقِّ about you عَلَيْكُم speaks يَنطِقُ Our Record كِتَٰبُنَا
you used to كُنتُمْ what مَا recording نَسْتَنسِخُ were كُنَّا verily We
وَعَمِلُوا۟ believed ءَامَنُوا۟ those who ٱلَّذِينَ then as for فَأَمَّا do تَعْمَلُونَ ﴿٢٩﴾
رَبُّهُمْ will admit them فَيُدْخِلُهُمْ righteous good deeds ٱلصَّٰلِحَٰتِ and did
ٱلْفَوْزُ will be هُوَ that ذَٰلِكَ His Mercy رَحْمَتِهِۦ in فِى their Lord
the evident ٱلْمُبِينُ ﴿٣٠﴾ success

26. Say (to them): "Allâh gives you life, then causes you to die, then He will assemble you on the Day of Resurrection about which there is no doubt. But most of mankind know not." **27.** And to Allâh belongs the kingdom of the heavens and the earth. And on the Day that the Hour will be established — on that Day the followers of falsehood (polytheists, disbelievers, worshippers of false deities) shall lose (everything). **28.** And you will see each nation humbled to their knees (kneeling), each nation will be called to its Record (of deeds). This Day you shall be recompensed for what you used to do. **29.** This Our Record speaks about you with truth. Verily, We were recording what you used to do (i.e. Our angels used to record your deeds). **30.** Then, as for those who believed (in the Oneness of Allâh — Islâmic Monotheism) and did righteous good deeds, their Lord will admit them to His Mercy. That will be the evident success.

وَأَمَّا ٱلَّذِينَ كَفَرُوٓا۟ أَفَلَمْ تَكُنْ ءَايَٰتِى تُتْلَىٰ عَلَيْكُمْ فَٱسْتَكْبَرْتُمْ وَكُنتُمْ قَوْمًا مُّجْرِمِينَ ﴿٣١﴾ وَإِذَا قِيلَ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ وَٱلسَّاعَةُ لَا
رَيْبَ فِيهَا قُلْتُم مَّا نَدْرِى مَا ٱلسَّاعَةُ إِن نَّظُنُّ إِلَّا ظَنًّا وَمَا نَحْنُ بِمُسْتَيْقِنِينَ ﴿٣٢﴾ ۞ وَبَدَا لَهُمْ سَيِّـَٔاتُ مَا عَمِلُوا۟ وَحَاقَ بِهِم مَّا
كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿٣٣﴾

were not أَفَلَمْ تَكُنْ disbelieved كَفَرُوٓا۟ those who ٱلَّذِينَ but as for وَأَمَّا
but you were فَٱسْتَكْبَرْتُمْ to you عَلَيْكُمْ recited تُتْلَىٰ My Verses ءَايَٰتِى
criminals مُّجْرِمِينَ ﴿٣١﴾ a people who were قَوْمًا and you were وَكُنتُمْ proud

Allah's ٱللَّهِ promise وَعْدَ verily إِنَّ it was said قِيلَ and when وَإِذَا
فِيهَا (any) doubt رَيْبَ not لَا and the Hour وَٱلسَّاعَةُ is the truth حَقٌّ
the ٱلسَّاعَةُ what is مَا We know نَدْرِى not مَّا you said قُلْتُم about it
وَمَا as conjecture ظَنًّا only إِلَّا We think it نَّظُنُّ verily إِن Hour
and وَبَدَا۞ have firm convincing belief بِمُسْتَيْقِنِينَ ﴿٣٢﴾ we نَحْنُ and not
they did عَمِلُوا۟ what مَا the evil of سَيِّـَٔاتُ to them لَهُمْ will appear
that مَّا about them بِهِم and will be completely encircled وَحَاقَ
mock يَسْتَهْزِءُونَ ﴿٣٣﴾ at it بِهِۦ they used to كَانُوا۟ which

31. But as for those who disbelieved (it will be said to them): "Were not Our Verses recited to you? But you were proud, and you were a people who were *Mujrimûn* (polytheists, disbelievers, sinners, criminals)." **32.** And when it was said: "Verily, Allâh's Promise is the truth, and there is no doubt about the coming of the Hour," you said: "We know not what is the Hour: we do not think it but as a conjecture, and we have no firm convincing belief (therein)." **33.** And the evil of what they did will appear to them, and that which they used to mock at will completely encircle them.

وَقِيلَ ٱلْيَوْمَ نَنسَىٰكُمْ كَمَا نَسِيتُمْ لِقَآءَ يَوْمِكُمْ هَٰذَا وَمَأْوَىٰكُمُ ٱلنَّارُ وَمَا لَكُم مِّن نَّٰصِرِينَ ﴿٣٤﴾ ذَٰلِكُم بِأَنَّكُمُ ٱتَّخَذْتُمْ ءَايَٰتِ ٱللَّهِ هُزُوًا
وَغَرَّتْكُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا ۚ فَٱلْيَوْمَ لَا يُخْرَجُونَ مِنْهَا وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٣٥﴾ فَلِلَّهِ ٱلْحَمْدُ رَبِّ ٱلسَّمَٰوَٰتِ وَرَبِّ ٱلْأَرْضِ رَبِّ
ٱلْعَٰلَمِينَ ﴿٣٦﴾ وَلَهُ ٱلْكِبْرِيَآءُ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٣٧﴾

كَمَا We will forget you نَنسَىٰكُمْ this Day ٱلْيَوْمَ and it will be said وَقِيلَ
this هَٰذَا Day of yours يَوْمِكُمْ the meeting of لِقَآءَ you forgot نَسِيتُمْ as
لَكُم and there is not وَمَا is the Fire ٱلنَّارُ and your abode وَمَأْوَىٰكُمُ
because you بِأَنَّكُمُ this is ذَٰلِكُم helpers نَّٰصِرِينَ ﴿٣٤﴾ any مِّن for you
وَغَرَّتْكُمُ in mockery هُزُوًا Allah ٱللَّهِ the revelations of ءَايَٰتِ took ٱتَّخَذْتُمْ
so this فَٱلْيَوْمَ the world ٱلدُّنْيَا the life of ٱلْحَيَوٰةُ and deceived you
from there (Hell) مِنْهَا they shall be taken out يُخْرَجُونَ not لَا Day
so to Allah فَلِلَّهِ be allowed excuses يُسْتَعْتَبُونَ ﴿٣٥﴾ they هُمْ nor وَلَا
the ٱلسَّمَٰوَٰتِ the Lord of رَبِّ is all the praises and thanks ٱلْحَمْدُ
and the Lord of رَبِّ the earth ٱلْأَرْضِ and the Lord of وَرَبِّ heavens

in فِي is the Majesty ٱلْكِبْرِيَآءُ and His وَلَهُ the worlds ٱلْعَٰلَمِينَ ﴿٣٦﴾
the ٱلْعَزِيزُ and He is وَهُوَ and the earth وَٱلْأَرْضِ the heavens ٱلسَّمَٰوَٰتِ
the All-Wise ٱلْحَكِيمُ ﴿٣٧﴾ All-Mighty

34. And it will be said: "This Day We will forget you as you forgot the Meeting of this Day of yours. And your abode is the Fire, and there is none to help you." **35.** This, because you took the revelations of Allâh (this Qur'ân) in mockery, and the life of the world deceived you. So this Day, they shall not be taken out from there (Hell), nor shall they be returned to the worldly life (so that they repent to Allâh, and beg His Pardon for their sins). **36.** So all the praises and thanks be to Allâh, the Lord of the heavens and the Lord of the earth, and the Lord of the *'Âlamîn* (mankind, jinn and all that exists). **37.** And His (Alone) is the Majesty in the heavens and the earth, and He is the All-Mighty, the All-Wise.

سُورَةُ الأَحْقَافِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

حمٓ ﴿١﴾ تَنزِيلُ ٱلْكِتَٰبِ مِنَ ٱللَّهِ ٱلْعَزِيزِ ٱلْحَكِيمِ ﴿٢﴾ مَا خَلَقْنَا ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَآ إِلَّا بِٱلْحَقِّ وَأَجَلٍ مُّسَمًّى ۚ
وَٱلَّذِينَ كَفَرُوا۟ عَمَّآ أُنذِرُوا۟ مُعْرِضُونَ ﴿٣﴾ قُلْ أَرَءَيْتُم مَّا تَدْعُونَ مِن دُونِ ٱللَّهِ أَرُونِى مَاذَا خَلَقُوا۟ مِنَ ٱلْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِى
ٱلسَّمَٰوَٰتِ ۖ ٱئْتُونِى بِكِتَٰبٍ مِّن قَبْلِ هَٰذَآ أَوْ أَثَٰرَةٍ مِّنْ عِلْمٍ إِن كُنتُمْ صَٰدِقِينَ ﴿٤﴾

from مِنَ the Book ٱلْكِتَٰبِ the revelation of تَنزِيلُ Ha-Mim حمٓ ﴿١﴾
خَلَقْنَا not مَا the All-Wise ٱلْحَكِيمِ ﴿٢﴾ the All-Mighty ٱلْعَزِيزِ- Allah ٱللَّهِ
and all وَمَا and the earth وَٱلْأَرْضَ the heavens ٱلسَّمَٰوَٰتِ We created
and وَأَجَلٍ with truth بِٱلْحَقِّ except إِلَّا between them بَيْنَهُمَآ that is
disbelieve كَفَرُوا۟ and those who وَٱلَّذِينَ an appointed مُّسَمًّى for term
turn مُعْرِضُونَ ﴿٣﴾ they are warned أُنذِرُوا۟ from that whereof عَمَّآ
مِن دُونِ you invoke تَدْعُونَ what مَّا do you see أَرَءَيْتُم say قُلْ away
have they خَلَقُوا۟ what مَاذَا show me أَرُونِى Allah ٱللَّهِ besides
a share شِرْكٌ have they لَهُمْ or أَمْ the earth ٱلْأَرْضِ of مِنَ created
a Book (revealed) بِكِتَٰبٍ bring me ٱئْتُونِى the heavens ٱلسَّمَٰوَٰتِ in فِى
عِلْمٍ of مِّنْ some trace أَثَٰرَةٍ or أَوْ this هَٰذَآ before مِّن قَبْلِ
truthful صَٰدِقِينَ ﴿٤﴾ you are كُنتُمْ if إِن knowledge

Sûrat Al-Ahqâf
(The Curved Sand-hills) (XLVI)

In the Name of Allâh
the Most Gracious, the Most Merciful

1. *Hâ-Mîm.* [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.]**2.** The revelation of the Book (this Qur'ân) is from Allâh, the All-Mighty, the All-Wise. **3.** We created not the heavens and the earth and all that is between them except with truth, and for an appointed term. But those who disbelieve, turn away from that whereof they are warned. **4.** Say (O Muhammad ﷺ to these pagans): "Think you about all that you invoke besides Allâh? Show me. What have they created of the earth? Or have they a share in (the creation of) the heavens? Bring me a Book (revealed before this), or some trace of knowledge (in support of your claims), if you are truthful!"

وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِن دُونِ اللَّهِ مَن لَّا يَسْتَجِيبُ لَهُ إِلَىٰ يَوْمِ الْقِيَامَةِ وَهُمْ عَن دُعَائِهِمْ غَافِلُونَ ﴿٥﴾ وَإِذَا حُشِرَ النَّاسُ
كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ ﴿٦﴾ وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ هَٰذَا سِحْرٌ
مُّبِينٌ ﴿٧﴾ أَمْ يَقُولُونَ افْتَرَاهُ ۖ قُلْ إِنِ افْتَرَيْتُهُ فَلَا تَمْلِكُونَ لِي مِنَ اللَّهِ شَيْئًا ۖ هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ ۖ كَفَىٰ بِهِ شَهِيدًا بَيْنِي
وَبَيْنَكُمْ ۖ وَهُوَ الْغَفُورُ الرَّحِيمُ ﴿٨﴾

calls يَدْعُوا than one who مِمَّن more astray أَضَلُّ and who is وَمَنْ
answer يَسْتَجِيبُ will not لَّا one who مَن Allah اللَّهِ besides مِن دُونِ
and who وَهُمْ Resurrection الْقِيَامَةِ the Day of يَوْمِ till إِلَىٰ him لَهُ
and وَإِذَا unaware غَافِلُونَ ﴿٥﴾ their calls to them دُعَائِهِمْ of عَن are
لَهُمْ they will become كَانُوا mankind النَّاسُ are gathered حُشِرَ when
their worshiping بِعِبَادَتِهِمْ and will وَكَانُوا enemies أَعْدَاءً for them
آيَاتُنَا to them عَلَيْهِمْ are recited تُتْلَىٰ and when وَإِذَا deny كَافِرِينَ ﴿٦﴾
disbelieve كَفَرُوا those who الَّذِينَ say قَالَ clear بَيِّنَاتٍ Our verses
is سِحْرٌ this هَٰذَا it reaches them جَاءَهُمْ when لَمَّا in the truth لِلْحَقِّ
he has fabricated افْتَرَاهُ say they يَقُولُونَ or أَمْ plain مُّبِينٌ ﴿٧﴾ magic
تَمْلِكُونَ still not فَلَا I have fabricated it افْتَرَيْتُهُ if إِنِ say قُلْ it
شَيْئًا Allah اللَّهِ against مِنَ to support me لِي you have power
you say تُفِيضُونَ of what بِمَا knows better أَعْلَمُ He هُوَ anything
is He بِهِ Sufficient كَفَىٰ concerning it فِيهِ among yourselves
وَهُوَ and between you وَبَيْنَكُمْ between me بَيْنِي for a witness شَهِيدًا
the Most Merciful الرَّحِيمُ ﴿٨﴾ the Oft-Forgiving الْغَفُورُ and He is

5. And who is more astray than one who calls on (invokes) besides Allâh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them? **6.** And when mankind are gathered (on the Day of Resurrection), they (false deities) will become their enemies and will deny their worshipping. **7.** And when Our Clear Verses are recited to them, the disbelievers say of the truth (this Qur'ân) when it reaches them: "This is plain magic!" **8.** Or say they: "He (Muhammad ﷺ) has fabricated it." Say: "If I have fabricated it, still you have no power to support me against Allâh. He knows best of what you say among yourselves concerning it (i.e. this Qur'ân)! Sufficient is He as a witness between me and you! And He is the Oft-Forgiving, the Most Merciful."

قُلْ مَا كُنتُ بِدْعًا مِّنَ ٱلرُّسُلِ وَمَآ أَدْرِى مَا يُفْعَلُ بِى وَلَا بِكُمْ ۖ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَىَّ وَمَآ أَنَا۠ إِلَّا نَذِيرٌ مُّبِينٌ ﴿٩﴾ قُلْ
أَرَءَيْتُمْ إِن كَانَ مِنْ عِندِ ٱللَّهِ وَكَفَرْتُم بِهِۦ وَشَهِدَ شَاهِدٌ مِّنۢ بَنِىٓ إِسْرَٰٓءِيلَ عَلَىٰ مِثْلِهِۦ فَـَٔامَنَ وَٱسْتَكْبَرْتُمْ ۖ إِنَّ ٱللَّهَ لَا
يَهْدِى ٱلْقَوْمَ ٱلظَّـٰلِمِينَ ﴿١٠﴾ وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لِلَّذِينَ ءَامَنُوا۟ لَوْ كَانَ خَيْرًا مَّا سَبَقُونَآ إِلَيْهِ ۚ وَإِذْ لَمْ يَهْتَدُوا۟ بِهِۦ
فَسَيَقُولُونَ هَـٰذَآ إِفْكٌ قَدِيمٌ ﴿١١﴾

the ٱلرُّسُلِ among مِّنَ a new thing بِدْعًا I am كُنتُ not مَا say قُلْ
will be done يُفْعَلُ what مَا I know أَدْرِى and not وَمَآ Messengers
but إِلَّا I follow أَتَّبِعُ only إِنْ with you بِكُمْ nor وَلَا with me بِى
I am أَنَا۠ and not وَمَآ to me إِلَىَّ is revealed يُوحَىٰٓ that which مَا
إِن do you see أَرَءَيْتُمْ say قُلْ a plain ﴿٩﴾ مُّبِينٌ warner نَذِيرٌ but إِلَّا
it بِهِۦ and you deny وَكَفَرْتُم Allah ٱللَّهِ from مِنْ عِندِ this is كَانَ if
the children of بَنِىٓ among مِّنۢ a witness شَاهِدٌ and testifies وَشَهِدَ
so he believed فَـَٔامَنَ the like thereof مِثْلِهِۦ to عَلَىٰ Israel إِسْرَٰٓءِيلَ
not لَا Allah ٱللَّهَ verily إِنَّ while you are too proud وَٱسْتَكْبَرْتُمْ
وَقَالَ wrong-doers ﴿١٠﴾ ٱلظَّـٰلِمِينَ the people who are ٱلْقَوْمَ guides يَهْدِى
to those who لِلَّذِينَ disbelieve كَفَرُوا۟ those who ٱلَّذِينَ and say
سَبَقُونَآ not مَّا a good thing خَيْرًا been كَانَ had it لَوْ believe ءَامَنُوا۟
يَهْتَدُوا۟ not لَمْ and when وَإِذْ there to إِلَيْهِ they have preceded us
they say فَسَيَقُولُونَ by it بِهِۦ they have (let themselves be) guided
an ancient ﴿١١﴾ قَدِيمٌ lie إِفْكٌ this is هَـٰذَآ

9. Say (O Muhammad ﷺ):"I am not a new thing among the Messengers (of Allâh, i.e. I am not the first Messenger) nor do I know what will be done with me or with you. I only follow that which is revealed to me, and I am but a plain warner." **10.** Say: "Tell me! If this (Qur'ân) is from Allâh and you deny it, and a witness from among the Children of Israel ('Abdullâh bin Salâm ﷺ) testifies that [this Qur'ân is from Allâh like the Taurât (Torah)], and he believed (embraced Islâm) while you are too proud (to believe)." Verily, Allâh guides not the people who are *Zâlimûn* (polytheists, disbelievers and wrong-doing). **11.** And those who disbelieve (the strong and wealthy) say of those who believe (the weak and poor): "Had it (Islâmic Monotheism to which Muhammad ﷺ is inviting mankind) been a good thing, they (the weak and poor) would not have preceded us thereto!" And when they have not let themselves be guided by it (this Qur'ân), they say: "This is

an ancient lie!"

وَمِن قَبْلِهِۦ كِتَٰبُ مُوسَىٰٓ إِمَامًا وَرَحْمَةً وَهَٰذَا كِتَٰبٌ مُّصَدِّقٌ لِّسَانًا عَرَبِيًّا لِّيُنذِرَ ٱلَّذِينَ ظَلَمُوا۟ وَبُشْرَىٰ
لِلْمُحْسِنِينَ ﴿١٢﴾ إِنَّ ٱلَّذِينَ قَالُوا۟ رَبُّنَا ٱللَّهُ ثُمَّ ٱسْتَقَٰمُوا۟ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٣﴾ أُو۟لَٰٓئِكَ أَصْحَٰبُ
ٱلْجَنَّةِ خَٰلِدِينَ فِيهَا جَزَآءًۢ بِمَا كَانُوا۟ يَعْمَلُونَ ﴿١٤﴾

مُوسَىٰٓ the Scripture of كِتَٰبُ before this was قَبْلِهِۦ and from وَمِن
كِتَٰبٌ and this is وَهَٰذَا and a mercy وَرَحْمَةً as a guide إِمَامًا Moses
in the Arabic عَرَبِيًّا language لِّسَانًا a confirming مُّصَدِّقٌ Book
and as glad وَبُشْرَىٰ do wrong ظَلَمُوا۟ those who ٱلَّذِينَ to warn لِّيُنذِرَ
those who ٱلَّذِينَ verily إِنَّ to the good doers لِلْمُحْسِنِينَ ﴿١٢﴾ tidings
and thereafter ثُمَّ (only) Allah ٱللَّهُ our Lord is رَبُّنَا say قَالُوا۟
on them عَلَيْهِمْ fear خَوْفٌ shall be no فَلَا stood straight ٱسْتَقَٰمُوا۟
the أَصْحَٰبُ such shall be أُو۟لَٰٓئِكَ grieve يَحْزَنُونَ ﴿١٣﴾ they هُمْ nor وَلَا
a جَزَآءًۢ therein فِيهَا abiding خَٰلِدِينَ Paradise ٱلْجَنَّةِ dwellers of
do يَعْمَلُونَ ﴿١٤﴾ they used to كَانُوا۟ for what بِمَا reward

12. And before this was the Scripture of Mûsâ (Moses) as a guide and a mercy. And this is a confirming Book (the Qur'ân) in the Arabic language, to warn those who do wrong, and as glad tidings to the *Muhsinûn* (good-doers. See the footnote of V.9:120). **13.** Verily, those who say: "Our Lord is (only) Allâh," and thereafter stand firm (on the Islâmic Faith of Monotheism), on them shall be no fear, nor shall they grieve. **14.** Such shall be the dwellers of Paradise, abiding therein (forever) — a reward for what they used to do.

وَوَصَّيْنَا ٱلْإِنسَٰنَ بِوَٰلِدَيْهِ إِحْسَٰنًا ۖ حَمَلَتْهُ أُمُّهُۥ كُرْهًا وَوَضَعَتْهُ كُرْهًا ۖ وَحَمْلُهُۥ وَفِصَٰلُهُۥ ثَلَٰثُونَ شَهْرًا ۚ حَتَّىٰٓ إِذَا بَلَغَ أَشُدَّهُۥ
وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِىٓ أَنْ أَشْكُرَ نِعْمَتَكَ ٱلَّتِىٓ أَنْعَمْتَ عَلَىَّ وَعَلَىٰ وَٰلِدَىَّ وَأَنْ أَعْمَلَ صَٰلِحًا تَرْضَىٰهُ وَأَصْلِحْ
لِى فِى ذُرِّيَّتِىٓ ۖ إِنِّى تُبْتُ إِلَيْكَ وَإِنِّى مِنَ ٱلْمُسْلِمِينَ ﴿١٥﴾

to his parents بِوَٰلِدَيْهِ on man ٱلْإِنسَٰنَ and We have enjoined وَوَصَّيْنَا
كُرْهًا His mother أُمُّهُۥ bears him حَمَلَتْهُ to be dutiful and kind إِحْسَٰنًا
with كُرْهًا and she brings him forth وَوَضَعَتْهُ with hardships
and the weaning of وَفِصَٰلُهُۥ and the bearing of him وَحَمْلُهُۥ hardships

he attains بَلَغَ when إِذَا till حَتَّىٰٓ months شَهۡرًا is thirty ثَلَٰثُونَ him
he قَالَ years سَنَةٗ forty أَرۡبَعِينَ and reaches وَبَلَغَ full strength أَشُدَّهُۥ
I may أَشۡكُرَ that أَنۡ grant me the power أَوۡزِعۡنِيٓ my Lord رَبِّ says
you have أَنۡعَمۡتَ which ٱلَّتِيٓ for your favours نِعۡمَتَكَ be grateful
and وَأَنۡ my parents وَٰلِدَيَّ and upon وَعَلَىٰ upon me عَلَيَّ bestowed
such as please تَرۡضَىٰهُ righteous deeds صَٰلِحٗا I may do أَعۡمَلَ that
my off spring ذُرِّيَّتِيٓۖ in فِي for me لِي and make good وَأَصۡلِحۡ you
مِنَ and truly I am وَإِنِّي to you إِلَيۡكَ I have turned تُبۡتُ truly إِنِّي
the Muslims ٱلۡمُسۡلِمِينَ ﴿١٥﴾ from

15. And We have enjoined on man to be dutiful and kind to his parents. His mother bears him with hardship. And she brings him forth with hardship, and the bearing of him, and the weaning of him is thirty months, till when he attains full strength and reaches forty years, he says: "My Lord! Grant me the power and ability that I may be grateful for Your Favour which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please You, and make my offspring good. Truly, I have turned to You in repentance, and truly, I am one of the Muslims (submitting to Your Will)."

أُوْلَٰٓئِكَ ٱلَّذِينَ نَتَقَبَّلُ عَنۡهُمۡ أَحۡسَنَ مَا عَمِلُواْ وَنَتَجَاوَزُ عَن سَيِّـَٔاتِهِمۡ فِيٓ أَصۡحَٰبِ ٱلۡجَنَّةِۖ وَعۡدَ ٱلصِّدۡقِ ٱلَّذِي كَانُواْ يُوعَدُونَ ﴿١٦﴾
وَٱلَّذِي قَالَ لِوَٰلِدَيۡهِ أُفّٖ لَّكُمَآ أَتَعِدَانِنِيٓ أَنۡ أُخۡرَجَ وَقَدۡ خَلَتِ ٱلۡقُرُونُ مِن قَبۡلِي وَهُمَا يَسۡتَغِيثَانِ ٱللَّهَ وَيۡلَكَ ءَامِنۡ إِنَّ
وَعۡدَ ٱللَّهِ حَقّٞ فَيَقُولُ مَا هَٰذَآ إِلَّآ أَسَٰطِيرُ ٱلۡأَوَّلِينَ ﴿١٧﴾ أُوْلَٰٓئِكَ ٱلَّذِينَ حَقَّ عَلَيۡهِمُ ٱلۡقَوۡلُ فِيٓ أُمَمٖ قَدۡ خَلَتۡ مِن قَبۡلِهِم
مِّنَ ٱلۡجِنِّ وَٱلۡإِنسِۖ إِنَّهُمۡ كَانُواْ خَٰسِرِينَ ﴿١٨﴾

from whom عَنۡهُمۡ We shall accept نَتَقَبَّلُ those ٱلَّذِينَ they are أُوْلَٰٓئِكَ
عَن and overlook وَنَتَجَاوَزُ their deeds عَمِلُواْ of مَا the best أَحۡسَنَ
ٱلۡجَنَّةِ the dwellers of أَصۡحَٰبِ among فِيٓ their evil deeds سَيِّـَٔاتِهِمۡ from
they كَانُواْ which ٱلَّذِي truth ٱلصِّدۡقِ a promise of وَعۡدَ Paradise
لِوَٰلِدَيۡهِ says قَالَ but he who وَٱلَّذِي been promised يُوعَدُونَ ﴿١٦﴾ have
do you hold أَتَعِدَانِنِيٓ upon you both لَّكُمَآ Fie أُفّٖ to his parents
and وَقَدۡ I shall be raised up أُخۡرَجَ that أَنۡ out the promise to me
وَهُمَا before me مِن قَبۡلِي generations ٱلۡقُرُونُ passed away خَلَتِ surely

ءَامِنْ Woe to you وَيْلَكَ Allah ٱللَّهَ invoke يَسْتَغِيثَانِ while they
فَيَقُولُ is true حَقٌّ Allah ٱللَّهِ the promise of وَعْدَ verily إِنَّ believe
the tales of أَسَٰطِيرُ but إِلَّآ this is هَٰذَآ nothing مَا but he says
is justified حَقَّ those ٱلَّذِينَ they are أُوْلَٰٓئِكَ the ancients ٱلْأَوَّلِينَ ﴿١٧﴾
قَدْ generations أُمَمٍ among فِىٓ the word ٱلْقَوْلُ against whom عَلَيْهِمُ
مِّنَ before them قَبْلِهِم from مِن that have passed away خَلَتْ verily
were كَانُوا۟ verily they إِنَّهُمْ and mankind وَٱلْإِنسِ jinns ٱلْجِنِّ of the
the losers خَٰسِرِينَ ﴿١٨﴾

16. They are those from whom We shall accept the best of their deeds and overlook their evil deeds. (They shall be) among the dwellers of Paradise — a promise of truth, which they have been promised. **17.** But he who says to his parents: "Fie upon you both! Do you hold out the promise to me that I shall be raised up (again) when generations before me have passed away (without rising)?" While they (father and mother) invoke Allâh for help (and rebuke their son): "Woe to you! Believe! Verily, the Promise of Allâh is true." But he says: "This is nothing but the tales of the ancient." **18.** They are those against whom the Word (of torment) is justified among the previous generations of jinn and mankind that have passed away. Verily, they are ever the losers.

وَلِكُلٍّ دَرَجَٰتٌ مِّمَّا عَمِلُوا۟ ۖ وَلِيُوَفِّيَهُمْ أَعْمَٰلَهُمْ وَهُمْ لَا يُظْلَمُونَ ﴿١٩﴾ وَيَوْمَ يُعْرَضُ ٱلَّذِينَ كَفَرُوا۟ عَلَى ٱلنَّارِ أَذْهَبْتُمْ طَيِّبَٰتِكُمْ فِى
حَيَاتِكُمُ ٱلدُّنْيَا وَٱسْتَمْتَعْتُم بِهَا فَٱلْيَوْمَ تُجْزَوْنَ عَذَابَ ٱلْهُونِ بِمَا كُنتُمْ تَسْتَكْبِرُونَ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَبِمَا كُنتُمْ
تَفْسُقُونَ ﴿٢٠﴾ ۞ وَٱذْكُرْ أَخَا عَادٍ إِذْ أَنذَرَ قَوْمَهُۥ بِٱلْأَحْقَافِ وَقَدْ خَلَتِ ٱلنُّذُرُ مِنۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِۦٓ أَلَّا تَعْبُدُوٓا۟ إِلَّا ٱللَّهَ
إِنِّىٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿٢١﴾

according to that مِّمَّا degrees دَرَجَٰتٌ and for all there will be وَلِكُلٍّ
that He may recompense them in full وَلِيُوَفِّيَهُمْ they did عَمِلُوا۟ which
be يُظْلَمُونَ ﴿١٩﴾ not لَا and they will وَهُمْ for their deeds أَعْمَٰلَهُمْ
those ٱلَّذِينَ will be exposed يُعْرَضُ on the Day when وَيَوْمَ wronged
you received أَذْهَبْتُمْ the Fire ٱلنَّارِ to عَلَى disbelieve كَفَرُوا۟ who
the world ٱلدُّنْيَا your life of حَيَاتِكُمُ in فِى your good things طَيِّبَٰتِكُمْ
now this فَٱلْيَوْمَ therein بِهَا and you took your pleasure وَٱسْتَمْتَعْتُم

ٱلْهُونِ a torment of عَذَابَ you shall be recompensed تُجْزَوْنَ Day
in فِى arrogant تَسْتَكْبِرُونَ you were كُنتُمْ because بِمَا humiliation
كُنتُمْ and because وَبِمَا the right ٱلْحَقِّ without بِغَيْرِ the land ٱلْأَرْضِ
أَخَا and remember وَٱذْكُرْ ۞ rebel and disobey ﴿٢٠﴾ تَفْسُقُونَ you used to
his people قَوْمَهُۥ he warned أَنذَرَ when إِذْ Ad عَادٍ the brother of
there have passed خَلَتِ and surely وَقَدْ in the sand hills بِٱلْأَحْقَافِ
and after him وَمِنْ خَلْفِهِۦٓ before him مِنۢ بَيْنِ يَدَيْهِ warners ٱلنُّذُرُ away
أَخَافُ truly إِنِّىٓ Allah ٱللَّهَ but إِلَّا you worship تَعْبُدُوٓا۟ that not أَلَّا
﴿٢١﴾ عَظِيمٍ Day يَوْمٍ the torment of عَذَابَ for you عَلَيْكُمْ I fear
a mighty

19. And for all, there will be degrees according to that which they did, that He (Allâh) may recompense them in full for their deeds. And they will not be wronged. **20.** On the Day when those who disbelieve (in the Oneness of Allâh — Islâmic Monotheism) will be exposed to the Fire (it will be said): "You received your good things in the life of the world, and you took your pleasure therein. Now this Day you shall be recompensed with a torment of humiliation, because you were arrogant in the land without a right, and because you used to rebel against Allâh's Command (disobey Allâh). **21.** And remember (Hûd) the brother of 'Âd, when he warned his people in *Al-Ahqâf* (the curved sand-hills in the southern part of Arabian Peninsula). And surely, there have passed away warners before him and after him (saying): "Worship none but Allâh; truly, I fear for you the torment of a mighty Day (i.e. the Day of Resurrection)."

قَالُوٓا۟ أَجِئْتَنَا لِتَأْفِكَنَا عَنْ ءَالِهَتِنَا فَأْتِنَا بِمَا تَعِدُنَآ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ﴿٢٢﴾ قَالَ إِنَّمَا ٱلْعِلْمُ عِندَ ٱللَّهِ وَأُبَلِّغُكُم مَّآ
أُرْسِلْتُ بِهِۦ وَلَٰكِنِّىٓ أَرَىٰكُمْ قَوْمًا تَجْهَلُونَ ﴿٢٣﴾ فَلَمَّا رَأَوْهُ عَارِضًا مُّسْتَقْبِلَ أَوْدِيَتِهِمْ قَالُوا۟ هَٰذَا عَارِضٌ مُّمْطِرُنَا ۚ بَلْ هُوَ مَا
ٱسْتَعْجَلْتُم بِهِۦ ۖ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ ﴿٢٤﴾

عَنْ to turn us لِتَأْفِكَنَا have you come to us أَجِئْتَنَا they said قَالُوٓا۟
تَعِدُنَآ that which بِمَا then bring us فَأْتِنَا our gods ءَالِهَتِنَا away from
the ﴿٢٢﴾ ٱلصَّٰدِقِينَ one of مِنَ you are كُنتَ if إِن you threaten us
ٱللَّهِ is with عِندَ the knowledge ٱلْعِلْمُ only إِنَّمَا He said قَالَ truthful
I have been أُرْسِلْتُ what مَّآ and I convey to you وَأُبَلِّغُكُم Allah

a قَوْمًا see that you are أَرَىٰكُمْ but I وَلَٰكِنِّىٓ wherewith بِهِۦ sent
they رَأَوْهُ then when فَلَمَّا given to ignorance تَجْهَلُونَ ﴿٢٣﴾ people
their أَوْدِيَتِهِمْ coming towards مُّسْتَقْبِلَ as a dense cloud عَارِضًا saw it
bringing us مُّمْطِرُنَا a cloud عَارِضٌ this is هَٰذَا they said قَالُوا۟ valleys
you were asking ٱسْتَعْجَلْتُم that which مَا but it is هُوَ nay بَلْ rain
torment عَذَابٌ wherein is فِيهَا a wind رِيحٌ it بِهِۦ to be hastened
a painful أَلِيمٌ ﴿٢٤﴾

22. They said: "Have you come to turn us away from our *âlihah* (gods)? Then bring us that with which you threaten us, if you are one of the truthful!" **23.** He said: "The knowledge (of the time of its coming) is with Allâh only. And I convey to you that wherewith I have been sent, but I see that you are a people given to ignorance!" **24.** Then, when they saw it as a dense cloud coming towards their valleys, they said: "This is a cloud bringing us rain!" Nay, but it is that (torment) which you were asking to be hastened — a wind wherein is a painful torment!

تُدَمِّرُ كُلَّ شَىْءٍۭ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا۟ لَا يُرَىٰٓ إِلَّا مَسَٰكِنُهُمْ ۚ كَذَٰلِكَ نَجْزِى ٱلْقَوْمَ ٱلْمُجْرِمِينَ ﴿٢٥﴾ وَلَقَدْ مَكَّنَّٰهُمْ فِيمَآ إِن
مَّكَّنَّٰكُمْ فِيهِ وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَٰرًا وَأَفْـِٔدَةً فَمَآ أَغْنَىٰ عَنْهُمْ سَمْعُهُمْ وَلَآ أَبْصَٰرُهُمْ وَلَآ أَفْـِٔدَتُهُم مِّن شَىْءٍ إِذْ
كَانُوا۟ يَجْحَدُونَ بِـَٔايَٰتِ ٱللَّهِ وَحَاقَ بِهِم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿٢٦﴾

by the command of بِأَمْرِ thing شَىْءٍۭ every كُلَّ destroying تُدَمِّرُ
يُرَىٰٓ nothing لَا so they became such that فَأَصْبَحُوا۟ its Lord رَبِّهَا
thus do كَذَٰلِكَ their dwellings مَسَٰكِنُهُمْ except إِلَّا could be seen
criminals ٱلْمُجْرِمِينَ ﴿٢٥﴾ the people who are ٱلْقَوْمَ We recompense نَجْزِى
فِيمَآ We had firmly established them مَكَّنَّٰهُمْ and indeed وَلَقَدْ
wherewith فِيهِ We have established you مَّكَّنَّٰكُمْ not إِن with that
and وَأَبْصَٰرًا hearing سَمْعًا for them لَهُمْ and We had assigned وَجَعَلْنَا
them عَنْهُمْ availed أَغْنَىٰ but not فَمَآ and hearts وَأَفْـِٔدَةً seeing
أَفْـِٔدَتُهُم nor وَلَآ their seeing أَبْصَٰرُهُمْ nor وَلَآ their hearing سَمْعُهُمْ
they used to كَانُوا۟ since إِذْ thing شَىْءٍ any مِّن their hearts
and completely وَحَاقَ Allah ٱللَّهِ the Signs of بِـَٔايَٰتِ deny يَجْحَدُونَ

بِهِۦ they used to كَانُوا۟ by that which مَّا they were بِهِم encircled
mock يَسْتَهْزِءُونَ ﴿٢٦﴾ at it

25. Destroying everything by the Command of its Lord! So they became such that nothing could be seen except their dwellings! Thus do We recompense the people who are *Mujrimûn* (polytheists, disbelievers, sinners)! 26. And indeed We had firmly established them with that wherewith We have not established you (O Quraish)! And We had assigned them the (faculties of) hearing (ears), seeing (eyes), and hearts; but their hearing (ears), seeing (eyes), and their hearts availed them nothing since they used to deny the *Ayât* (Allâh's Prophets and their Prophethood, proofs, evidences, verses, signs, revelations, etc.) of Allâh, and they were completely encircled by that which they used to mock at!

وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُم مِّنَ ٱلْقُرَىٰ وَصَرَّفْنَا ٱلْـَٔايَـٰتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٧﴾ فَلَوْلَا نَصَرَهُمُ ٱلَّذِينَ ٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ
قُرْبَانًا ءَالِهَةًۢ ۖ بَلْ ضَلُّوا۟ عَنْهُمْ ۚ وَذَٰلِكَ إِفْكُهُمْ وَمَا كَانُوا۟ يَفْتَرُونَ ﴿٢٨﴾ وَإِذْ صَرَفْنَآ إِلَيْكَ نَفَرًا مِّنَ ٱلْجِنِّ يَسْتَمِعُونَ
ٱلْقُرْءَانَ فَلَمَّا حَضَرُوهُ قَالُوٓا۟ أَنصِتُوا۟ ۖ فَلَمَّا قُضِىَ وَلَّوْا۟ إِلَىٰ قَوْمِهِم مُّنذِرِينَ ﴿٢٩﴾

round حَوْلَكُم what مَا We have destroyed أَهْلَكْنَا and indeed وَلَقَدْ
and We have shown (them) in وَصَرَّفْنَا of towns مِّنَ ٱلْقُرَىٰ about you
يَرْجِعُونَ ﴿٢٧﴾ that they might لَعَلَّهُمْ the Signs ٱلْـَٔايَـٰتِ various ways
those whom ٱلَّذِينَ help them نَصَرَهُمُ then why did not فَلَوْلَا return
as a way of قُرْبَانًا Allah ٱللَّهِ besides مِن دُونِ they had taken ٱتَّخَذُوا۟
but they vanished ضَلُّوا۟ Nay بَلْ for gods ءَالِهَةًۢ approach
their lie إِفْكُهُمْ and that was وَذَٰلِكَ from them عَنْهُمْ completely
وَإِذْ inventing يَفْتَرُونَ ﴿٢٨﴾ they had been كَانُوا۟ and that which وَمَا
of مِّنَ a party نَفَرًا towards you إِلَيْكَ We sent صَرَفْنَآ and when
when فَلَمَّا the Quran ٱلْقُرْءَانَ listening to يَسْتَمِعُونَ the jinns ٱلْجِنِّ
أَنصِتُوا۟ they said قَالُوٓا۟ they stood in the presence thereof حَضَرُوهُ
they وَلَّوْا۟ it was finished قُضِىَ and when فَلَمَّا listen in silence
as warners مُّنذِرِينَ ﴿٢٩﴾ their people قَوْمِهِم to إِلَىٰ returned

27. And indeed We have destroyed towns (populations) round about you, and We have (repeatedly) shown (them) the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) in various ways that they might return (to the truth and believe in the Oneness of Allâh — Islâmic Monotheism). 28. Then why did those whom they

had taken for *âlihah* (gods) besides Allâh, as a way of approach (to Allâh) not help them? Nay, but they vanished completely from them (when there came the torment). And that was their lie, and their inventions which they had been inventing (before their destruction). **29.** And (remember) when We sent towards you (Muhammad ﷺ) a group (three to ten persons) of the jinn, (quietly) listening to the Qur'ân. When they stood in the presence thereof, they said: "Listen in silence!" And when it was finished, they returned to their people, as warners.

قَالُوا يَٰقَوْمَنَآ إِنَّا سَمِعْنَا كِتَٰبًا أُنزِلَ مِنۢ بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِىٓ إِلَى ٱلْحَقِّ وَإِلَىٰ طَرِيقٍ
مُّسْتَقِيمٍ ﴿٣٠﴾ يَٰقَوْمَنَآ أَجِيبُوا دَاعِىَ ٱللَّهِ وَءَامِنُوا بِهِۦ يَغْفِرْ لَكُم مِّن ذُنُوبِكُمْ وَيُجِرْكُم مِّنْ عَذَابٍ أَلِيمٍ ﴿٣١﴾ وَمَن لَّا
يُجِبْ دَاعِىَ ٱللَّهِ فَلَيْسَ بِمُعْجِزٍ فِى ٱلْأَرْضِ وَلَيْسَ لَهُۥ مِن دُونِهِۦٓ أَوْلِيَآءُ أُولَٰٓئِكَ فِى ضَلَٰلٍ مُّبِينٍ ﴿٣٢﴾

have heard سَمِعْنَا verily we إِنَّا O our people يَٰقَوْمَنَآ they said قَالُوا
مُصَدِّقًا Moses مُوسَىٰ after مِنۢ بَعْدِ sent down أُنزِلَ a Book كِتَٰبًا
to إِلَى it guides يَهْدِىٓ came before it بَيْنَ يَدَيْهِ what لِّمَا confirming
O يَٰقَوْمَنَآ a straight مُّسْتَقِيمٍ ﴿٣٠﴾ path طَرِيقٍ and to وَإِلَىٰ the truth ٱلْحَقِّ
and وَءَامِنُوا Allah's ٱللَّهِ caller دَاعِىَ respond to أَجِيبُوا our people
مِّن you لَكُم He (Allah) will forgive يَغْفِرْ in him بِهِۦ believe
عَذَابٍ from مِّنْ and will save you وَيُجِرْكُم your sins ذُنُوبِكُمْ from
يُجِبْ does not لَّا and whosoever وَمَن a painful أَلِيمٍ ﴿٣١﴾ torment
escape بِمُعْجِزٍ he cannot فَلَيْسَ Allah's ٱللَّهِ caller دَاعِىَ respond to
مِن دُونِهِۦٓ for him لَهُۥ and there will not be وَلَيْسَ earth ٱلْأَرْضِ on فِى
ضَلَٰلٍ in فِى those are أُولَٰٓئِكَ protecting friends أَوْلِيَآءُ besides Allah
manifest مُّبِينٍ ﴿٣٢﴾ error

30. They said: "O our people! Verily, we have heard a Book (this Qur'ân) sent down after Mûsâ (Moses), confirming what came before it, it guides to the truth and to the Straight Path (i.e. Islâm). **31.** O our people! Respond (with obedience) to Allâh's Caller (i.e. Allâh's Messenger Muhammad ﷺ), and believe in him (i.e. believe in that which Muhammad ﷺ has brought from Allâh and follow him). He (Allâh) will forgive you of your sins, and will save you from a painful torment (i.e. Hell-fire). **32.** And whosoever does not respond to Allâh's Caller, he cannot escape on earth, and there will be no *Auliyâ'* (lords, helpers, supporters, protectors) for him besides Allâh (from Allâh's punishment). Those are in manifest error.

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَلَمْ يَعْيَ بِخَلْقِهِنَّ بِقَادِرٍ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ ۚ بَلَىٰ إِنَّهُ عَلَىٰ كُلِّ
شَيْءٍ قَدِيرٌ ﴿٣٣﴾ وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَلَيْسَ هَٰذَا بِالْحَقِّ ۖ قَالُوا بَلَىٰ وَرَبِّنَا ۚ قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ
تَكْفُرُونَ ﴿٣٤﴾ فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ وَلَا تَسْتَعْجِلْ لَهُمْ ۚ كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبَثُوا إِلَّا
سَاعَةً مِنْ نَهَارٍ ۚ بَلَاغٌ ۚ فَهَلْ يُهْلَكُ إِلَّا الْقَوْمُ الْفَاسِقُونَ ﴿٣٥﴾

خَلَقَ Who الَّذِي Allah اللَّهَ that أَنَّ see يَرَوْا do they not أَوَلَمْ
and was وَلَمْ and the earth وَالْأَرْضَ the heavens السَّمَاوَاتِ created
to عَلَىٰ أَنْ is able بِقَادِرٍ by their creation بِخَلْقِهِنَّ wearied يَعْيَ not
كُلِّ over عَلَىٰ He surely إِنَّهُ yes بَلَىٰ the dead الْمَوْتَىٰ give life يُحْيِيَ
يُعْرَضُ and on the Day when وَيَوْمَ is able قَدِيرٌ ﴿٣٣﴾ things شَيْءٍ all
the النَّارِ to عَلَى disbelieve كَفَرُوا those who الَّذِينَ will be exposed
بَلَىٰ they will say قَالُوا the truth بِالْحَقِّ this هَٰذَا is not أَلَيْسَ Fire
الْعَذَابَ then taste فَذُوقُوا He will say قَالَ by our Lord وَرَبِّنَا yes
disbelieve تَكْفُرُونَ ﴿٣٤﴾ you used to كُنْتُمْ because بِمَا the torment
الْعَزْمِ those of أُولُو endured صَبَرَ as كَمَا therefore be patient فَاصْبِرْ
تَسْتَعْجِلْ and do not وَلَا the Messengers الرُّسُلِ of مِنَ strong will
on the Day when يَوْمَ as if they had كَأَنَّهُمْ about them لَهُمْ haste
لَمْ they are promised يُوعَدُونَ that which مَا they will see يَرَوْنَ
نَهَارٍ of مِنْ an hour سَاعَةً more than (but) إِلَّا stayed يَلْبَثُوا not
any be يُهْلَكُ but shall فَهَلْ a clear Message بَلَاغٌ a single day
sinners الْفَاسِقُونَ ﴿٣٥﴾ the people who are الْقَوْمُ except إِلَّا destroyed

33. Do they not see that Allâh, Who created the heavens and the earth, and was not wearied by their creation, is Able to give life to the dead? Yes, He surely is Able to do all things. 34. And on the Day when those who disbelieve will be exposed to the Fire (it will be said to them): "Is this not the truth?" They will say: "Yes, by our Lord!" He will say: "Then taste the torment, because you used to disbelieve!" 35. Therefore be patient (O Muhammad ﷺ) as did the Messengers of strong will and be in no haste about them (disbelievers). On the Day when they will see that (torment) with which they are promised (i.e. threatened, it will be) as if they had not stayed more than an hour in a single day. (O mankind! this Qur'ân is sufficient as) a clear Message (or proclamation to save yourself from destruction). But shall any be destroyed except the people who are *Al-Fâsiqûn*

(rebellious against Allâh's Command, disobedient to Allâh)?

سُورَةُ مُحَمَّدٍ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

ٱلَّذِينَ كَفَرُوا۟ وَصَدُّوا۟ عَن سَبِيلِ ٱللَّهِ أَضَلَّ أَعْمَٰلَهُمْ ١ وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَءَامَنُوا۟ بِمَا نُزِّلَ عَلَىٰ مُحَمَّدٍ وَهُوَ
ٱلْحَقُّ مِن رَّبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّـَٔاتِهِمْ وَأَصْلَحَ بَالَهُمْ ٢ ذَٰلِكَ بِأَنَّ ٱلَّذِينَ كَفَرُوا۟ ٱتَّبَعُوا۟ ٱلْبَٰطِلَ وَأَنَّ ٱلَّذِينَ ءَامَنُوا۟ ٱتَّبَعُوا۟ ٱلْحَقَّ مِن
رَّبِّهِمْ كَذَٰلِكَ يَضْرِبُ ٱللَّهُ لِلنَّاسِ أَمْثَٰلَهُمْ ٣

from عَن and hinder (men) وَصَدُّوا۟ disbelieve كَفَرُوا۟ those who ٱلَّذِينَ
their ١ أَعْمَٰلَهُمْ He will make vain أَضَلَّ Allah ٱللَّهِ the path of سَبِيلِ
ٱلصَّٰلِحَٰتِ and do وَعَمِلُوا۟ believe ءَامَنُوا۟ and those who وَٱلَّذِينَ deeds
is نُزِّلَ in that which بِمَا and believe وَءَامَنُوا۟ righteous good deeds
مِن the truth ٱلْحَقُّ for it is وَهُوَ Muhammad مُحَمَّدٍ to عَلَىٰ sent down
سَيِّـَٔاتِهِمْ from them عَنْهُمْ He will expiate كَفَّرَ their Lord رَّبِّهِمْ from
that is ذَٰلِكَ their state ٢ بَالَهُمْ and will make good وَأَصْلَحَ their sins
ٱلْبَٰطِلَ follow ٱتَّبَعُوا۟ disbelieve كَفَرُوا۟ those who ٱلَّذِينَ because بِأَنَّ
ٱلْحَقَّ follow ٱتَّبَعُوا۟ believe ءَامَنُوا۟ those who ٱلَّذِينَ while وَأَنَّ falsehood
set forth يَضْرِبُ thus does كَذَٰلِكَ their Lord رَّبِّهِمْ from مِن the truth
their parables ٣ أَمْثَٰلَهُمْ for mankind لِلنَّاسِ Allah ٱللَّهُ

Sûrat Muhammad
(Muhammad (صلى الله عليه وسلم)
or *Sûrat Al-Qitâl* (The Fighting) (XLVII)

In the Name of Allâh
the Most Gracious, the Most Merciful

1. Those who disbelieve (in the Oneness of Allâh, and in the Message of Prophet Muhammad ﷺ, and hinder (men) from the path of Allâh (Islâmic Monotheism), He will render their deeds vain. 2. But those who believe and do righteous good deeds, and believe in that which is sent down to Muhammad (ﷺ) — for it is the truth from their Lord — He will expiate from them their sins, and will make good their state. 3. That is because those who disbelieve follow falsehood, while those who believe follow the truth from their Lord. Thus does Allâh set forth for mankind their parables.

فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّىٰ إِذَا أَثْخَنتُمُوهُمْ فَشُدُّوا الْوَثَاقَ فَإِمَّا مَنًّا بَعْدُ وَإِمَّا فِدَاءً حَتَّىٰ تَضَعَ الْحَرْبُ أَوْزَارَهَا ذَٰلِكَ
وَلَوْ يَشَاءُ اللَّهُ لَانتَصَرَ مِنْهُمْ وَلَٰكِن لِّيَبْلُوَ بَعْضَكُم بِبَعْضٍ وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَن يُضِلَّ أَعْمَالَهُمْ ﴿٤﴾ سَيَهْدِيهِمْ وَيُصْلِحُ
بَالَهُمْ ﴿٥﴾ وَيُدْخِلُهُمُ الْجَنَّةَ عَرَّفَهَا لَهُمْ ﴿٦﴾

فَضَرْبَ disbelieve كَفَرُوا those who الَّذِينَ you meet لَقِيتُمُ so when فَإِذَا
you have أَثْخَنتُمُوهُمْ when إِذَا till حَتَّىٰ their necks الرِّقَابِ so strike at
a الْوَثَاقَ then bind firmly فَشُدُّوا killed and wounded many of them
فِدَاءً or وَإِمَّا thereafter بَعْدُ for generosity مَنًّا either فَإِمَّا bond
its burden أَوْزَارَهَا the war الْحَرْبُ lays down تَضَعَ until حَتَّىٰ ransom
He Himself لَانتَصَرَ Allah اللَّهُ had willed يَشَاءُ but if وَلَوْ thus ذَٰلِكَ
in لِّيَبْلُوَ but وَلَٰكِن over them مِنْهُمْ could certainly have won
and وَالَّذِينَ with others بِبَعْضٍ some of you بَعْضَكُم order to test
اللَّهِ the Way (cause) of سَبِيلِ in فِي are killed قُتِلُوا those who
their deeds أَعْمَالَهُمْ ﴿٤﴾ He let be lost يُضِلَّ will never فَلَن Allah
their بَالَهُمْ ﴿٥﴾ and set right (good) وَيُصْلِحُ He will guide them سَيَهْدِيهِمْ
He عَرَّفَهَا Paradise (which) الْجَنَّةَ and admit them to وَيُدْخِلُهُمُ state
to them لَهُمْ ﴿٦﴾ has made it known

4. So, when you meet (in fight — *Jihâd* in Allâh's Cause) those who disbelieve, smite (their) necks till when you have killed and wounded many of them, then bind a bond firmly (on them, i.e. take them as captives). Thereafter (is the time) either for generosity (i.e. free them without ransom), or ransom (according to what benefits Islâm), until war lays down its burden. Thus [you are ordered by Allâh to continue in carrying out *Jihâd* against the disbelievers till they embrace Islâm and are saved from the punishment in the Hell-fire or at least come under your protection], but if it had been Allâh's Will, He Himself could certainly have punished them (without you). But (He lets you fight) in order to test some of you with others. But those who are killed in the way of Allâh, He will never let their deeds be lost. **5.** He will guide them and set right their state. **6.** And admit them to Paradise which He has made known to them (i.e. they will know their places in Paradise better than they used to know their homes in the world). (*Tafsir Ibn Kathir*)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنصُرُوا اللَّهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ﴿٧﴾ وَالَّذِينَ كَفَرُوا فَتَعْسًا لَّهُمْ وَأَضَلَّ أَعْمَالَهُمْ ﴿٨﴾ ذَٰلِكَ بِأَنَّهُمْ

كَرِهُوا مَا أَنزَلَ اللَّهُ فَأَحْبَطَ أَعْمَالَهُمْ ﴿٩﴾ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ ۚ دَمَّرَ اللَّهُ
عَلَيْهِمْ ۖ وَلِلْكَافِرِينَ أَمْثَالُهَا ﴿١٠﴾ ذَٰلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا وَأَنَّ الْكَافِرِينَ لَا مَوْلَىٰ لَهُمْ ﴿١١﴾

يَا أَيُّهَا O you الَّذِينَ who آمَنُوا believe إِن if تَنصُرُوا you help اللَّهَ
Allah يَنصُرْكُمْ He will help you وَيُثَبِّتْ and make firm أَقْدَامَكُمْ ﴿٧﴾ your
foothold وَالَّذِينَ and those who كَفَرُوا disbelieve فَتَعْسًا is destruction
لَّهُمْ for them وَأَضَلَّ and (Allah) will make vain أَعْمَالَهُمْ ﴿٨﴾ their
deeds ذَٰلِكَ that is بِأَنَّهُمْ because they كَرِهُوا hate مَا that which
أَنزَلَ has sent down اللَّهُ Allah فَأَحْبَطَ so He has made fruitless
أَعْمَالَهُمْ ﴿٩﴾ their deeds أَفَلَمْ have not يَسِيرُوا they travelled فِي
through الْأَرْضِ the earth فَيَنظُرُوا and seen كَيْفَ how كَانَ was عَاقِبَةُ
the end of الَّذِينَ those مِن قَبْلِهِمْ before them دَمَّرَ destroyed اللَّهُ
Allah عَلَيْهِمْ over them وَلِلْكَافِرِينَ and for the disbelievers
أَمْثَالُهَا ﴿١٠﴾ its likeness ذَٰلِكَ that is بِأَنَّ because اللَّهَ Allah مَوْلَى is the
Protector of الَّذِينَ those who آمَنُوا believe وَأَنَّ and الْكَافِرِينَ the
disbelievers لَا no مَوْلَىٰ Protector لَهُمْ ﴿١١﴾ they have

7. O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm. **8.** But those who disbelieve (in the Oneness of Allâh — Islâmic Monotheism), for them is destruction, and (Allâh) will make their deeds vain. **9.** That is because they hate that which Allâh has sent down (this Qur'ân and Islâmic laws); so He has made their deeds fruitless. **10.** Have they not travelled through the earth and seen what was the end of those before them? Allâh destroyed them completely, and a similar (fate awaits) the disbelievers. **11.** That is because Allâh is the *Maulâ* (Lord, Master, Helper, Protector) of those who believe, and the disbelievers have no *Maulâ* (lord, master, helper, protector).

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ ۖ وَالَّذِينَ كَفَرُوا يَتَمَتَّعُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ
الْأَنْعَامُ وَالنَّارُ مَثْوًى لَّهُمْ ﴿١٢﴾ وَكَأَيِّن مِّن قَرْيَةٍ هِيَ أَشَدُّ قُوَّةً مِّن قَرْيَتِكَ الَّتِي أَخْرَجَتْكَ أَهْلَكْنَاهُمْ فَلَا نَاصِرَ لَهُمْ ﴿١٣﴾ أَفَمَن
كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ كَمَن زُيِّنَ لَهُ سُوءُ عَمَلِهِ وَاتَّبَعُوا أَهْوَاءَهُم ﴿١٤﴾

إِنَّ certainly اللَّهَ Allah يُدْخِلُ will admit الَّذِينَ those who آمَنُوا
believe وَعَمِلُوا and do الصَّالِحَاتِ righteous good deeds جَنَّاتٍ to

and وَٱلَّذِينَ rivers ٱلْأَنْهَٰرُ under them مِن تَحْتِهَا flowing تَجْرِى Gardens
and وَيَأْكُلُونَ enjoy themselves يَتَمَتَّعُونَ disbelieve كَفَرُوا۟ those who
will be مَثْوًى and the Fire وَٱلنَّارُ cattle ٱلْأَنْعَٰمُ eat تَأْكُلُ as كَمَا eat
أَشَدُّ is هِىَ a town مِّن قَرْيَةٍ and many وَكَأَيِّن for them لَّهُمْ ﴿١٢﴾ abode
which ٱلَّتِىٓ your town قَرْيَتِكَ than مِّن in strength قُوَّةً stronger
فَلَا We have destroyed them أَهْلَكْنَٰهُمْ has driven you out أَخْرَجَتْكَ
كَانَ is he who أَفَمَن them لَهُمْ ﴿١٣﴾ to help نَاصِرَ and there was none
like who كَمَن his Lord رَّبِّهِۦ from مِّن a clear proof بَيِّنَةٍ on عَلَىٰ is
his deeds عَمَلِهِۦ the evil of سُوٓءُ for whom لَهُۥ is beautified زُيِّنَ
their own lusts أَهْوَآءَهُم ﴿١٤﴾ while they follow وَٱتَّبَعُوٓا۟

12. Certainly Allâh will admit those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds, to Gardens under which rivers flow (Paradise); while those who disbelieve enjoy themselves and eat as cattle eat; and the Fire will be their abode. **13.** And many a town, stronger than your town (Makkah) (O Muhammad ﷺ) which has driven you out We have destroyed. And there was none to help them. **14.** Is he who is on a clear proof from his Lord, like those for whom their evil deeds that they do are beautified for them, while they follow their own lusts (evil desires)?

مَّثَلُ ٱلْجَنَّةِ ٱلَّتِى وُعِدَ ٱلْمُتَّقُونَ فِيهَآ أَنْهَٰرٌ مِّن مَّآءٍ غَيْرِ ءَاسِنٍ وَأَنْهَٰرٌ مِّن لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُۥ وَأَنْهَٰرٌ مِّنْ خَمْرٍ لَّذَّةٍ لِّلشَّٰرِبِينَ
وَأَنْهَٰرٌ مِّنْ عَسَلٍ مُّصَفًّى وَلَهُمْ فِيهَا مِن كُلِّ ٱلثَّمَرَٰتِ وَمَغْفِرَةٌ مِّن رَّبِّهِمْ كَمَنْ هُوَ خَٰلِدٌ فِى ٱلنَّارِ وَسُقُوا۟ مَآءً حَمِيمًا فَقَطَّعَ
أَمْعَآءَهُمْ ﴿١٥﴾ وَمِنْهُم مَّن يَسْتَمِعُ إِلَيْكَ حَتَّىٰٓ إِذَا خَرَجُوا۟ مِنْ عِندِكَ قَالُوا۟ لِلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ مَاذَا قَالَ ءَانِفًا أُو۟لَٰٓئِكَ ٱلَّذِينَ طَبَعَ
ٱللَّهُ عَلَىٰ قُلُوبِهِمْ وَٱتَّبَعُوٓا۟ أَهْوَآءَهُمْ ﴿١٦﴾

have been وُعِدَ which ٱلَّتِى Paradise ٱلْجَنَّةِ the description of مَّثَلُ
مِّن are rivers أَنْهَٰرٌ is that in it فِيهَآ those who fear ٱلْمُتَّقُونَ promised
and rivers وَأَنْهَٰرٌ stagnant or stinking ءَاسِنٍ not غَيْرِ water مَّآءٍ of
of which the taste طَعْمُهُۥ changes يَتَغَيَّرْ not لَّمْ milk لَّبَنٍ of مِّن
to those لِّلشَّٰرِبِينَ delicious لَّذَّةٍ wine خَمْرٍ of مِّنْ and rivers وَأَنْهَٰرٌ
وَلَهُمْ clarified مُّصَفًّى honey عَسَلٍ of مِّنْ and rivers وَأَنْهَٰرٌ who drink
fruit ٱلثَّمَرَٰتِ every kind of كُلِّ of مِن therein فِيهَا and for them

like those كَمَنْ their Lord رَّبِّهِمْ from مِّن and forgiveness وَمَغْفِرَةٌ
and be وَسُقُوا the Fire النَّارِ in فِي shall dwell for ever خَالِدٌ who هُوَ
so that it cuts up فَقَطَّعَ boiling حَمِيمًا water مَاءً given to drink
are some who مَّن and among them وَمِنْهُم their bowels ﴿١٥﴾ أَمْعَاءَهُمْ
مِنْ they go out خَرَجُوا when إِذَا till حَتَّىٰ to you إِلَيْكَ listen يَسْتَمِعُ
have أُوتُوا to those who لِلَّذِينَ they say قَالُوا with you عِندِكَ from
just now آنِفًا has he said قَالَ what مَاذَا knowledge الْعِلْمَ received
قُلُوبِهِمْ on عَلَىٰ Allah اللَّهُ has sealed طَبَعَ are those الَّذِينَ such أُولَٰئِكَ
their lusts ﴿١٦﴾ أَهْوَاءَهُمْ and they follow وَاتَّبَعُوا their hearts

15. The description of Paradise which the *Muttaqûn* (the pious. See V.2:2) have been promised (is that) in it are rivers of water the taste and smell of which are not changed, rivers of milk of which the taste never changes, rivers of wine delicious to those who drink, and rivers of clarified honey (clear and pure) therein for them is every kind of fruit, and forgiveness from their Lord. (Are these) like those who shall dwell for ever in the Fire and be given to drink boiling water so that it cuts up their bowels? **16.** And among them are some who listen to you (O Muhammad ﷺ) till when they go out from you, they say to those who have received knowledge: "What has he said just now? Such are men whose hearts Allâh has sealed, and they follow their lusts (evil desires).

وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ ﴿١٧﴾ فَهَلْ يَنظُرُونَ إِلَّا السَّاعَةَ أَن تَأْتِيَهُم بَغْتَةً فَقَدْ جَاءَ أَشْرَاطُهَا فَأَنَّىٰ لَهُمْ إِذَا
جَاءَتْهُمْ ذِكْرَاهُمْ ﴿١٨﴾ فَاعْلَمْ أَنَّهُ لَا إِلَٰهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ
وَمَثْوَاكُمْ ﴿١٩﴾

He increases زَادَهُمْ accept guidance اهْتَدَوْا and those who وَالَّذِينَ
﴿١٧﴾ تَقْوَاهُمْ and bestows on them وَآتَاهُمْ in guidance هُدًى them
the السَّاعَةَ other than إِلَّا await يَنظُرُونَ do they then فَهَلْ their piety
فَقَدْ suddenly بَغْتَةً it should come upon them تَأْتِيَهُم that أَن Hour
how فَأَنَّىٰ some of its portents أَشْرَاطُهَا have come جَاءَ but indeed
came to them جَاءَتْهُمْ when إِذَا for them لَهُمْ (is it benefit) then
no لَا that there is أَنَّهُ so know فَاعْلَمْ their reminders ﴿١٨﴾ ذِكْرَاهُمْ
and ask forgiveness وَاسْتَغْفِرْ Allah اللَّهُ but إِلَّا (true) god إِلَٰهَ

وَٱلْمُؤْمِنَٰتِ and also for believing men وَلِلْمُؤْمِنِينَ for your sins لِذَنۢبِكَ
مُتَقَلَّبَكُمْ knows well يَعْلَمُ and Allah وَٱللَّهُ and believing women
and your place of rest وَمَثْوَىٰكُمْ ﴿١٩﴾ your moving about

17. While as for those who accept guidance, He increases their guidance and bestows on them their piety. **18.** Do they then await (anything) other than the Hour that it should come upon them suddenly? But some of its portents (indications and signs) have already come; and when it (actually) is on them, how can they benefit then by their reminder? **19.** So know (O Muhammad ﷺ) that *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh), and ask forgiveness for your sin, and also for (the sin of) believing men and believing women. And Allâh knows well your moving about, and your place of rest (in your homes).

وَيَقُولُ ٱلَّذِينَ ءَامَنُوا۟ لَوْلَا نُزِّلَتْ سُورَةٌ ۖ فَإِذَآ أُنزِلَتْ سُورَةٌ مُّحْكَمَةٌ وَذُكِرَ فِيهَا ٱلْقِتَالُ ۙ رَأَيْتَ ٱلَّذِينَ فِى قُلُوبِهِم
مَّرَضٌ يَنظُرُونَ إِلَيْكَ نَظَرَ ٱلْمَغْشِىِّ عَلَيْهِ مِنَ ٱلْمَوْتِ ۖ فَأَوْلَىٰ لَهُمْ ﴿٢٠﴾ طَاعَةٌ وَقَوْلٌ مَّعْرُوفٌ ۚ فَإِذَا عَزَمَ ٱلْأَمْرُ فَلَوْ
صَدَقُوا۟ ٱللَّهَ لَكَانَ خَيْرًا لَّهُمْ ﴿٢١﴾ فَهَلْ عَسَيْتُمْ إِن تَوَلَّيْتُمْ أَن تُفْسِدُوا۟ فِى ٱلْأَرْضِ وَتُقَطِّعُوٓا۟ أَرْحَامَكُمْ ﴿٢٢﴾ أُو۟لَٰٓئِكَ
ٱلَّذِينَ لَعَنَهُمُ ٱللَّهُ فَأَصَمَّهُمْ وَأَعْمَىٰٓ أَبْصَٰرَهُمْ ﴿٢٣﴾

why is not لَوْلَا believe ءَامَنُوا۟ those who ٱلَّذِينَ and says وَيَقُولُ
is sent down أُنزِلَتْ but when فَإِذَآ a Surah سُورَةٌ sent down نُزِّلَتْ
therein فِيهَا and is mentioned وَذُكِرَ a decisive مُّحْكَمَةٌ a surah سُورَةٌ
whose قُلُوبِهِم in فِى those ٱلَّذِينَ you will see رَأَيْتَ fighting ٱلْقِتَالُ
with a نَظَرَ at you إِلَيْكَ looking يَنظُرُونَ is a disease مَّرَضٌ hearts
but it فَأَوْلَىٰ death ٱلْمَوْتِ from مِنَ one fainting ٱلْمَغْشِىِّ عَلَيْهِ look of
and words وَقَوْلٌ obedience طَاعَةٌ for them لَهُمْ ﴿٢٠﴾ was better
فَلَوْ the matter ٱلْأَمْرُ is resolved عَزَمَ and when فَإِذَا good مَّعْرُوفٌ
it would لَكَانَ Allah ٱللَّهَ they had been true to صَدَقُوا۟ then if
عَسَيْتُمْ would then فَهَلْ for them لَّهُمْ ﴿٢١﴾ better خَيْرًا have been
that أَن you were given the authority تَوَلَّيْتُمْ if إِن you might
and severe وَتُقَطِّعُوٓا۟ the land ٱلْأَرْضِ in فِى you do mischief تُفْسِدُوا۟
are they whom ٱلَّذِينَ such أُو۟لَٰٓئِكَ your ties of kinship أَرْحَامَكُمْ ﴿٢٢﴾
so that He has made them فَأَصَمَّهُمْ Allah ٱللَّهُ has cursed them لَعَنَهُمُ
their sight أَبْصَٰرَهُمْ ﴿٢٣﴾ and blinded وَأَعْمَىٰٓ deaf

أَفَلَا يَتَدَبَّرُونَ ٱلْقُرْءَانَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَآ ﴿٢٤﴾ إِنَّ ٱلَّذِينَ ٱرْتَدُّوا۟ عَلَىٰٓ أَدْبَـٰرِهِم مِّنۢ بَعْدِ مَا تَبَيَّنَ لَهُمُ ٱلْهُدَى
ٱلشَّيْطَـٰنُ سَوَّلَ لَهُمْ وَأَمْلَىٰ لَهُمْ ﴿٢٥﴾ ذَٰلِكَ بِأَنَّهُمْ قَالُوا۟ لِلَّذِينَ كَرِهُوا۟ مَا نَزَّلَ ٱللَّهُ سَنُطِيعُكُمْ فِى بَعْضِ
ٱلْأَمْرِ ۖ وَٱللَّهُ يَعْلَمُ إِسْرَارَهُمْ ﴿٢٦﴾ فَكَيْفَ إِذَا تَوَفَّتْهُمُ ٱلْمَلَـٰٓئِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَـٰرَهُمْ ﴿٢٧﴾ ذَٰلِكَ
بِأَنَّهُمُ ٱتَّبَعُوا۟ مَآ أَسْخَطَ ٱللَّهَ وَكَرِهُوا۟ رِضْوَٰنَهُۥ فَأَحْبَطَ أَعْمَـٰلَهُمْ ﴿٢٨﴾

the Quran ٱلْقُرْءَانَ think deeply in يَتَدَبَّرُونَ do they not then أَفَلَا
verily إِنَّ their locks ﴿٢٤﴾ أَقْفَالُهَآ (their) hearts قُلُوبٍ on عَلَىٰ or أَمْ
مِّنۢ their backs أَدْبَـٰرِهِم on عَلَىٰٓ have turned ٱرْتَدُّوا۟ those who ٱلَّذِينَ
ٱلْهُدَى to them لَهُمُ has been manifested تَبَيَّنَ what مَا after بَعْدِ
وَأَمْلَىٰ for them لَهُمْ has beautified سَوَّلَ Satan ٱلشَّيْطَـٰنُ the guidance
this is ذَٰلِكَ them (their term) ﴿٢٥﴾ لَهُمْ and (Allah) prolonged
مَا hate كَرِهُوا۟ to those who لِلَّذِينَ said قَالُوا۟ because they بِأَنَّهُمْ
we will obey سَنُطِيعُكُمْ Allah ٱللَّهُ has sent down نَزَّلَ what
يَعْلَمُ and Allah وَٱللَّهُ the matter ٱلْأَمْرِ part of بَعْضِ in فِى you
تَوَفَّتْهُمُ when إِذَا then how فَكَيْفَ their secrets ﴿٢٦﴾ إِسْرَارَهُمْ knows
striking يَضْرِبُونَ the angels ٱلْمَلَـٰٓئِكَةُ will take their souls at death
بِأَنَّهُمُ that is ذَٰلِكَ and their backs ﴿٢٧﴾ وَأَدْبَـٰرَهُمْ their faces وُجُوهَهُمْ
Allah ٱللَّهَ angered أَسْخَطَ what مَآ followed ٱتَّبَعُوا۟ because they
so He فَأَحْبَطَ what pleased Him رِضْوَٰنَهُۥ and they hated وَكَرِهُوا۟
their deeds ﴿٢٨﴾ أَعْمَـٰلَهُمْ made wasted

20. Those who believe say: "Why is not a *Sûrah* (chapter of the Qur'ân) sent down (for us)? But when a decisive *Sûrah* (explaining and ordering things) is sent down, and fighting (*Jihâd* — holy fighting in Allâh's Cause) is mentioned (i.e. ordained) therein, you will see those in whose hearts is a disease (of hypocrisy) looking at you with a look of one fainting to death. But it was better for them (hypocrites, to listen to Allâh and to obey Him). **21.** Obedience (to Allâh) and good words (were better for them). And when the matter (preparation for *Jihâd*) is resolved on, then if they had been true to Allâh, it would have been better for them. **22.** Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship? **23.** Such are they whom Allâh has cursed, so that He has made them deaf and blinded their sight.

24. Do they not then think deeply in the Qur'ân, or are their hearts locked up (from understanding it)? **25.** Verily, those who have turned back (have apostatised) as disbelievers after the guidance has been manifested to them — *Shaitân* (Satan) has beautified for them (their false hopes), and (Allâh) prolonged their term (age). **26.** This is because they said to those who hate what Allâh has sent down: "We will obey you in part of the matter." But Allâh knows their secrets. **27.** Then how (will it be) when the angels will take their souls at death, smiting their faces and their backs? **28.** That is because they followed that which angered Allâh and hated that which pleased Him. So, He made their deeds fruitless.

أَمْ حَسِبَ ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ أَن لَّن يُخْرِجَ ٱللَّهُ أَضْغَـٰنَهُمْ ﴿٢٩﴾ وَلَوْ نَشَآءُ لَأَرَيْنَـٰكَهُمْ فَلَعَرَفْتَهُم بِسِيمَـٰهُمْ ۚ
وَلَتَعْرِفَنَّهُمْ فِى لَحْنِ ٱلْقَوْلِ ۚ وَٱللَّهُ يَعْلَمُ أَعْمَـٰلَكُمْ ﴿٣٠﴾ وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ ٱلْمُجَـٰهِدِينَ مِنكُمْ وَٱلصَّـٰبِرِينَ وَنَبْلُوَا۟
أَخْبَارَكُمْ ﴿٣١﴾ إِنَّ ٱلَّذِينَ كَفَرُوا۟ وَصَدُّوا۟ عَن سَبِيلِ ٱللَّهِ وَشَآقُّوا۟ ٱلرَّسُولَ مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُمُ ٱلْهُدَىٰ لَن يَضُرُّوا۟ ٱللَّهَ شَيْـًٔا
وَسَيُحْبِطُ أَعْمَـٰلَهُمْ ﴿٣٢﴾

whose قُلُوبِهِم in فِى those who ٱلَّذِينَ think حَسِبَ or do أَمْ
bring to يُخْرِجَ will never لَّن that أَن is a disease مَّرَضٌ hearts
نَشَآءُ and if وَلَوْ their hidden ill-wills أَضْغَـٰنَهُمْ ﴿٢٩﴾ Allah ٱللَّهُ light
فَلَعَرَفْتَهُم We would have shown them to you لَأَرَيْنَـٰكَهُمْ We willed
وَلَتَعْرِفَنَّهُمْ by their marks بِسِيمَـٰهُمْ and you would have known them
their ٱلْقَوْلِ the tone of لَحْنِ by فِى but surely you will know them
all your deeds أَعْمَـٰلَكُمْ ﴿٣٠﴾ knows يَعْلَمُ and Allah وَٱللَّهُ speech
We know نَعْلَمَ till حَتَّىٰ and surely We shall try you وَلَنَبْلُوَنَّكُمْ
and the وَٱلصَّـٰبِرِينَ (of you) مِنكُمْ those who strive hard ٱلْمُجَـٰهِدِينَ
إِنَّ your facts أَخْبَارَكُمْ ﴿٣١﴾ and We shall test وَنَبْلُوَا۟ patient ones
and hinder (men) وَصَدُّوا۟ disbelieve كَفَرُوا۟ those who ٱلَّذِينَ verily
the ٱلرَّسُولَ and oppose وَشَآقُّوا۟ Allah ٱللَّهِ the path of سَبِيلِ from عَن
has been (clearly) تَبَيَّنَ what مَا after مِنۢ بَعْدِ Messenger
will لَن the guidance ٱلْهُدَىٰ to them لَهُمُ manifested (shown)
but He وَسَيُحْبِطُ in the least شَيْـًٔا Allah ٱللَّهَ they hurt يَضُرُّوا۟ never
their deeds أَعْمَـٰلَهُمْ ﴿٣٢﴾ will make fruitless

29. Or do those in whose hearts is a disease (of hypocrisy), think that Allâh will not bring to light all their hidden ill-wills? **30.** Had We willed, We could have

shown them to you, and you should have known them by their marks; but surely, you will know them by the tone of their speech! And Allâh knows (all) your deeds. 31. And surely, We shall try you till We test those who strive hard (for the Cause of Allâh) and *As-Sâbirûn* (the patient), and We shall test your facts (i.e. the one who is a liar, and the one who is truthful). 32. Verily, those who disbelieve, and hinder (men) from the Path of Allâh (i.e. Islâm), and oppose the Messenger (ﷺ) (by standing against him and hurting him), after the guidance has been clearly shown to them, they will not harm Allâh in the least, but He will make their deeds fruitless,

۞ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَطِيعُوا۟ ٱللَّهَ وَأَطِيعُوا۟ ٱلرَّسُولَ وَلَا تُبْطِلُوٓا۟ أَعْمَٰلَكُمْ ﴿٣٣﴾ إِنَّ ٱلَّذِينَ كَفَرُوا۟ وَصَدُّوا۟ عَن سَبِيلِ ٱللَّهِ ثُمَّ
مَاتُوا۟ وَهُمْ كُفَّارٌ فَلَن يَغْفِرَ ٱللَّهُ لَهُمْ ﴿٣٤﴾ فَلَا تَهِنُوا۟ وَتَدْعُوٓا۟ إِلَى ٱلسَّلْمِ وَأَنتُمُ ٱلْأَعْلَوْنَ وَٱللَّهُ مَعَكُمْ وَلَن يَتِرَكُمْ
أَعْمَٰلَكُمْ ﴿٣٥﴾ إِنَّمَا ٱلْحَيَوٰةُ ٱلدُّنْيَا لَعِبٌ وَلَهْوٌ وَإِن تُؤْمِنُوا۟ وَتَتَّقُوا۟ يُؤْتِكُمْ أُجُورَكُمْ وَلَا يَسْـَٔلْكُمْ أَمْوَٰلَكُمْ ﴿٣٦﴾

وَأَطِيعُوا۟ Allah ٱللَّهَ obey أَطِيعُوا۟ believe ءَامَنُوٓا۟ who ٱلَّذِينَ O you ۞ يَٰٓأَيُّهَا
render vain تُبْطِلُوٓا۟ and not وَلَا the Messenger ٱلرَّسُولَ and obey
disbelieve كَفَرُوا۟ those who ٱلَّذِينَ verily إِنَّ your deeds ﴿٣٣﴾ أَعْمَٰلَكُمْ
ثُمَّ Allah ٱللَّهِ the path of سَبِيلِ from عَن and hinder (men) وَصَدُّوا۟
will فَلَن are disbelievers كُفَّارٌ while they وَهُمْ die مَاتُوا۟ then
تَهِنُوا۟ so be not فَلَا them ﴿٣٤﴾ لَهُمْ Allah ٱللَّهُ forgive يَغْفِرَ never
while you وَأَنتُمُ peace ٱلسَّلْمِ for إِلَى and ask (not) وَتَدْعُوٓا۟ weak
وَلَن is with you مَعَكُمْ and Allah وَٱللَّهُ have the upper hand ٱلْأَعْلَوْنَ
your ﴿٣٥﴾ أَعْمَٰلَكُمْ decrease the reward of يَتِرَكُمْ and will never
لَعِبٌ this world ٱلدُّنْيَا the life of ٱلْحَيَوٰةُ is but إِنَّمَا (good) deeds
and وَتَتَّقُوا۟ you believe تُؤْمِنُوا۟ but if وَإِن and pastime وَلَهْوٌ play
your أُجُورَكُمْ He will grant you يُؤْتِكُمْ fear Allah and avoid evil
your wealth ﴿٣٦﴾ أَمْوَٰلَكُمْ ask you يَسْـَٔلْكُمْ and will not وَلَا wages

33. O you who believe! Obey Allâh, and obey the Messenger (Muhammad ﷺ) and render not vain your deeds. 34. Verily, those who disbelieve, and hinder (men) from the path of Allâh (i.e. Islâm); then die while they are disbelievers — Allâh will not forgive them. 35. So, be not weak and ask not for peace (from the enemies of Islâm) while you are having the upper hand. Allâh is with you, and He will never decrease the reward of your good deeds. 36. The life of this world is but play and pastime; but if you believe (in the Oneness of Allâh — Islâmic

Monotheism), and fear Allâh, and avoid evil, He will grant you your wages, and will not ask you your wealth.

إِن يَسْـَٔلْكُمُوهَا فَيُحْفِكُمْ تَبْخَلُوا۟ وَيُخْرِجْ أَضْغَـٰنَكُمْ ﴿٣٧﴾ هَـٰٓأَنتُمْ هَـٰٓؤُلَآءِ تُدْعَوْنَ لِتُنفِقُوا۟ فِى سَبِيلِ ٱللَّهِ
فَمِنكُم مَّن يَبْخَلُ وَمَن يَبْخَلْ فَإِنَّمَا يَبْخَلُ عَن نَّفْسِهِۦ ۚ وَٱللَّهُ ٱلْغَنِىُّ وَأَنتُمُ ٱلْفُقَرَآءُ ۚ وَإِن تَتَوَلَّوْا۟ يَسْتَبْدِلْ
قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوٓا۟ أَمْثَـٰلَكُم ﴿٣٨﴾

and press you فَيُحْفِكُمْ He were to ask you of it يَسْـَٔلْكُمُوهَا if إِن
and He will bring out وَيُخْرِجْ you would covetously withold تَبْخَلُوا۟
those who هَـٰٓؤُلَآءِ behold you are هَـٰٓأَنتُمْ your ill-wills أَضْغَـٰنَكُمْ ﴿٣٧﴾
ٱللَّهِ the cause of سَبِيلِ in فِى to spend لِتُنفِقُوا۟ are called تُدْعَوْنَ
are stingy يَبْخَلُ are some who مَّن yet among you فَمِنكُم Allah
he is يَبْخَلُ then only فَإِنَّمَا is stingy يَبْخَلْ and whoever وَمَن
is Rich ٱلْغَنِىُّ but Allah وَٱللَّهُ his ownself نَّفْسِهِۦ of عَن stingy
you turn away تَتَوَلَّوْا۟ and if وَإِن are poor ٱلْفُقَرَآءُ and you وَأَنتُمُ
ثُمَّ besides you غَيْرَكُمْ people قَوْمًا He will exchange you يَسْتَبْدِلْ
your likes أَمْثَـٰلَكُم ﴿٣٨﴾ they will be يَكُونُوٓا۟ not لَا then

37. If He were to ask you of it, and press you, you would covetously withhold, and He will bring out all your (secret) ill-wills. **38.** Behold! You are those who are called to spend in the Cause of Allâh, yet among you are some who are niggardly. And whoever is niggardly, it is only at the expense of his own self. But Allâh is Rich (Free of all needs), and you (mankind) are poor. And if you turn away (from Islâm and the obedience to Allâh), He will exchange you for some other people and they will not be your likes.

سُورَةُ الفَتْح

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ﴿١﴾ لِّيَغْفِرَ لَكَ ٱللَّهُ مَا تَقَدَّمَ مِن ذَنۢبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُۥ عَلَيْكَ وَيَهْدِيَكَ صِرَٰطًا مُّسْتَقِيمًا ﴿٢﴾
وَيَنصُرَكَ ٱللَّهُ نَصْرًا عَزِيزًا ﴿٣﴾ هُوَ ٱلَّذِىٓ أَنزَلَ ٱلسَّكِينَةَ فِى قُلُوبِ ٱلْمُؤْمِنِينَ لِيَزْدَادُوٓا۟ إِيمَـٰنًا مَّعَ إِيمَـٰنِهِمْ ۗ وَلِلَّهِ جُنُودُ
ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۚ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا ﴿٤﴾ لِّيُدْخِلَ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَـٰتِ جَنَّـٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ خَـٰلِدِينَ فِيهَا
وَيُكَفِّرَ عَنْهُمْ سَيِّـَٔاتِهِمْ ۚ وَكَانَ ذَٰلِكَ عِندَ ٱللَّهِ فَوْزًا عَظِيمًا ﴿٥﴾

victory فَتْحًا to you لَكَ We have given victory فَتَحْنَا verily إِنَّا
مَا تَقَدَّمَ Allah ٱللَّهُ you لَكَ that may forgive لِّيَغْفِرَ a manifest مُّبِينًا (1)
will be تَأَخَّرَ and what وَمَا your sins ذَنۢبِكَ of مِن what passed
وَيَهْدِيَكَ on you عَلَيْكَ His favour نِعْمَتَهُۥ and complete وَيُتِمَّ future
and وَيَنصُرَكَ the straight مُّسْتَقِيمًا (2) path صِرَٰطًا and guide you on
He it هُوَ with strong عَزِيزًا (3) help نَصْرًا Allah ٱللَّهُ may help you
قُلُوبِ into فِى the tranquility ٱلسَّكِينَةَ sent down أَنزَلَ Who ٱلَّذِىٓ is
that they may grow لِيَزْدَادُوٓا۟ the believers ٱلْمُؤْمِنِينَ the hearts of
and to وَلِلَّهِ their faith إِيمَٰنِهِمْ along with مَّعَ in faith إِيمَٰنًا more
and وَٱلْأَرْضِ the heavens ٱلسَّمَٰوَٰتِ the armies of جُنُودُ Allah belong
حَكِيمًا (4) All-Knower عَلِيمًا Allah ٱللَّهُ and is Ever وَكَانَ the earth
the believing men ٱلْمُؤْمِنِينَ that He may admit لِّيُدْخِلَ All-Wise
flowing تَجْرِى to gardens جَنَّٰتٍ and the believing women وَٱلْمُؤْمِنَٰتِ
therein فِيهَا to abide forever خَٰلِدِينَ rivers ٱلْأَنْهَٰرُ under them مِن تَحْتِهَا
وَكَانَ their sins سَيِّـَٔاتِهِمْ from them عَنْهُمْ and to expiate وَيُكَفِّرَ
عَظِيمًا (5) success فَوْزًا Allah ٱللَّهِ with عِندَ that ذَٰلِكَ and is
a supreme

Sûrat Al-Fath
(The Victory) (XLVIII)

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. Verily, We have given you (O Muhammad ﷺ) a manifest victory. **2.** That Allâh may forgive you your sins of the past and the future, and complete His Favour on you, and guide you on the Straight Path, **3.** And that Allâh may help you with strong help. **4.** He it is Who sent down *As-Sakînah* (calmness and tranquillity) into the hearts of the believers, that they may grow more in Faith along with their (present) Faith. And to Allâh belong the hosts of the heavens and the earth, and Allâh is Ever All-Knower, All-Wise. **5.** That He may admit the believing men and the believing women to Gardens under which rivers flow (i.e. Paradise) to abide therein forever, and He may expiate from them their sins; and that is with Allâh a supreme success,

وَيُعَذِّبَ ٱلْمُنَٰفِقِينَ وَٱلْمُنَٰفِقَٰتِ وَٱلْمُشْرِكِينَ وَٱلْمُشْرِكَٰتِ ٱلظَّآنِّينَ بِٱللَّهِ ظَنَّ ٱلسَّوْءِ عَلَيْهِمْ دَآئِرَةُ ٱلسَّوْءِ
وَغَضِبَ ٱللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ وَسَآءَتْ مَصِيرًا ﴿٦﴾ وَلِلَّهِ جُنُودُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَكَانَ ٱللَّهُ عَزِيزًا
حَكِيمًا ﴿٧﴾ إِنَّآ أَرْسَلْنَٰكَ شَٰهِدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٨﴾

the hypocrites men ٱلْمُنَٰفِقِينَ and that He may punish وَيُعَذِّبَ
وَٱلْمُشْرِكَٰتِ and also the polytheists men وَٱلْمُشْرِكِينَ and women وَٱلْمُنَٰفِقَٰتِ
thought ظَنَّ about Allah بِٱللَّهِ who think ٱلظَّآنِّينَ and women
a disgraceful ٱلسَّوْءِ torment دَآئِرَةُ for them is عَلَيْهِمْ evil ٱلسَّوْءِ
and He وَلَعَنَهُمْ is upon them عَلَيْهِمْ Allah ٱللَّهُ and the Anger وَغَضِبَ
Hell جَهَنَّمَ for them لَهُمْ and prepared وَأَعَدَّ has cursed them
and to وَلِلَّهِ that destination مَصِيرًا ﴿٦﴾ and worst indeed is وَسَآءَتْ
and وَٱلْأَرْضِ the heavens ٱلسَّمَٰوَٰتِ the armies of جُنُودُ Allah belong
حَكِيمًا ﴿٧﴾ All-Mighty عَزِيزًا Allah ٱللَّهُ and is Ever وَكَانَ the earth
as a witness شَٰهِدًا We have sent you أَرْسَلْنَٰكَ verily إِنَّآ All-Wise
and as a warner وَنَذِيرًا ﴿٨﴾ and a bearer of glad tidings وَمُبَشِّرًا

6. And that He may punish the *Munâfiqûn* (hypocrites) men and women, and also the *Mushrikûn* men and women, who think evil thoughts about Allâh, for them is a disgraceful torment. And the Anger of Allâh is upon them, and He has cursed them and prepared Hell for them — and worst indeed is that destination. 7. And to Allâh belong the hosts of the heavens and the earth. And Allâh is Ever All-Paneful, All-Wise. 8. Verily, We have sent you (O Muhammad ﷺ) as a witness, as a bearer of glad tidings, and as a warner.

لِّتُؤْمِنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٩﴾ إِنَّ ٱلَّذِينَ يُبَايِعُونَكَ إِنَّمَا
يُبَايِعُونَ ٱللَّهَ يَدُ ٱللَّهِ فَوْقَ أَيْدِيهِمْ فَمَن نَّكَثَ فَإِنَّمَا يَنكُثُ عَلَىٰ نَفْسِهِۦ وَمَنْ أَوْفَىٰ بِمَا عَٰهَدَ عَلَيْهُ ٱللَّهَ فَسَيُؤْتِيهِ أَجْرًا
عَظِيمًا ﴿١٠﴾

and وَرَسُولِهِۦ in Allah بِٱللَّهِ in order that you may believe لِّتُؤْمِنُوا۟
and honour وَتُوَقِّرُوهُ and that you assist him وَتُعَزِّرُوهُ His Messenger
بُكْرَةً and (that you) glorify Allah's praises وَتُسَبِّحُوهُ him
those who ٱلَّذِينَ verily إِنَّ and afternoon وَأَصِيلًا ﴿٩﴾ morning

they give يُبَايِعُونَ only إِنَّمَا they give allegiance to you يُبَايِعُونَكَ
is over فَوْقَ Allah ٱللَّهِ the Hand of يَدُ to Allah ٱللَّهَ allegiance
breaks his pledge نَّكَثَ then whosoever فَمَن their hands أَيْدِيهِمْ
and وَمَنْ his own (harm) نَفْسِهِۦ to عَلَىٰ breaks يَنكُثُ only فَإِنَّمَا
عَلَيْهُ he has covenented عَٰهَدَ what بِمَا fulfils أَوْفَىٰ whosoever
reward أَجْرًا He will bestow on him فَسَيُؤْتِيهِ Allah ٱللَّهَ with
a great عَظِيمًا ﴿١٠﴾

9. In order that you (O mankind) may believe in Allâh and His Messenger (ﷺ), and that you assist and honour him (ﷺ), and (that you) glorify (Allâh's) praises morning and afternoon. **10.** Verily, those who give *Bai'ah* (pledge) to you (O Muhammad ﷺ) they are giving *Bai'ah* (pledge) to Allâh. The Hand of Allâh is over their hands. Then whosoever breaks his pledge, breaks it only to his own harm; and whosoever fulfils what he has covenanted with Allâh, He will bestow on him a great reward.

سَيَقُولُ لَكَ ٱلْمُخَلَّفُونَ مِنَ ٱلْأَعْرَابِ شَغَلَتْنَآ أَمْوَٰلُنَا وَأَهْلُونَا فَٱسْتَغْفِرْ لَنَا ۚ يَقُولُونَ بِأَلْسِنَتِهِم مَّا لَيْسَ فِى قُلُوبِهِمْ ۚ
قُلْ فَمَن يَمْلِكُ لَكُم مِّنَ ٱللَّهِ شَيْـًٔا إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًۢا ۚ بَلْ كَانَ ٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرًۢا ﴿١١﴾ بَلْ ظَنَنتُمْ أَن
لَّن يَنقَلِبَ ٱلرَّسُولُ وَٱلْمُؤْمِنُونَ إِلَىٰٓ أَهْلِيهِمْ أَبَدًا وَزُيِّنَ ذَٰلِكَ فِى قُلُوبِكُمْ وَظَنَنتُمْ ظَنَّ ٱلسَّوْءِ وَكُنتُمْ قَوْمًۢا
بُورًا ﴿١٢﴾

مِنَ those who lagged behind ٱلْمُخَلَّفُونَ to you لَكَ will say سَيَقُولُ
our possessions أَمْوَٰلُنَا occupied us شَغَلَتْنَآ the bedouins ٱلْأَعْرَابِ of
for us لَنَا so ask forgiveness فَٱسْتَغْفِرْ and our families وَأَهْلُونَا
فِى is not لَيْسَ what مَّا with their tongues بِأَلْسِنَتِهِم they say يَقُولُونَ
on لَكُم has يَمْلِكُ who then فَمَن say قُلْ their hearts قُلُوبِهِمْ in
if إِنْ any (power) thing شَيْـًٔا Allah ٱللَّهِ with مِّنَ your behalf
نَفْعًۢا you بِكُمْ intends أَرَادَ or أَوْ hurt ضَرًّا you بِكُمْ He intends أَرَادَ
تَعْمَلُونَ of what بِمَا Allah ٱللَّهُ is Ever كَانَ nay, but بَلْ benefit
that أَن you thought ظَنَنتُمْ Nay but بَلْ All-Aware خَبِيرًۢا ﴿١١﴾ you do
and وَٱلْمُؤْمِنُونَ the Messenger ٱلرَّسُولُ return يَنقَلِبَ would (never) لَّن
and وَزُيِّنَ never أَبَدًا their families أَهْلِيهِمْ to إِلَىٰٓ the believers

وَظَنَنتُمْ your hearts قُلُوبِكُمْ in فِي that ذَٰلِكَ was made fair-seeming and you become وَكُنتُمْ evil ٱلسَّوْءِ thought ظَنَّ and you thought useless/going for destruction بُورًا ⑫ a people قَوْمًا

11. Those of the bedouins who lagged behind will say to you: "Our possessions and our families occupied us, so ask forgiveness for us." They say with their tongues what is not in their hearts. Say: "Who then has any power at all (to intervene) on your behalf with Allâh, if He intends you hurt or intends you benefit? Nay, but Allâh is Ever All-Aware of what you do. 12. "Nay, but you thought that the Messenger (ﷺ) and the believers would never return to their families, and that was made fair-seeming in your hearts, and you did think an evil thought and you became a useless people going for destruction."

وَمَن لَّمْ يُؤْمِنۢ بِٱللَّهِ وَرَسُولِهِۦ فَإِنَّآ أَعْتَدْنَا لِلْكَٰفِرِينَ سَعِيرًا ⑬ وَلِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ يَغْفِرُ لِمَن يَشَآءُ
وَيُعَذِّبُ مَن يَشَآءُ ۚ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ⑭ سَيَقُولُ ٱلْمُخَلَّفُونَ إِذَا ٱنطَلَقْتُمْ إِلَىٰ مَغَانِمَ
لِتَأْخُذُوهَا ذَرُونَا نَتَّبِعْكُمْ ۖ يُرِيدُونَ أَن يُبَدِّلُوا۟ كَلَٰمَ ٱللَّهِ ۚ قُل لَّن تَتَّبِعُونَا كَذَٰلِكُمْ قَالَ ٱللَّهُ مِن قَبْلُ ۖ
فَسَيَقُولُونَ بَلْ تَحْسُدُونَنَا ۚ بَلْ كَانُوا۟ لَا يَفْقَهُونَ إِلَّا قَلِيلًا ⑮

in Allah بِٱللَّهِ believed يُؤْمِنۢ has not لَّمْ and whosoever وَمَن We have أَعْتَدْنَا then verily فَإِنَّآ and His Messenger وَرَسُولِهِۦ وَلِلَّهِ a blazing Fire سَعِيرًا ⑬ for the disbelievers لِلْكَٰفِرِينَ prepared the heavens ٱلسَّمَٰوَٰتِ the sovereignty of مُلْكُ and to Allah belongs He wills يَشَآءُ whom لِمَن He forgives يَغْفِرُ and the earth وَٱلْأَرْضِ and is وَكَانَ He wills يَشَآءُ whom مَن and punishes وَيُعَذِّبُ سَيَقُولُ Most Merciful رَّحِيمًا ⑭ Oft-Forgiving غَفُورًا Allah ٱللَّهُ Ever ٱنطَلَقْتُمْ when إِذَا those who lagged behind ٱلْمُخَلَّفُونَ will say ذَرُونَا to take them لِتَأْخُذُوهَا the spoils مَغَانِمَ to إِلَىٰ you set forth يُبَدِّلُوا۟ to أَن they want يُرِيدُونَ follow you نَتَّبِعْكُمْ allow us to تَتَّبِعُونَا you shall not لَّن say قُل Allah's ٱللَّهِ words كَلَٰمَ change مِن قَبْلُ Allah ٱللَّهُ has said قَالَ thus كَذَٰلِكُمْ follow us you envy تَحْسُدُونَنَا nay بَلْ then they will say فَسَيَقُولُونَ beforehand إِلَّا they understand يَفْقَهُونَ not لَا were كَانُوا۟ nay but بَلْ us a little قَلِيلًا ⑮ except

13. And whosoever does not believe in Allâh and His Messenger (Muhammad ﷺ), then verily, We have prepared for the disbelievers a blazing Fire. 14. And to Allâh belongs the sovereignty of the heavens and the earth. He forgives whom He wills, and punishes whom He wills. And Allâh is Ever Oft-Forgiving, Most Merciful. 15. Those who lagged behind will say, when you set forth to take the spoils, "Allow us to follow you." They want to change Allâh's Words. Say: "You shall not follow us; thus Allâh has said beforehand." Then they will say: "Nay, you envy us." Nay, but they understand not except a little.

قُل لِّلْمُخَلَّفِينَ مِنَ ٱلْأَعْرَابِ سَتُدْعَوْنَ إِلَىٰ قَوْمٍ أُوْلِي بَأْسٍ شَدِيدٍ تُقَٰتِلُونَهُمْ أَوْ يُسْلِمُونَ فَإِن تُطِيعُواْ يُؤْتِكُمُ ٱللَّهُ أَجْرًا
حَسَنًا وَإِن تَتَوَلَّوْاْ كَمَا تَوَلَّيْتُم مِّن قَبْلُ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا ﴿١٦﴾ لَّيْسَ عَلَى ٱلْأَعْمَىٰ حَرَجٌ وَلَا عَلَى ٱلْأَعْرَجِ حَرَجٌ وَلَا
عَلَى ٱلْمَرِيضِ حَرَجٌ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ يُدْخِلْهُ جَنَّٰتٍ تَجْرِي مِن تَحْتِهَا ٱلْأَنْهَٰرُ وَمَن يَتَوَلَّ يُعَذِّبْهُ عَذَابًا أَلِيمًا ﴿١٧﴾

the ٱلْأَعْرَابِ of مِنَ to those who lagged behind لِّلْمُخَلَّفِينَ say قُل
a قَوْمٍ to (fight against) إِلَىٰ you shall be called سَتُدْعَوْنَ bedouins
you shall تُقَٰتِلُونَهُمْ great شَدِيدٍ warfare بَأْسٍ given to أُوْلِي people
تُطِيعُواْ then if فَإِن they shall surrender يُسْلِمُونَ or أَوْ fight them
a fair حَسَنًا reward أَجْرًا Allah ٱللَّهُ will give you يُؤْتِكُمُ you obey
you did turn away تَوَلَّيْتُم as كَمَا you turn away تَتَوَلَّوْاْ but if وَإِن
with أَلِيمًا ﴿١٦﴾ torment عَذَابًا He will punish you يُعَذِّبْكُمْ before مِّن قَبْلُ
blame حَرَجٌ the blind ٱلْأَعْمَىٰ upon عَلَى not is there لَّيْسَ a painful
blame or حَرَجٌ the lame ٱلْأَعْرَجِ upon عَلَى nor is there وَلَا or sin
blame or sin حَرَجٌ the sick ٱلْمَرِيضِ upon عَلَى nor is there وَلَا sin
and His وَرَسُولَهُۥ Allah ٱللَّهَ obeys يُطِعِ and whosoever وَمَن
تَجْرِي Gardens جَنَّٰتٍ He will admit him to يُدْخِلْهُ Messenger
and وَمَن rivers ٱلْأَنْهَٰرُ beneath them تَحْتِهَا from مِن flowing
عَذَابًا He will punish him يُعَذِّبْهُ turns back يَتَوَلَّ whosoever
with a painful أَلِيمًا ﴿١٧﴾ torment

16. Say (O Muhammad ﷺ) to the bedouins who lagged behind: "You shall be called to fight against a people given to great warfare, then you shall fight them, or they shall surrender. Then if you obey, Allâh will give you a fair reward; but if you turn away as you did turn away before, He will punish you with a painful torment." 17. No blame or sin is there upon the blind, nor is there blame or sin

upon the lame, nor is there blame or sin upon the sick (that they go not for fighting). And whosoever obeys Allâh and His Messenger (Muhammad ﷺ), He will admit him to Gardens beneath which rivers flow (Paradise); and whosoever turns back, He will punish him with a painful torment.

۞ لَّقَدْ رَضِيَ ٱللَّهُ عَنِ ٱلْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ ٱلشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنزَلَ ٱلسَّكِينَةَ عَلَيْهِمْ وَأَثَٰبَهُمْ
فَتْحًا قَرِيبًا ﴿١٨﴾ وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا ۗ وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمًا ﴿١٩﴾ وَعَدَكُمُ ٱللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا
فَعَجَّلَ لَكُمْ هَٰذِهِۦ وَكَفَّ أَيْدِيَ ٱلنَّاسِ عَنكُمْ وَلِتَكُونَ ءَايَةً لِّلْمُؤْمِنِينَ وَيَهْدِيَكُمْ صِرَٰطًا مُّسْتَقِيمًا ﴿٢٠﴾

ٱلْمُؤْمِنِينَ with عَنِ Allah ٱللَّهُ was pleased رَضِيَ Indeed لَّقَدْ ۞
they gave the allegiance to you يُبَايِعُونَكَ when إِذْ the believers
was in فِي what مَا He knew فَعَلِمَ the tree ٱلشَّجَرَةِ under تَحْتَ
the tranquility ٱلسَّكِينَةَ and He sent down فَأَنزَلَ their hearts قُلُوبِهِمْ
victory فَتْحًا and He rewarded them وَأَثَٰبَهُمْ upon them عَلَيْهِمْ
that يَأْخُذُونَهَا abundant كَثِيرَةً and spoils وَمَغَانِمَ with a near قَرِيبًا ﴿١٨﴾
All-Mighty عَزِيزًا Allah ٱللَّهُ and is Ever وَكَانَ they will capture
spoils مَغَانِمَ Allah ٱللَّهُ has promised you وَعَدَكُمُ All-Wise حَكِيمًا ﴿١٩﴾
and He has فَعَجَّلَ that you will capture تَأْخُذُونَهَا abundant كَثِيرَةً
أَيْدِيَ and He has restrained وَكَفَّ this هَٰذِهِۦ for you لَكُمْ hastened
ءَايَةً that it may be وَلِتَكُونَ from you عَنكُمْ men ٱلنَّاسِ the hands of
and that He may guide وَيَهْدِيَكُمْ for the believers لِّلْمُؤْمِنِينَ a sign
a Straight مُّسْتَقِيمًا ﴿٢٠﴾ path صِرَٰطًا you to

18. Indeed, Allâh was pleased with the believers when they gave the *Bai'ah* (pledge) to you (O Muhammad ﷺ) under the tree, He knew what was in their hearts, and He sent down *As-Sakînah* (calmness and tranquillity) upon them, and He rewarded them with a near victory. 19. And abundant spoils that they will capture. And Allâh is Ever All-Mighty, All-Wise. 20. Allâh has promised you abundant spoils that you will capture, and He has hastened for you this, and He has restrained the hands of men from you, that it may be a sign for the believers, and that He may guide you to the Straight Path.

وَأُخْرَىٰ لَمْ تَقْدِرُوا۟ عَلَيْهَا قَدْ أَحَاطَ ٱللَّهُ بِهَا ۚ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرًا ﴿٢١﴾ وَلَوْ قَٰتَلَكُمُ ٱلَّذِينَ كَفَرُوا۟ لَوَلَّوُا۟
ٱلْأَدْبَٰرَ ثُمَّ لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا ﴿٢٢﴾ سُنَّةَ ٱللَّهِ ٱلَّتِى قَدْ خَلَتْ مِن قَبْلُ ۖ وَلَن تَجِدَ لِسُنَّةِ ٱللَّهِ تَبْدِيلًا ﴿٢٣﴾
وَهُوَ ٱلَّذِى كَفَّ أَيْدِيَهُمْ عَنكُمْ وَأَيْدِيَكُمْ عَنْهُم بِبَطْنِ مَكَّةَ مِنۢ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ ۚ وَكَانَ ٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٢٤﴾

within your power تَقْدِرُوا are not yet لَمْ and others which وَأُخْرَىٰ
them بِهَا Allah ٱللَّهُ encompasses أَحَاطَ indeed قَدْ over it عَلَيْهَا
﴿٢١﴾ قَدِيرًا things شَيْءٍ all كُلِّ over عَلَىٰ Allah ٱللَّهُ and is Ever وَكَانَ
كَفَرُوا those who ٱلَّذِينَ fight against you قَٰتَلَكُمُ and if وَلَوْ Able
ثُمَّ their backs ٱلْأَدْبَٰرَ they would have turned لَوَلَّوُا disbelieve
a protecting وَلِيًّا they would have found يَجِدُونَ neither لَا then
ٱللَّهِ that has been way of سُنَّةَ a helper ﴿٢٢﴾ نَصِيرًا nor وَلَا friend
before مِن قَبْلُ passed away خَلَتْ already قَدْ which ٱلَّتِى Allah
Allah ٱللَّهِ in the way of لِسُنَّةِ find تَجِدَ and you will never وَلَن
withheld كَفَّ who ٱلَّذِى and He it is وَهُوَ any change ﴿٢٣﴾ تَبْدِيلًا
عَنْهُم and your hands وَأَيْدِيَكُمْ from you عَنكُمْ their hands أَيْدِيَهُمْ
that أَنْ after مِنۢ بَعْدِ Makkah مَكَّةَ in the midst of بِبَطْنِ from them
and is Ever وَكَانَ over them عَلَيْهِمْ He had made you victors أَظْفَرَكُمْ
the All-Seer ﴿٢٤﴾ بَصِيرًا you do تَعْمَلُونَ of what بِمَا Allah ٱللَّهُ

21. And other (victories and much booty He promises you) which are not yet within your power; indeed Allâh compasses them. And Allâh is Ever Able to do all things. **22.** And if those who disbelieve fight against you, they certainly would have turned their backs; then they would have found neither a *Walî* (protector, guardian) nor a helper. **23.** That has been the way of Allâh already with those who passed away before. And you will not find any change in the way of Allâh. **24.** And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them. And Allâh is Ever the All-Seer of what you do.

هُمُ ٱلَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ ٱلْمَسْجِدِ ٱلْحَرَامِ وَٱلْهَدْىَ مَعْكُوفًا أَن يَبْلُغَ مَحِلَّهُۥ وَلَوْلَا رِجَالٌ مُّؤْمِنُونَ وَنِسَآءٌ
مُّؤْمِنَٰتٌ لَّمْ تَعْلَمُوهُمْ أَن تَطَـُٔوهُمْ فَتُصِيبَكُم مِّنْهُم مَّعَرَّةٌۢ بِغَيْرِ عِلْمٍ لِّيُدْخِلَ ٱللَّهُ فِى رَحْمَتِهِۦ مَن يَشَآءُ لَوْ تَزَيَّلُوا
لَعَذَّبْنَا ٱلَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا ﴿٢٥﴾

and وَصَدُّوكُمْ disbelieved كَفَرُوا the ones who ٱلَّذِينَ they are هُمُ
وَٱلْهَدْىَ the sacred ٱلْحَرَامِ the mosque ٱلْمَسْجِدِ from عَنِ hindered you
reaching يَبْلُغَ from أَن detained مَعْكُوفًا and the sacrifice animals

men رِجَالٌ had there not been وَلَوْلَا their place of sacrifice مَحِلَّهُۥ
did not لَّمْ believing مُّؤْمِنَٰتٌ and women وَنِسَآءٌ believing مُّؤْمِنُونَ
you might kill them تَطَـُٔوهُمْ that أَن whom you know تَعْلَمُوهُمْ
and on whose مِّنْهُم would have been committed by you فَتُصِيبَكُم
that لِّيُدْخِلَ knowledge عِلْمٍ without بِغَيْرِ a sin مَّعَرَّةٌۢ account
يَشَآءُ whom مَن His Mercy رَحْمَتِهِۦ into فِى Allah ٱللَّهُ might enter
We لَعَذَّبْنَا they should have been apart تَزَيَّلُوا۟ if لَوْ He wills
مِنْهُمْ disbelieved كَفَرُوا۟ those who ٱلَّذِينَ would have punished
with painful أَلِيمًا ﴿٢٥﴾ torment عَذَابًا of them

25. They are the ones who disbelieved (in the Oneness of Allâh — Islâmic Monotheism) and hindered you from *Al-Masjid Al-Harâm* (at Makkah) and detained the sacrificial animals, from reaching their place of sacrifice. Had there not been believing men and believing women whom you did not know, that you may kill them and on whose account a sin would have been committed by you without (your) knowledge, that Allâh might bring into His Mercy whom He wills — if they (the believers and the disbelievers) had been apart, We verily, would have punished those of them who disbelieved with painful torment.

إِذْ جَعَلَ ٱلَّذِينَ كَفَرُوا۟ فِى قُلُوبِهِمُ ٱلْحَمِيَّةَ حَمِيَّةَ ٱلْجَٰهِلِيَّةِ فَأَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَىٰ رَسُولِهِۦ وَعَلَى ٱلْمُؤْمِنِينَ
وَأَلْزَمَهُمْ كَلِمَةَ ٱلتَّقْوَىٰ وَكَانُوٓا۟ أَحَقَّ بِهَا وَأَهْلَهَا ۚ وَكَانَ ٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمًا ﴿٢٦﴾ لَّقَدْ صَدَقَ ٱللَّهُ رَسُولَهُ
ٱلرُّءْيَا بِٱلْحَقِّ ۖ لَتَدْخُلُنَّ ٱلْمَسْجِدَ ٱلْحَرَامَ إِن شَآءَ ٱللَّهُ ءَامِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ ۖ فَعَلِمَ مَا لَمْ
تَعْلَمُوا۟ فَجَعَلَ مِن دُونِ ذَٰلِكَ فَتْحًا قَرِيبًا ﴿٢٧﴾

in فِى disbelieve كَفَرُوا۟ those who ٱلَّذِينَ had put جَعَلَ when إِذْ
the pride حَمِيَّةَ pride and haughtiness ٱلْحَمِيَّةَ their hearts قُلُوبِهِمُ
then sent فَأَنزَلَ the time of ignorance ٱلْجَٰهِلِيَّةِ and haughtiness of
His رَسُولِهِۦ upon عَلَىٰ His tranquility سَكِينَتَهُۥ Allah ٱللَّهُ down
and وَأَلْزَمَهُمْ the believers ٱلْمُؤْمِنِينَ and upon وَعَلَى Messenger
and they وَكَانُوٓا۟ piety ٱلتَّقْوَىٰ the word of كَلِمَةَ made them stick to
وَكَانَ and worthy of it وَأَهْلَهَا to it بِهَا well entitled أَحَقَّ were
the عَلِيمًا ﴿٢٦﴾ thing شَىْءٍ of every بِكُلِّ Allah ٱللَّهُ and is Ever

His رَسُولَهُ Allah ٱللَّهُ shall fulfil صَدَقَ indeed لَّقَدْ All-Knower
in بِٱلْحَقِّ true vision (which he showed him) ٱلرُّءْيَا Messenger's
the Mosque ٱلْمَسْجِدَ certainly you shall enter لَتَدْخُلُنَّ very truth
مُحَلِّقِينَ secure ءَامِنِينَ Allah ٱللَّهُ wills شَآءَ if إِن the sacred ٱلْحَرَامَ
and having your head وَمُقَصِّرِينَ your heads رُءُوسَكُمْ having shaved
what مَا He knew فَعَلِمَ fear تَخَافُونَ having no لَا hair cut short
besides مِن دُونِ and He granted فَجَعَلَ you knew تَعْلَمُوا۟ not لَمْ
a near قَرِيبًا ﴿٢٧﴾ victory فَتْحًا that ذَٰلِكَ

26. When those who disbelieve had put in their hearts pride and haughtiness — the pride and haughtiness of the time of ignorance, — then Allâh sent down His *Sakînah* (calmness and tranquillity) upon His Messenger (ﷺ) and upon the believers, and made them stick to the word of piety (i.e. none has the right to be worshipped but Allâh); and they were well entitled to it and worthy of it. And Allâh is the All-Knower of everything. **27.** Indeed Allâh shall fulfil the true vision which He showed to His Messenger (ﷺ) [i.e. the Prophet ﷺ saw a dream that he has entered Makkah along with his Companions, having their (head) hair shaved and cut short] in very truth. Certainly, you shall enter *Al-Masjid Al-Harâm*, if Allâh wills, secure, (some) having your heads shaved, and (some) having your head hair cut short, having no fear. He knew what you knew not, and He granted besides that a near victory.

هُوَ ٱلَّذِىٓ أَرْسَلَ رَسُولَهُۥ بِٱلْهُدَىٰ وَدِينِ ٱلْحَقِّ لِيُظْهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ ۚ وَكَفَىٰ بِٱللَّهِ شَهِيدًا ﴿٢٨﴾ مُّحَمَّدٌ رَّسُولُ ٱللَّهِ ۚ
وَٱلَّذِينَ مَعَهُۥٓ أَشِدَّآءُ عَلَى ٱلْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ ۖ تَرَىٰهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ ٱللَّهِ وَرِضْوَٰنًا ۖ سِيمَاهُمْ فِى وُجُوهِهِم
مِّنْ أَثَرِ ٱلسُّجُودِ ۚ ذَٰلِكَ مَثَلُهُمْ فِى ٱلتَّوْرَىٰةِ ۚ وَمَثَلُهُمْ فِى ٱلْإِنجِيلِ كَزَرْعٍ أَخْرَجَ شَطْـَٔهُۥ فَـَٔازَرَهُۥ فَٱسْتَغْلَظَ فَٱسْتَوَىٰ عَلَىٰ سُوقِهِۦ
يُعْجِبُ ٱلزُّرَّاعَ لِيَغِيظَ بِهِمُ ٱلْكُفَّارَ ۗ وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ مِنْهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًۢا ﴿٢٩﴾

His Messenger رَسُولَهُ has sent أَرْسَلَ Who ٱلَّذِىٓ He it is هُوَ
لِيُظْهِرَهُ truth ٱلْحَقِّ and the religion of وَدِينِ with guidance بِٱلْهُدَىٰ
all كُلِّهِ religions ٱلدِّينِ over عَلَى that He may make it superior
مُّحَمَّدٌ as Witness شَهِيدًا ﴿٢٨﴾ is Allah بِٱللَّهِ and All-Sufficient وَكَفَىٰ
and those وَٱلَّذِينَ Allah ٱللَّهِ is the Messenger of رَّسُولُ Muhammad
ٱلْكُفَّارِ against عَلَى are severe أَشِدَّآءُ with him مَعَهُ who are

you تَرَىٰهُمْ among themselves بَيْنَهُمْ and merciful رُحَمَآءُ disbelievers
يَبْتَغُونَ and falling down prostrate سُجَّدًا bowing رُكَّعًا see them
and Good وَرِضْوَٰنًا Allah ٱللَّهِ from مِّنَ Bounty فَضْلًا seeking
مِّنْ their faces وُجُوهِهِم is on فِى the mark of them سِيمَاهُمْ Pleasure
their مَثَلُهُمْ this is ذَٰلِكَ prostration ٱلسُّجُودِ the traces of أَثَرِ from
فِى and their description وَمَثَلُهُمْ the Torah ٱلتَّوْرَىٰةِ in فِى description
sends forth أَخْرَجَ is like a seed which كَزَرْعٍ the Gospel ٱلْإِنجِيلِ in
it then becomes فَٱسْتَغْلَظَ then makes it strong فَـَٔازَرَهُۥ its shoot شَطْـَٔهُۥ
يُعْجِبُ its stem سُوقِهِۦ on عَلَىٰ and it stands straight فَٱسْتَوَىٰ thick
with بِهِمُ that He may enrage لِيَغِيظَ the sowers ٱلزُّرَّاعَ delighting
ٱلَّذِينَ Allah ٱللَّهُ has promised وَعَدَ the disbelievers ٱلْكُفَّارَ them
righteous good ٱلصَّـٰلِحَـٰتِ and do وَعَمِلُوا۟ believe ءَامَنُوا۟ those who
and reward وَأَجْرًا forgiveness مَّغْفِرَةً among them مِنْهُم deeds
a mighty عَظِيمًۢا ٢٩

28. He it is Who has sent His Messenger (Muhammad ﷺ) with guidance and the religion of truth (Islâm), that He may make it (Islâm) superior to all religions. And All-Sufficient is Allâh as a Witness. **29.** Muhammad (ﷺ) is the Messenger of Allâh. And those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allâh and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of prostration (during prayers). This is their description in the Taurât (Torah). But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, and becomes thick and it stands straight on its stem, delighting the sowers, that He may enrage the disbelievers with them. Allâh has promised those among them who believe (i.e. all those who follow Islâmic Monotheism, the religion of Prophet Muhammad ﷺ till the Day of Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e. Paradise).

سُورَةُ الحُجُرَاتِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُقَدِّمُوا۟ بَيْنَ يَدَىِ ٱللَّهِ وَرَسُولِهِۦ ۖ وَٱتَّقُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ ١ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَرْفَعُوٓا۟

أَصْوَٰتَكُمْ فَوْقَ صَوْتِ ٱلنَّبِىِّ وَلَا تَجْهَرُوا۟ لَهُۥ بِٱلْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَٰلُكُمْ وَأَنتُمْ لَا
تَشْعُرُونَ ﴿٢﴾ إِنَّ ٱلَّذِينَ يَغُضُّونَ أَصْوَٰتَهُمْ عِندَ رَسُولِ ٱللَّهِ أُو۟لَٰٓئِكَ ٱلَّذِينَ ٱمْتَحَنَ ٱللَّهُ قُلُوبَهُمْ لِلتَّقْوَىٰ لَهُم مَّغْفِرَةٌ
وَأَجْرٌ عَظِيمٌ ﴿٣﴾ إِنَّ ٱلَّذِينَ يُنَادُونَكَ مِن وَرَآءِ ٱلْحُجُرَٰتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٤﴾

put forward تُقَدِّمُوا do not لَا believe ءَامَنُوا who ٱلَّذِينَ O you يَٰٓأَيُّهَا
and fear وَٱتَّقُوا and His Messenger وَرَسُولِهِۦ Allah ٱللَّهِ before بَيْنَ يَدَىِ
﴿١﴾ عَلِيمٌ All-Hearing سَمِيعٌ Allah is ٱللَّهَ verily إِنَّ Allah ٱللَّهَ
تَرْفَعُوٓا not لَا believe ءَامَنُوا who ٱلَّذِينَ O you يَٰٓأَيُّهَا All-Knowing
the ٱلنَّبِىِّ the voice of صَوْتِ above فَوْقَ your voices أَصْوَٰتَكُمْ raise
كَجَهْرِ in talk بِٱلْقَوْلِ to him لَهُۥ speak loud تَجْهَرُوا nor وَلَا Prophet
lest أَن to others لِبَعْضٍ some of you بَعْضِكُمْ as you speak loud
while وَأَنتُمْ your deeds أَعْمَٰلُكُمْ may be rendered fruitless تَحْبَطَ
يَغُضُّونَ those who ٱلَّذِينَ verily إِنَّ perceive ﴿٢﴾ تَشْعُرُونَ not لَا you
رَسُولِ in the presence of عِندَ their voices أَصْوَٰتَهُمْ lower
has ٱمْتَحَنَ the ones ٱلَّذِينَ they are أُو۟لَٰٓئِكَ Allah's ٱللَّهِ Messenger
for them لَهُم for piety لِلتَّقْوَىٰ their hearts قُلُوبَهُمْ Allah ٱللَّهُ tested
verily إِنَّ a great ﴿٣﴾ عَظِيمٌ and reward وَأَجْرٌ is forgiveness مَّغْفِرَةٌ
the ٱلْحُجُرَٰتِ behind وَرَآءِ from مِن call you يُنَادُونَكَ those who ٱلَّذِينَ
have sense ﴿٤﴾ يَعْقِلُونَ not لَا most of them أَكْثَرُهُمْ dwellings

Sûrat Al-Hujurât
(The Dwellings) XLIX

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. O you who believe! Make not (a decision) in advance before Allâh and His Messenger (ﷺ), and fear Allâh. Verily, Allâh is All-Hearing, All-Knowing. **2.** O you who believe! Raise not your voices above the voice of the Prophet (ﷺ), nor speak aloud to him in talk as you speak aloud to one another, lest your deeds should be rendered fruitless while you perceive not. **3.** Verily, those who lower their voices in the presence of Allâh's Messenger (ﷺ), they are the ones whose hearts Allâh has tested for piety. For them is forgiveness and a great reward. **4.** Verily, those who call you from behind the dwellings, most of them have no sense.

وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّىٰ تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَّهُمْ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٥﴾ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا إِن جَآءَكُمْ فَاسِقٌۢ بِنَبَإٍ
فَتَبَيَّنُوٓا أَن تُصِيبُوا قَوْمًۢا بِجَهَـٰلَةٍ فَتُصْبِحُوا عَلَىٰ مَا فَعَلْتُمْ نَـٰدِمِينَ ﴿٦﴾ وَٱعْلَمُوٓا أَنَّ فِيكُمْ رَسُولَ ٱللَّهِ ۚ لَوْ يُطِيعُكُمْ فِى كَثِيرٍ
مِّنَ ٱلْأَمْرِ لَعَنِتُّمْ وَلَـٰكِنَّ ٱللَّهَ حَبَّبَ إِلَيْكُمُ ٱلْإِيمَـٰنَ وَزَيَّنَهُۥ فِى قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ ٱلْكُفْرَ وَٱلْفُسُوقَ وَٱلْعِصْيَانَ ۚ أُو۟لَـٰٓئِكَ هُمُ
ٱلرَّٰشِدُونَ ﴿٧﴾

you could تَخْرُجَ till حَتَّىٰ patience صَبَرُوا they had أَنَّهُمْ and if وَلَوْ
لَّهُمْ better خَيْرًا it would have been لَكَانَ to them إِلَيْهِمْ come out
Most ﴿٥﴾ رَّحِيمٌ Oft-Forgiving غَفُورٌ and Allah is وَٱللَّهُ for them
comes جَآءَكُمْ if إِن believe ءَامَنُوٓا who ٱلَّذِينَ O you يَـٰٓأَيُّهَا Merciful
فَتَبَيَّنُوٓا with a news بِنَبَإٍ a rebellious evil person فَاسِقٌۢ to you
in ignorance بِجَهَـٰلَةٍ people قَوْمًۢا you harm تُصِيبُوا lest أَن verify it
you فَعَلْتُمْ what مَا for عَلَىٰ and afterwards you become فَتُصْبِحُوا
فِيكُمْ that أَنَّ and know وَٱعْلَمُوٓا regretful ﴿٦﴾ نَـٰدِمِينَ have done
يُطِيعُكُمْ if لَوْ Allah ٱللَّهِ there is the Messenger of رَسُولَ among you
لَعَنِتُّمْ the matter ٱلْأَمْرِ of مِّنَ much كَثِيرٍ in فِى he were to obey you
has حَبَّبَ Allah ٱللَّهَ but وَلَـٰكِنَّ you would surely be in trouble
and has beautified it وَزَيَّنَهُۥ the faith ٱلْإِيمَـٰنَ to you إِلَيْكُمُ endeared
to you إِلَيْكُمُ and has made hateful وَكَرَّهَ your hearts قُلُوبِكُمْ in فِى
and disobedience وَٱلْعِصْيَانَ and wickedness وَٱلْفُسُوقَ disbelief ٱلْكُفْرَ
the rightly guided ones ﴿٧﴾ ٱلرَّٰشِدُونَ they are هُمُ these أُو۟لَـٰٓئِكَ

5. And if they had patience till you could come out to them, it would have been better for them. And Allâh is Oft-Forgiving, Most Merciful. **6.** O you who believe! If a *Fâsiq* (liar — evil person) comes to you with any news, verify it, lest you should harm people in ignorance, and afterwards you become regretful for what you have done. **7.** And know that among you there is the Messenger of Allâh (ﷺ). If he were to obey you (i.e. follow your opinions and desires) in much of the matter, you would surely be in trouble. But Allâh has endeared the Faith to you and has beautified it in your hearts, and has made disbelief, wickedness and disobedience (to Allâh and His Messenger ﷺ) hateful to you. Such are they who are the rightly guided.

فَضْلًا مِّنَ ٱللَّهِ وَنِعْمَةً ۚ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿٨﴾ وَإِن طَآئِفَتَانِ مِنَ ٱلْمُؤْمِنِينَ ٱقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا ۖ فَإِنۢ بَغَتْ

إِحْدَىٰهُمَا عَلَى ٱلْأُخْرَىٰ فَقَٰتِلُوا۟ ٱلَّتِى تَبْغِى حَتَّىٰ تَفِىٓءَ إِلَىٰٓ أَمْرِ ٱللَّهِ ۚ فَإِن فَآءَتْ فَأَصْلِحُوا۟ بَيْنَهُمَا بِٱلْعَدْلِ وَأَقْسِطُوٓا۟ ۖ إِنَّ ٱللَّهَ
يُحِبُّ ٱلْمُقْسِطِينَ ﴿٩﴾

and His favour وَنِعْمَةً Allah ٱللَّهِ from مِّنَ (this is) a grace فَضْلًا
and if وَإِن All-Wise حَكِيمٌ ﴿٨﴾ All-Knowing عَلِيمٌ and Allah is وَٱللَّهُ
the believers ٱلْمُؤْمِنِينَ among مِنَ two parties or groups طَآئِفَتَانِ
between them بَيْنَهُمَا then make peace فَأَصْلِحُوا۟ begin fighting ٱقْتَتَلُوا۟
against عَلَى one of them إِحْدَىٰهُمَا aggressed بَغَتْ but if فَإِنۢ both
the one which ٱلَّتِى then fight you against فَقَٰتِلُوا۟ the other ٱلْأُخْرَىٰ
the Command أَمْرِ to إِلَىٰٓ it complies تَفِىٓءَ till حَتَّىٰ aggresses تَبْغِى
then make فَأَصْلِحُوا۟ it complies فَآءَتْ then if فَإِن Allah ٱللَّهِ of
and be وَأَقْسِطُوٓا۟ justly بِٱلْعَدْلِ between them بَيْنَهُمَا reconciliation
those who ٱلْمُقْسِطِينَ ﴿٩﴾ loves يُحِبُّ Allah ٱللَّهَ verily إِنَّ equitable
are equitable

8. (This is) a Grace from Allâh and His Favour. And Allâh is All-Knowing, All-Wise. **9.** And if two parties (or groups) among the believers fall to fighting, then make peace between them both. But if one of them outrages against the other, then fight you (all) against the one that which outrages till it complies with the Command of Allâh. Then if it complies, then make reconciliation between them justly, and be equitable. Verily, Allâh loves those who are the equitable.

إِنَّمَا ٱلْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا۟ بَيْنَ أَخَوَيْكُمْ ۚ وَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٠﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ
عَسَىٰٓ أَن يَكُونُوا۟ خَيْرًا مِّنْهُمْ وَلَا نِسَآءٌ مِّن نِّسَآءٍ عَسَىٰٓ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ ۖ وَلَا تَلْمِزُوٓا۟ أَنفُسَكُمْ وَلَا تَنَابَزُوا۟ بِٱلْأَلْقَٰبِ ۖ بِئْسَ
ٱلِٱسْمُ ٱلْفُسُوقُ بَعْدَ ٱلْإِيمَٰنِ ۚ وَمَن لَّمْ يَتُبْ فَأُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ﴿١١﴾

so make فَأَصْلِحُوا۟ are brothers إِخْوَةٌ the believers ٱلْمُؤْمِنُونَ only إِنَّمَا
and fear وَٱتَّقُوا۟ your brothers أَخَوَيْكُمْ between بَيْنَ reconciliation
O you يَٰٓأَيُّهَا receive mercy تُرْحَمُونَ ﴿١٠﴾ that you may لَعَلَّكُمْ Allah ٱللَّهَ
at مِّن a group قَوْمٌ scoff يَسْخَرْ let not لَا believe ءَامَنُوا۟ who ٱلَّذِينَ
خَيْرًا the latter are يَكُونُوا۟ that أَن it may be عَسَىٰٓ another group قَوْمٍ
نِّسَآءٍ of مِّن women (scoff) نِسَآءٌ nor let وَلَا than them مِّنْهُمْ better

مِّنْهُنَّ better خَيْرًا they are يَكُنَّ that أَن it may be عَسَىٰٓ other women
تَنَابَزُوا۟ nor وَلَا one another أَنفُسَكُمْ defame تَلْمِزُوٓا۟ nor وَلَا than them
ٱلِٱسْمُ how bad is it بِئْسَ by nicknames بِٱلْأَلْقَـٰبِ insult one another
وَمَن having faith ٱلْإِيمَـٰنِ after بَعْدَ the wicked ٱلْفُسُوقُ the name
they هُمُ then such فَأُو۟لَـٰٓئِكَ repent يَتُبْ does not لَّمْ and whosoever
wrong-doers ٱلظَّـٰلِمُونَ ﴿١١﴾ are

10. The believers are nothing else than brothers (in Islâmic religion). So make reconciliation between your brothers, and fear Allâh, that you may receive mercy.
11. O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former. Nor let (some) women scoff at other women, it may be that the latter are better than the former. Nor defame one another, nor insult one another by nicknames. How bad is it to insult one's brother after having Faith [i.e. to call your Muslim brother (a faithful believer) as: "O sinner", or "O wicked"]. And whosoever does not repent, then such are indeed *Zâlimûn* (wrongdoers).

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱجْتَنِبُوا۟ كَثِيرًا مِّنَ ٱلظَّنِّ إِنَّ بَعْضَ ٱلظَّنِّ إِثْمٌ ۖ وَلَا تَجَسَّسُوا۟ وَلَا يَغْتَب بَّعْضُكُم بَعْضًا ۚ أَيُحِبُّ أَحَدُكُمْ
أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۚ وَٱتَّقُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ تَوَّابٌ رَّحِيمٌ ﴿١٢﴾ يَـٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَـٰكُم مِّن ذَكَرٍ وَأُنثَىٰ
وَجَعَلْنَـٰكُمْ شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوٓا۟ ۚ إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ ۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

of مِّنَ much كَثِيرًا avoid ٱجْتَنِبُوا۟ believe ءَامَنُوا۟ who ٱلَّذِينَ O you يَـٰٓأَيُّهَا
إِثْمٌ suspicions are ٱلظَّنِّ some بَعْضَ indeed إِنَّ suspicions ٱلظَّنِّ
some of بَّعْضُكُم backbite يَغْتَب nor وَلَا spy تَجَسَّسُوا۟ and not وَلَا sins
to أَن one of you أَحَدُكُمْ would like أَيُحِبُّ others بَعْضًا you
فَكَرِهْتُمُوهُ dead مَيْتًا his brother أَخِيهِ the flesh of لَحْمَ eat يَأْكُلَ
Allah ٱللَّهَ verily إِنَّ Allah ٱللَّهَ and fear وَٱتَّقُوا۟ you would hate it
Most Merciful رَّحِيمٌ ﴿١٢﴾ is the One who accepts repentance تَوَّابٌ
مِّن have created you خَلَقْنَـٰكُم verily We إِنَّا mankind ٱلنَّاسُ O يَـٰٓأَيُّهَا
and made you into وَجَعَلْنَـٰكُمْ and a female وَأُنثَىٰ a male ذَكَرٍ from
that you may know one لِتَعَارَفُوٓا۟ and tribes وَقَبَآئِلَ nations شُعُوبًا
with عِندَ the most honourable of you أَكْرَمَكُمْ verily إِنَّ another

Allah is ٱللَّهَ verily إِنَّ is the most pious of you أَتْقَىٰكُمْ Allah ٱللَّهِ
All-Aware خَبِيرٌ ﴿١٣﴾ All-Knowing عَلِيمٌ

12. O you who believe! Avoid much suspicion; indeed some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting). And fear Allâh. Verily, Allâh is the One Who forgives and accepts repentance, Most Merciful.
13. O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allâh is that (believer) who has *At-Taqwâ* [i.e. he is one of the *Muttaqûn* (the pious. See V.2:2)]. Verily, Allâh is All-Knowing, All-Aware.

۞قَالَتِ ٱلْأَعْرَابُ ءَامَنَّا ۖ قُل لَّمْ تُؤْمِنُوا۟ وَلَٰكِن قُولُوٓا۟ أَسْلَمْنَا وَلَمَّا يَدْخُلِ ٱلْإِيمَٰنُ فِى قُلُوبِكُمْ ۖ وَإِن تُطِيعُوا۟ ٱللَّهَ وَرَسُولَهُۥ لَا
يَلِتْكُم مِّنْ أَعْمَٰلِكُمْ شَيْـًٔا ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٤﴾ إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ ثُمَّ لَمْ يَرْتَابُوا۟
وَجَٰهَدُوا۟ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ فِى سَبِيلِ ٱللَّهِ ۚ أُو۟لَٰٓئِكَ هُمُ ٱلصَّٰدِقُونَ ﴿١٥﴾

not لَّمْ say قُل we believe ءَامَنَّا the bedouins ٱلْأَعْرَابُ say ۞قَالَتِ
we have أَسْلَمْنَا you only say قُولُوٓا۟ but وَلَٰكِن you believe تُؤْمِنُوا۟
into فِى the faith ٱلْإِيمَٰنُ entered يَدْخُلِ has not yet وَلَمَّا submitted
and وَرَسُولَهُۥ Allah ٱللَّهَ you obey تُطِيعُوا۟ but if وَإِن your hearts قُلُوبِكُمْ
from مِّنْ He will decrease in reward يَلِتْكُم not لَا His Messenger
غَفُورٌ Allah is ٱللَّهَ verily إِنَّ anything شَيْـًٔا your deeds أَعْمَٰلِكُمْ
ٱلْمُؤْمِنُونَ only those are إِنَّمَا Most Merciful رَّحِيمٌ ﴿١٤﴾ Oft-Forgiving
وَرَسُولِهِۦ in Allah بِٱللَّهِ have believed ءَامَنُوا۟ who ٱلَّذِينَ the believers
and وَجَٰهَدُوا۟ doubt يَرْتَابُوا۟ not لَمْ and then ثُمَّ and His Messenger
in فِى and their lives وَأَنفُسِهِمْ with their wealth بِأَمْوَٰلِهِمْ they strive
they are هُمُ those أُو۟لَٰٓئِكَ Allah ٱللَّهِ the way of سَبِيلِ
the truthful ٱلصَّٰدِقُونَ ﴿١٥﴾

14. The bedouins say: "We believe." Say: "You believe not but you only say, 'We have surrendered (in Islâm),' for Faith has not yet entered your hearts. But if you obey Allâh and His Messenger (ﷺ), He will not decrease anything in reward for your deeds. Verily, Allâh is Oft-Forgiving, Most Merciful." 15. Only those are the believers who have believed in Allâh and His Messenger, and afterward doubt not

but strive with their wealth and their lives for the Cause of Allâh. Those! They are the truthful.

قُلْ أَتُعَلِّمُونَ ٱللَّهَ بِدِينِكُمْ وَٱللَّهُ يَعْلَمُ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۚ وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿١٦﴾ يَمُنُّونَ عَلَيْكَ
أَنْ أَسْلَمُوا۟ ۖ قُل لَّا تَمُنُّوا۟ عَلَىَّ إِسْلَٰمَكُم ۖ بَلِ ٱللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَىٰكُمْ لِلْإِيمَٰنِ إِن كُنتُمْ صَٰدِقِينَ ﴿١٧﴾ إِنَّ ٱللَّهَ يَعْلَمُ غَيْبَ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَٱللَّهُ بَصِيرٌۢ بِمَا تَعْمَلُونَ ﴿١٨﴾

about your بِدِينِكُمْ Allah ٱللَّهَ will you inform أَتُعَلِّمُونَ say قُلْ
ٱلسَّمَٰوَٰتِ in فِى all that is مَا knows يَعْلَمُ and Allah وَٱللَّهُ religion
and وَٱللَّهُ the earth ٱلْأَرْضِ in فِى and all that وَمَا the heavens
they يَمُنُّونَ All-Aware ﴿١٦﴾ عَلِيمٌ thing شَىْءٍ of every بِكُلِّ Allah is
they have أَسْلَمُوا۟ that أَنْ upon you عَلَيْكَ regard a favour
upon عَلَىَّ count as a favour تَمُنُّوا۟ not لَّا say قُل embraced Islam
has conferred a يَمُنُّ Allah ٱللَّهُ Nay but بَلِ your Islam إِسْلَٰمَكُم me
لِلْإِيمَٰنِ He has guided you هَدَىٰكُمْ that أَنْ upon you عَلَيْكُمْ favour
إِنَّ truthful ﴿١٧﴾ صَٰدِقِينَ you indeed are كُنتُمْ if إِن to the Faith
the ٱلسَّمَٰوَٰتِ the unseen of غَيْبَ knows يَعْلَمُ Allah ٱللَّهَ verily
the All-Seer بَصِيرٌۢ and Allah is وَٱللَّهُ and the earth وَٱلْأَرْضِ heavens
you do ﴿١٨﴾ تَعْمَلُونَ of what بِمَا

16. Say: "Will you inform Allâh of your religion while Allâh knows all that is in the heavens and all that is in the earth, and Allâh is All-Aware of everything.
17. They regard as favour to you (O Muhammad ﷺ) that they have embraced Islâm. Say: "Count not your Islâm as a favour to me. Nay, but Allâh has conferred a favour upon you that He has guided you to the Faith if you indeed are true. **18.** Verily, Allâh knows the Unseen of the heavens and the earth. And Allâh is the All-Seer of what you do.

سُورَةُ قٓ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

قٓ ۚ وَٱلْقُرْءَانِ ٱلْمَجِيدِ ﴿١﴾ بَلْ عَجِبُوٓا۟ أَن جَآءَهُم مُّنذِرٌ مِّنْهُمْ فَقَالَ ٱلْكَٰفِرُونَ هَٰذَا شَىْءٌ عَجِيبٌ ﴿٢﴾ أَءِذَا مِتْنَا وَكُنَّا تُرَابًا ۖ ذَٰلِكَ
رَجْعٌۢ بَعِيدٌ ﴿٣﴾ قَدْ عَلِمْنَا مَا تَنقُصُ ٱلْأَرْضُ مِنْهُمْ ۖ وَعِندَنَا كِتَٰبٌ حَفِيظٌۢ ﴿٤﴾ بَلْ كَذَّبُوا۟ بِٱلْحَقِّ لَمَّا جَآءَهُمْ فَهُمْ فِىٓ أَمْرٍ
مَّرِيجٍ ﴿٥﴾ أَفَلَمْ يَنظُرُوٓا۟ إِلَى ٱلسَّمَآءِ فَوْقَهُمْ كَيْفَ بَنَيْنَٰهَا وَزَيَّنَّٰهَا وَمَا لَهَا مِن فُرُوجٍ ﴿٦﴾

عَجِبُوٓا Nay بَلْ the glorious ﴿١﴾ الْمَجِيدِ by the Quran وَالْقُرْءَانِ Qaf قٓ
a warner مُّنذِرٌ there has come to them جَآءَهُم that أَن they wonder
the disbelievers الْكَٰفِرُونَ so said فَقَالَ from among themselves مِّنْهُمْ
we are مِتْنَا when أَءِذَا a strange ﴿٢﴾ عَجِيبٌ a thing شَىْءٌ this is هَٰذَا
return رَجْعٌۢ that is ذَٰلِكَ dust تُرَابًا and have become وَكُنَّا dead
takes تَنقُصُ that which مَا we know عَلِمْنَا indeed قَدْ far ﴿٣﴾ بَعِيدٌ
a book كِتَٰبٌ and with Us is وَعِندَنَا of them مِنْهُمْ the earth الْأَرْضُ
the بِالْحَقِّ they have denied كَذَّبُوا nay but بَلْ preserved ﴿٤﴾ حَفِيظٌۢ
in فِىٓ so they are فَهُمْ it has come to them جَآءَهُمْ when لَمَّا truth
إِلَى they looked يَنظُرُوٓا have not أَفَلَمْ a confused ﴿٥﴾ مَّرِيجٍ state أَمْرٍ
We have بَنَيْنَٰهَا how كَيْفَ about them فَوْقَهُمْ the heaven السَّمَآءِ at
مِن in it لَهَا and there are not وَمَا and adorned it وَزَيَّنَّٰهَا made it
rifts ﴿٦﴾ فُرُوجٍ of

Sûrat Qâf. L

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. *Qâf.* [These letters (*Qâf,* etc.) are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] By the Glorious Qur'ân. **2.** Nay, they wonder that there has come to them a warner (Muhammad ﷺ) from among themselves. So the disbelievers say: "This is a strange thing! **3.** "When we are dead and have become dust (shall we be resurrected?) That is a far return." **4.** We know that which the earth takes of them (their dead bodies), and with Us is a Book preserved (i.e. the Book of Decrees). **5.** Nay, but they have denied the truth (this Qur'ân) when it has come to them, so they are in a confused state (cannot differentiate between right and wrong). **6.** Have they not looked at the heaven above them, how We have made it and adorned it, and there are no rifts in it?

وَالْأَرْضَ مَدَدْنَٰهَا وَأَلْقَيْنَا فِيهَا رَوَٰسِىَ وَأَنۢبَتْنَا فِيهَا مِن كُلِّ زَوْجٍۭ بَهِيجٍ ﴿٧﴾ تَبْصِرَةً وَذِكْرَىٰ لِكُلِّ عَبْدٍ مُّنِيبٍ ﴿٨﴾ وَنَزَّلْنَا
مِنَ السَّمَآءِ مَآءً مُّبَٰرَكًا فَأَنۢبَتْنَا بِهِۦ جَنَّٰتٍ وَحَبَّ الْحَصِيدِ ﴿٩﴾ وَالنَّخْلَ بَاسِقَٰتٍ لَّهَا طَلْعٌ نَّضِيدٌ ﴿١٠﴾ رِّزْقًا لِّلْعِبَادِ
وَأَحْيَيْنَا بِهِۦ بَلْدَةً مَّيْتًا كَذَٰلِكَ الْخُرُوجُ ﴿١١﴾ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَٰبُ الرَّسِّ وَثَمُودُ ﴿١٢﴾

and set وَأَلْقَيْنَا We have spread it out مَدَدْنَٰهَا and the earth وَٱلْأَرْضَ
and have وَأَنۢبَتْنَا mountains standing firm رَوَٰسِىَ there on فِيهَا
(٧) بَهِيجٍ kind of زَوْجٍ every كُلِّ of مِن therein فِيهَا produced
for لِكُلِّ and a reminder وَذِكْرَىٰ An insight تَبْصِرَةً lovely growth
and We send وَنَزَّلْنَا turning to Allah (٨) مُّنِيبٍ slave عَبْدٍ every
then فَأَنۢبَتْنَا blessed مُّبَٰرَكًا water مَآءً the sky ٱلسَّمَآءِ from مِنَ down
(٩) ٱلْحَصِيدِ and grain وَحَبَّ gardens جَنَّٰتٍ therewith بِهِۦ We produce
طَلْعٌ with لَّهَا tall بَاسِقَٰتٍ and date-palms وَٱلنَّخْلَ that are reaped
for (Allah's) لِّلْعِبَادِ and provision رِّزْقًا arranged (١٠) نَّضِيدٌ clusters
to a مَّيْتًا land بَلْدَةً therewith بِهِۦ and We give life وَأَحْيَيْنَا slaves
denied كَذَّبَتْ the resurrection (١١) ٱلْخُرُوجُ thus will be كَذَٰلِكَ dead
and the وَأَصْحَٰبُ Nuh نُوحٍ the people of قَوْمُ before them قَبْلَهُمْ
and the Thamud (١٢) وَثَمُودُ Rass ٱلرَّسِّ dwellers of

7. And the earth! We have spread it out, and set thereon mountains standing firm, and have produced therein every kind of lovely growth (plants). 8. An insight and a Reminder for every slave who turns to Allâh in repentance (i.e. the one who believes in the Oneness of Allâh and performs deeds of His obedience, and always begs His Pardon). 9. And We send down blessed water (rain) from the sky, then We produce therewith gardens and grain (every kind of harvests) that are reaped. 10. And tall date palms, with ranged clusters. 11. A provision for (Allâh's) slaves. And We give life therewith to a dead land. Thus will be the resurrection (of the dead). 12. Denied before them (i.e. these pagans of Makkah) the people of Nûh (Noah), and the Dwellers of Rass, and Thamûd,

وَعَادٌ وَفِرْعَوْنُ وَإِخْوَٰنُ لُوطٍ ﴿١٣﴾ وَأَصْحَٰبُ ٱلْأَيْكَةِ وَقَوْمُ تُبَّعٍ كُلٌّ كَذَّبَ ٱلرُّسُلَ فَحَقَّ وَعِيدِ ﴿١٤﴾ أَفَعَيِينَا بِٱلْخَلْقِ ٱلْأَوَّلِ بَلْ هُمْ فِى
لَبْسٍ مِّنْ خَلْقٍ جَدِيدٍ ﴿١٥﴾ وَلَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِۦ نَفْسُهُۥ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ ٱلْوَرِيدِ ﴿١٦﴾ إِذْ يَتَلَقَّى
ٱلْمُتَلَقِّيَانِ عَنِ ٱلْيَمِينِ وَعَنِ ٱلشِّمَالِ قَعِيدٌ ﴿١٧﴾ مَّا يَلْفِظُ مِن قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾

(١٣) لُوطٍ and the brothers of وَإِخْوَٰنُ and Pharaoh وَفِرْعَوْنُ and Ad وَعَادٌ
and the وَقَوْمُ the wood ٱلْأَيْكَةِ and the dwellers of وَأَصْحَٰبُ Lot
ٱلرُّسُلَ denied كَذَّبَ everyone of them كُلٌّ Tubba تُبَّعٍ people of
were We أَفَعَيِينَا My Threat (١٤) وَعِيدِ so-took effect فَحَقَّ Messengers

they are هُمۡ Nay بَلۡ the first ٱلۡأَوَّلِۚ with creation بِٱلۡخَلۡقِ then tired
a new جَدِيدٖ ١٥ creation خَلۡقٖ about مِّنۡ confused doubt لَبۡسٖ in فِي
and We وَنَعۡلَمُ man ٱلۡإِنسَٰنَ We have created خَلَقۡنَا and indeed وَلَقَدۡ
وَنَحۡنُ his ownself نَفۡسُهُۥ to him بِهِۦ whisper تُوَسۡوِسُ what مَا know
ٱلۡوَرِيدِ ١٦ rope of حَبۡلِ than مِنۡ to him إِلَيۡهِ nearer أَقۡرَبُ and We are
the two ٱلۡمُتَلَقِّيَانِ receive يَتَلَقَّى (remember) that إِذۡ his jugular vein
قَعِيدٞ ١٧ the left ٱلشِّمَالِ and on وَعَنِ the right ٱلۡيَمِينِ on عَنِ receivers
لَدَيۡهِ but إِلَّا a word قَوۡلٍ of مِن does he utter يَلۡفِظُ Not مَّا sitting
ready عَتِيدٞ ١٨ there is a watcher رَقِيبٌ by him

13. And 'Âd, and Fir'aun (Pharaoh), and the brethren of Lût (Lot), **14.** And the Dwellers of the Wood, and the people of Tubba'. Everyone of them denied (their) Messengers, so My Threat took effect. **15.** Were We then tired with the first creation? Nay, they are in confused doubt about a new creation (i.e. Resurrection). **16.** And indeed We have created man, and We know what his own self whispers to him. And We are nearer to him than his jugular vein (by Our Knowledge). **17.** (Remember) that the two receivers (recording angels) receive (each human being), one sitting on the right and one on the left (to note his or her actions). **18.** Not a word does he (or she) utter but there is a watcher by him ready (to record it).

وَجَآءَتۡ سَكۡرَةُ ٱلۡمَوۡتِ بِٱلۡحَقِّۖ ذَٰلِكَ مَا كُنتَ مِنۡهُ تَحِيدُ ١٩ وَنُفِخَ فِي ٱلصُّورِۚ ذَٰلِكَ يَوۡمُ ٱلۡوَعِيدِ ٢٠ وَجَآءَتۡ كُلُّ نَفۡسٖ مَّعَهَا
سَآئِقٞ وَشَهِيدٞ ٢١ لَّقَدۡ كُنتَ فِي غَفۡلَةٖ مِّنۡ هَٰذَا فَكَشَفۡنَا عَنكَ غِطَآءَكَ فَبَصَرُكَ ٱلۡيَوۡمَ حَدِيدٞ ٢٢ وَقَالَ قَرِينُهُۥ هَٰذَا مَا لَدَيَّ
عَتِيدٌ ٢٣ أَلۡقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٖ ٢٤ مَّنَّاعٖ لِّلۡخَيۡرِ مُعۡتَدٖ مُّرِيبٍ ٢٥ ٱلَّذِي جَعَلَ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ فَأَلۡقِيَاهُ فِي
ٱلۡعَذَابِ ٱلشَّدِيدِ ٢٦

in truth بِٱلۡحَقِّ death ٱلۡمَوۡتِ the stupor of سَكۡرَةُ and will come وَجَآءَتۡ
تَحِيدُ ١٩ from it مِنۡهُ you have been كُنتَ what مَا this is ذَٰلِكَ
ذَٰلِكَ the Trumpet ٱلصُّورِ in فِي and will be blown وَنُفِخَ avoiding
and will وَجَآءَتۡ the warning ٱلۡوَعِيدِ ٢٠ the Day of يَوۡمُ that will be
an angel سَآئِقٞ along with مَّعَهَا person نَفۡسٖ every كُلُّ come forth
indeed لَّقَدۡ and an angel to bear witness وَشَهِيدٞ ٢١ to drive (him)

so We فَكَشَفْنَا this هَٰذَا of مِّنْ heedless غَفْلَةٍ in فِي you were كُنتَ
so your فَبَصَرُكَ your covering غِطَآءَكَ from you عَنكَ have removed
his قَرِينُهُۥ and will say وَقَالَ is sharp (٢٢) حَدِيدٌ this Day ٱلْيَوْمَ sight
أَلْقِيَا ready (٢٣) عَتِيدٌ is with me لَدَيَّ what مَا here is هَٰذَا companion
disbeliever كَفَّارٍ every كُلَّ Hell جَهَنَّمَ into فِي both of you throw
transgressor مُعْتَدٍ of good لِّلْخَيْرِ Hinderer مَّنَّاعٍ stubborn (٢٤) عَنِيدٍ
إِلَٰهًا Allah ٱللَّهِ with مَعَ set up جَعَلَ who ٱلَّذِى doubter (٢٥) مُّرِيبٍ
torment ٱلْعَذَابِ in فِي then cast him فَأَلْقِيَاهُ another ءَاخَرَ a god
the severe (٢٦) ٱلشَّدِيدِ

19. And the stupor of death will come in truth: "This is what you have been avoiding!" **20.** And the Trumpet will be blown — that will be the Day whereof warning (had been given) (i.e. the Day of Resurrection). **21.** And every person will come forth along with an (angel) to drive (him) and an (angel) to bear witness. **22.** (It will be said to the sinners): "Indeed you were heedless of this. Now We have removed from you, your covering, and sharp is your sight this Day!" **23.** And his companion (angel) will say: "Here is (this Record) ready with me!" **24.** Allâh will say to the angels: "Both of you throw into Hell every stubborn disbeliever (in the Oneness of Allâh, in His Messengers) — **25.** "Hinderer of good, transgressor, doubter, **26.** "Who set up another *ilâh* (god) with Allâh. Then both of you cast him in the severe torment."

۞قَالَ قَرِينُهُۥ رَبَّنَا مَآ أَطْغَيْتُهُۥ وَلَٰكِن كَانَ فِى ضَلَٰلٍۭ بَعِيدٍ (٢٧) قَالَ لَا تَخْتَصِمُوا۟ لَدَىَّ وَقَدْ قَدَّمْتُ إِلَيْكُم بِٱلْوَعِيدِ (٢٨) مَا يُبَدَّلُ
ٱلْقَوْلُ لَدَىَّ وَمَآ أَنَا۠ بِظَلَّٰمٍ لِّلْعَبِيدِ (٢٩) يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ ٱمْتَلَأْتِ وَتَقُولُ هَلْ مِن مَّزِيدٍ (٣٠) وَأُزْلِفَتِ ٱلْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ
بَعِيدٍ (٣١) هَٰذَا مَا تُوعَدُونَ لِكُلِّ أَوَّابٍ حَفِيظٍ (٣٢) مَّنْ خَشِىَ ٱلرَّحْمَٰنَ بِٱلْغَيْبِ وَجَآءَ بِقَلْبٍ مُّنِيبٍ (٣٣)

أَطْغَيْتُهُۥ did not مَا our Lord رَبَّنَا His companion قَرِينُهُۥ will say ۞قَالَ
astray ضَلَٰلٍۭ in فِى he was كَانَ but وَلَٰكِن I push him to transgress
لَدَىَّ dispute تَخْتَصِمُوا۟ not لَا (Allah) will say قَالَ far error (٢٧) بَعِيدٍ
to you إِلَيْكُم I sent forth قَدَّمْتُ and surely وَقَدْ infront of Me
the statement ٱلْقَوْلُ be changed يُبَدَّلُ cannot مَا the threat (٢٨) بِٱلْوَعِيدِ
to the (٢٩) لِّلْعَبِيدِ unjust بِظَلَّٰمٍ I am أَنَا۠ and not وَمَآ with me لَدَىَّ
هَلِ to Hell لِجَهَنَّمَ We will say نَقُولُ On the Day when يَوْمَ slaves

there any مِن are هَلْ and it will say وَتَقُولُ you filled ٱمْتَلَأْتِ are
لِلْمُتَّقِينَ Paradise ٱلْجَنَّةُ and will be brought near وَأُزْلِفَتِ more (٣٠) مَّزِيدٍ
you تُوعَدُونَ what مَا this is هَٰذَا far off (٣١) بَعِيدٍ not غَيْرَ to the pious
one off-returning in sincere أَوَّابٍ for every لِكُلِّ were promised
and those who preserve (their covenant with (٣٢) حَفِيظٍ repentance
in the بِٱلْغَيْبِ the Most Gracious ٱلرَّحْمَٰنَ feared خَشِىَ who مَّنْ Allah)
turned in repentance (٣٣) مُّنِيبٍ a heart بِقَلْبٍ and brought وَجَآءَ unseen

27. His companion (Satan/devil) will say: "Our Lord! I did not push him to transgression (in disbelief, oppression, and evil deeds), but he was himself in error far astray." **28.** Allâh will say: "Dispute not in front of Me, I had already in advance sent you the threat. **29.** The Sentence that comes from Me cannot be changed, and I am not unjust to the slaves." **30.** On the Day when We will say to Hell: "Are you filled?" It will say: "Are there any more (to come)?" **31.** And Paradise will be brought near to the *Muttaqûn* (the pious. See V.2:2), not far off. **32.** (It will be said): "This is what you were promised — (it is) for those oft-returning (to Allâh) in sincere repentance, and those who preserve their covenant with Allâh (by obeying Him in all what He has ordered, and worshipping none but Allâh Alone, i.e. follow Allâh's religion — Islâmic Monotheism). **33.** "Who feared the Most Gracious (Allâh) in the *Ghaib* (Unseen) and brought a heart turned in repentance (to Him and absolutely free from each and every kind of polytheism).

ٱدْخُلُوهَا بِسَلَٰمٍ ۖ ذَٰلِكَ يَوْمُ ٱلْخُلُودِ (٣٤) لَهُم مَّا يَشَآءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ (٣٥) وَكَمْ أَهْلَكْنَا قَبْلَهُم مِّن قَرْنٍ هُمْ أَشَدُّ مِنْهُم
بَطْشًا فَنَقَّبُوا۟ فِى ٱلْبِلَٰدِ هَلْ مِن مَّحِيصٍ (٣٦) إِنَّ فِى ذَٰلِكَ لَذِكْرَىٰ لِمَن كَانَ لَهُۥ قَلْبٌ أَوْ أَلْقَى ٱلسَّمْعَ وَهُوَ شَهِيدٌ (٣٧)
وَلَقَدْ خَلَقْنَا ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا فِى سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِن لُّغُوبٍ (٣٨)

this is ذَٰلِكَ in peace and security بِسَلَٰمٍ enter you therein ٱدْخُلُوهَا
all that مَّا they will have لَهُم eternal life (٣٤) ٱلْخُلُودِ a Day of يَوْمُ
وَكَمْ more (٣٥) مَزِيدٌ and We have وَلَدَيْنَا in it فِيهَا they desire يَشَآءُونَ
مِّن before them قَبْلَهُم We have destroyed أَهْلَكْنَا and how many
بَطْشًا than them مِنْهُم stronger أَشَدُّ they هُمْ a generation قَرْنٍ of
هَلْ the land ٱلْبِلَٰدِ in فِى and they ran for a refuge فَنَقَّبُوا۟ in power

in فِى verily إِنَّ place of refuge مَّحِيصٍ ﴿٣٦﴾ any مِن could they find
is كَانَ for him who لِمَن is indeed a reminder لَذِكْرَىٰ that ذَٰلِكَ
while he وَهُوَ ear ٱلسَّمْعَ gives أَلْقَى or أَوْ a heart قَلْبٌ for him لَهُۥ
ٱلسَّمَٰوَٰتِ We created خَلَقْنَا and indeed وَلَقَدْ is witness شَهِيدٌ ﴿٣٧﴾
between them بَيْنَهُمَا and all وَمَا and the earth وَٱلْأَرْضَ the heavens
of مِن touched us مَسَّنَا and not وَمَا days أَيَّامٍ six سِتَّةِ in فِى
fatigue لُّغُوبٍ ﴿٣٨﴾

34. "Enter you therein in peace and security — this is a Day of eternal life!" **35.** There they will have all that they desire — and We have more (for them, i.e. a glance at the All-Mighty, All-Majestic). **36.** And how many a generation We have destroyed before them who were stronger in power than they. And (when Our Torment came), they ran for a refuge in the land! Could they find any place of refuge (for them to save themselves from destruction)? **37.** Verily, therein is indeed a reminder for him who has a heart or gives ear while he is heedful. **38.** And indeed We created the heavens and the earth and all between them in six Days and nothing of fatigue touched Us.

فَٱصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ ٱلشَّمْسِ وَقَبْلَ ٱلْغُرُوبِ ﴿٣٩﴾ وَمِنَ ٱلَّيْلِ فَسَبِّحْهُ وَأَدْبَٰرَ
ٱلسُّجُودِ ﴿٤٠﴾ وَٱسْتَمِعْ يَوْمَ يُنَادِ ٱلْمُنَادِ مِن مَّكَانٍ قَرِيبٍ ﴿٤١﴾ يَوْمَ يَسْمَعُونَ ٱلصَّيْحَةَ بِٱلْحَقِّ ذَٰلِكَ يَوْمُ ٱلْخُرُوجِ ﴿٤٢﴾ إِنَّا نَحْنُ
نُحْيِۦ وَنُمِيتُ وَإِلَيْنَا ٱلْمَصِيرُ ﴿٤٣﴾ يَوْمَ تَشَقَّقُ ٱلْأَرْضُ عَنْهُمْ سِرَاعًا ذَٰلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ ﴿٤٤﴾ نَّحْنُ أَعْلَمُ بِمَا يَقُولُونَ
وَمَآ أَنتَ عَلَيْهِم بِجَبَّارٍ فَذَكِّرْ بِٱلْقُرْءَانِ مَن يَخَافُ وَعِيدِ ﴿٤٥﴾

they say يَقُولُونَ all that مَا on عَلَىٰ so bear with patience فَٱصْبِرْ
before قَبْلَ your Lord رَبِّكَ the praises of بِحَمْدِ and glorify وَسَبِّحْ
(its) ٱلْغُرُوبِ ﴿٣٩﴾ and before وَقَبْلَ the sun ٱلشَّمْسِ the rising of طُلُوعِ
glorify His فَسَبِّحْهُ the night ٱلَّيْلِ and during a part of وَمِنَ setting
and listen وَٱسْتَمِعْ the prostrating ٱلسُّجُودِ ﴿٤٠﴾ and after وَأَدْبَٰرَ praises
مَّكَانٍ from مِن the caller ٱلْمُنَادِ will call يُنَادِ on the Day when يَوْمَ
they will hear يَسْمَعُونَ the Day when يَوْمَ a near قَرِيبٍ ﴿٤١﴾ place
will be the Day of يَوْمُ that ذَٰلِكَ in truth بِٱلْحَقِّ the cry ٱلصَّيْحَةَ
give life نُحْيِۦ We it is who نَحْنُ verily إِنَّا coming out ٱلْخُرُوجِ ﴿٤٢﴾

is the final return ٱلْمَصِيرُ (٤٣) and to us وَإِلَيْنَا and cause death وَنُمِيتُ
عَنْهُمْ the earth ٱلْأَرْضُ shall be split تَشَقَّقُ on the Day when يَوْمَ
a حَشْرٌ that will be ذَٰلِكَ hastening forth سِرَاعًا from off them
know best أَعْلَمُ We نَحْنُ quite easy يَسِيرٌ (٤٤) for Us عَلَيْنَا gathering
over them عَلَيْهِم you are أَنتَ and not وَمَا they say يَقُولُونَ what بِمَا
him who مَن by the Quran بِٱلْقُرْءَانِ so warn فَذَكِّرْ a tyrant بِجَبَّارٍ
My threat وَعِيدِ (٤٥) fears يَخَافُ

39. So bear with patience (O Muhammad ﷺ) all that they say, and glorify the Praises of your Lord, before the rising of the sun and before (its) setting (i.e. the *Fajr*, *Zuhr*, and *'Asr* prayers). **40.** And during a part of the night (also) glorify His Praises (i.e. *Maghrib* and *'Isha* prayers) and (so likewise) after the prayers [*As-Sunnah, Nawâfil* — optional and additional prayers. And also glorify, praise and magnify Allâh — *Subhân — Allâh, Al-hamdu lillâh, Allâhu Akbar*]. **41.** And listen on the Day when the caller will call from a near place. **42.** The Day when they will hear *As-Saihah* (shout) in truth, that will be the Day of coming out (from the graves, i.e. the Day of Resurrection). **43.** Verily, We it is Who give life and cause death; and to Us is the final return. **44.** On the Day when the earth shall be cleft, from off them, (they will come out) hastening forth. That will be a gathering, quite easy for Us. **45.** We know best what they say. And you (O Muhammad ﷺ) are not the one to force them (to Belief). But warn by the Qur'ân; him who fears My Threat.

سُورَةُ الذَّارِيَاتِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَٱلذَّٰرِيَٰتِ ذَرْوًا (١) فَٱلْحَٰمِلَٰتِ وِقْرًا (٢) فَٱلْجَٰرِيَٰتِ يُسْرًا (٣) فَٱلْمُقَسِّمَٰتِ أَمْرًا (٤) إِنَّمَا تُوعَدُونَ لَصَادِقٌ (٥) وَإِنَّ ٱلدِّينَ
لَوَٰقِعٌ (٦) وَٱلسَّمَآءِ ذَاتِ ٱلْحُبُكِ (٧) إِنَّكُمْ لَفِى قَوْلٍ مُّخْتَلِفٍ (٨) يُؤْفَكُ عَنْهُ مَنْ أُفِكَ (٩) قُتِلَ ٱلْخَرَّٰصُونَ (١٠) ٱلَّذِينَ هُمْ فِى غَمْرَةٍ
سَاهُونَ (١١) يَسْـَٔلُونَ أَيَّانَ يَوْمُ ٱلدِّينِ (١٢)

and (the فَٱلْحَٰمِلَٰتِ dust ذَرْوًا (١) By (the winds) that scatter وَٱلذَّٰرِيَٰتِ
and (the فَٱلْجَٰرِيَٰتِ heavy weight of water وِقْرًا (٢) clouds) that bear
and فَٱلْمُقَسِّمَٰتِ with ease and gentleness يُسْرًا (٣) ships) that float
verily that إِنَّمَا command أَمْرًا (٤) those (angels) who distribute

and وَإِنَّ is surely true لَصَادِقٌ ﴿٥﴾ you are promised تُوعَدُونَ which
by the وَٱلسَّمَآءِ is sure to happen لَوَٰقِعٌ ﴿٦﴾ the Recompense ٱلدِّينَ verily
are in لَفِى certainly you إِنَّكُمْ paths ٱلْحُبُكِ ﴿٧﴾ full of ذَاتِ heaven
is مَنْ therefrom عَنْهُ turned aside يُؤْفَكُ different مُّخْتَلِفٍ ﴿٨﴾ ideas قَوْلٍ
the liars ٱلْخَرَّٰصُونَ ﴿١٠﴾ cursed be قُتِلَ is turned aside أُفِكَ ﴿٩﴾ he who
سَاهُونَ ﴿١١﴾ a cover of غَمْرَةٍ are in فِى they هُمْ who ٱلَّذِينَ
the Day of يَوْمُ when will be أَيَّانَ they ask يَسْـَٔلُونَ heedlessness
recompense ٱلدِّينِ ﴿١٢﴾

Sûrat Adh-Dhâriyât
(The Winds that Scatter) LI

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. By (the winds) that scatter dust; **2.** And (the clouds) that bear heavy weight of water; **3.** And (the ships) that float with ease and gentleness; **4.** And those (angels) who distribute (provisions, rain, and other blessings) by (Allâh's) Command; **5.** Verily, that which you are promised (i.e. Resurrection in the Hereafter and receiving the reward or punishment of good or bad deeds) is surely true. **6.** And verily, the Recompense is sure to happen. **7.** By the heaven full of paths, **8.** Certainly, you have different ideas (about Muhammad ﷺ and the Qur'ân). **9.** Turned aside therefrom (i.e. from Muhammad ﷺ and the Qur'ân) is he who is turned aside (by the Decree and Preordainment القضاء والقدر of Allâh). **10.** Cursed be the liars **11.** Who are under a cover of heedlessness (think not about the gravity of the Hereafter), **12.** They ask: "When will be the Day of Recompense?"

يَوْمَ هُمْ عَلَى ٱلنَّارِ يُفْتَنُونَ ﴿١٣﴾ ذُوقُوا۟ فِتْنَتَكُمْ هَٰذَا ٱلَّذِى كُنتُم بِهِۦ تَسْتَعْجِلُونَ ﴿١٤﴾ إِنَّ ٱلْمُتَّقِينَ فِى جَنَّٰتٍ وَعُيُونٍ ﴿١٥﴾ ءَاخِذِينَ مَآ
ءَاتَىٰهُمْ رَبُّهُمْ ۚ إِنَّهُمْ كَانُوا۟ قَبْلَ ذَٰلِكَ مُحْسِنِينَ ﴿١٦﴾ كَانُوا۟ قَلِيلًا مِّنَ ٱلَّيْلِ مَا يَهْجَعُونَ ﴿١٧﴾ وَبِٱلْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ﴿١٨﴾ وَفِىٓ
أَمْوَٰلِهِمْ حَقٌّ لِّلسَّآئِلِ وَٱلْمَحْرُومِ ﴿١٩﴾ وَفِى ٱلْأَرْضِ ءَايَٰتٌ لِّلْمُوقِنِينَ ﴿٢٠﴾ وَفِىٓ أَنفُسِكُمْ ۚ أَفَلَا تُبْصِرُونَ ﴿٢١﴾

يُفْتَنُونَ ﴿١٣﴾ the Fire ٱلنَّارِ over عَلَى they will be هُمْ a Day when يَوْمَ
كُنتُم what ٱلَّذِى this is هَٰذَا your trial فِتْنَتَكُمْ taste you ذُوقُوا۟ tried
verily إِنَّ ask to be hastened تَسْتَعْجِلُونَ ﴿١٤﴾ for it بِهِۦ you used to

وَعُيُونٍ ﴿١٥﴾ gardens جَنَّٰتٍ will be in the midst of فِى the pious ٱلْمُتَّقِينَ
has ءَاتَىٰهُمْ the things which مَآ taking joy in ءَاخِذِينَ and springs
before قَبْلَ were كَانُوا۟ verily they إِنَّهُمْ their Lord رَبُّهُمْ given them
مِّنَ but little قَلِيلًا they used to كَانُوا۟ good doers مُحْسِنِينَ ﴿١٦﴾ this ذَٰلِكَ
and in the وَبِٱلْأَسْحَارِ they sleep يَهْجَعُونَ ﴿١٧﴾ what مَا the night ٱلَّيْلِ of
were asking for forgiveness يَسْتَغْفِرُونَ ﴿١٨﴾ they هُمْ hours before dawn
لِّلسَّآئِلِ there was the right of حَقٌّ their properties أَمْوَٰلِهِمْ and in وَفِىٓ
the ٱلْأَرْضِ and on وَفِى and the deprived وَٱلْمَحْرُومِ ﴿١٩﴾ the beggar
for those who have faith with لِّلْمُوقِنِينَ ﴿٢٠﴾ are signs ءَايَٰتٌ earth
will not then أَفَلَا your ownselves أَنفُسِكُمْ and also in وَفِىٓ certainty
you see تُبْصِرُونَ ﴿٢١﴾

13. (It will be) a Day when they will be tried (punished, i.e. burnt) over the Fire! **14.** "Taste you your trial (punishment, i.e. burning)! This is what you used to ask to be hastened!" **15.** Verily, the *Muttaqûn* (the pious. See V.2:2) will be in the midst of Gardens and Springs (in the Paradise), **16.** Taking joy in the things which their Lord has given them. Verily, they were before this *Muhsinûn* (good-doers. See V.2:112). **17.** They used to sleep but little by night [invoking their Lord (Allâh) and praying, with fear and hope]. **18.** And in the hours before dawn, they were (found) asking (Allâh) for forgiveness. **19.** And in their properties there was the right of the *Sâ'il* (the beggar who asked) and the *Mahrûm* (the poor who does not ask others). **20.** And on the earth are signs for those who have Faith with certainty. **21.** And also in your own selves. Will you not then see?

وَفِى ٱلسَّمَآءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ﴿٢٢﴾ فَوَرَبِّ ٱلسَّمَآءِ وَٱلْأَرْضِ إِنَّهُۥ لَحَقٌّ مِّثْلَ مَآ أَنَّكُمْ تَنطِقُونَ ﴿٢٣﴾ هَلْ أَتَىٰكَ حَدِيثُ ضَيْفِ
إِبْرَٰهِيمَ ٱلْمُكْرَمِينَ ﴿٢٤﴾ إِذْ دَخَلُوا۟ عَلَيْهِ فَقَالُوا۟ سَلَٰمًا قَالَ سَلَٰمٌ قَوْمٌ مُّنكَرُونَ ﴿٢٥﴾ فَرَاغَ إِلَىٰٓ أَهْلِهِۦ فَجَآءَ بِعِجْلٍ سَمِينٍ ﴿٢٦﴾
فَقَرَّبَهُۥٓ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ ﴿٢٧﴾ فَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا۟ لَا تَخَفْ وَبَشَّرُوهُ بِغُلَٰمٍ عَلِيمٍ ﴿٢٨﴾ فَأَقْبَلَتِ ٱمْرَأَتُهُۥ فِى
صَرَّةٍ فَصَكَّتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ ﴿٢٩﴾ قَالُوا۟ كَذَٰلِكِ قَالَ رَبُّكِ إِنَّهُۥ هُوَ ٱلْحَكِيمُ ٱلْعَلِيمُ ﴿٣٠﴾

and that وَمَا is your provision رِزْقُكُمْ the heaven ٱلسَّمَآءِ and in وَفِى
ٱلسَّمَآءِ then by the Lord of فَوَرَبِّ you are promised تُوعَدُونَ ﴿٢٢﴾ which
just as مِّثْلَ is truth لَحَقٌّ surely it إِنَّهُۥ and the earth وَٱلْأَرْضِ heaven
حَدِيثُ reached you أَتَىٰكَ has هَلْ speak تَنطِقُونَ ﴿٢٣﴾ you أَنَّكُمْ what مَآ

the ٱلْمُكْرَمِينَ ﴿٢٤﴾ Abraham إِبْرَٰهِيمَ guests of ضَيْفِ the story of
and said فَقَالُوا۟ to him عَلَيْهِ they came in دَخَلُوا۟ when إِذْ honored
(and said: "you are) قَوْمٌ peace سَلَٰمٌ He answered قَالَ peace سَلَٰمًا
أَهْلِهِۦ to إِلَىٰٓ then he turned فَرَاغَ unknown to me" ﴿٢٥﴾ مُّنكَرُونَ people
a fat roasted ﴿٢٦﴾ سَمِينٍ calf بِعِجْلٍ so brought out فَجَآءَ his household
will not أَلَا saying قَالَ to them إِلَيْهِمْ so he put it near فَقَرَّبَهُۥٓ
a خِيفَةً of them مِنْهُمْ then he conceived فَأَوْجَسَ you eat ﴿٢٧﴾ تَأْكُلُونَ
and they gave him وَبَشَّرُوهُ fear تَخَفْ not لَا they said قَالُوا۟ fear
then came فَأَقْبَلَتِ an intelligent ﴿٢٨﴾ عَلِيمٍ of son بِغُلَٰمٍ glad tidings
so she فَصَكَّتْ a loud voice صَرَّةٍ in فِى his wife ٱمْرَأَتُهُۥ forward
a ﴿٢٩﴾ عَقِيمٌ old woman عَجُوزٌ and said وَقَالَتْ her face وَجْهَهَا smote
your Lord رَبُّكِ says قَالَ even so كَذَٰلِكِ they said قَالُوا۟ barren
the ﴿٣٠﴾ ٱلْعَلِيمُ the All-Wise ٱلْحَكِيمُ He is هُوَ verily إِنَّهُۥ
All-Knower

22. And in the heaven is your provision, and that which you are promised. **23.** Then by the Lord of the heaven and the earth, it is the truth (i.e. what has been promised to you), just as it is the truth that you can speak. **24.** Has the story reached you, of the honoured guests [three angels; Jibrîl (Gabriel) along with another two] of Ibrâhîm (Abraham)? **25.** When they came in to him and said: "*Salâm*, (peace be upon you)!" He answered: "*Salâm*, (peace be upon you)," and said: "You are a people unknown to me." **26.** Then he turned to his household, and brought out a roasted calf [as the property of Ibrâhîm (Abraham) was mainly cows]. **27.** And placed it before them (saying): "Will you not eat?" **28.** Then he conceived fear of them (when they ate not). They said: "Fear not." And they gave him glad tidings of a son having knowledge (about Allâh and His religion of True Monotheism). **29.** Then his wife came forward with a loud voice; she smote her face, and said: "A barren old woman!" **30.** They said: "Even so says your Lord. Verily, He is the All-Wise, the All-Knower."

۞ قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ ﴿٣١﴾ قَالُوا إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ مُجْرِمِينَ ﴿٣٢﴾ لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِنْ طِينٍ ﴿٣٣﴾ مُسَوَّمَةً
عِنْدَ رَبِّكَ لِلْمُسْرِفِينَ ﴿٣٤﴾ فَأَخْرَجْنَا مَنْ كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ ﴿٣٥﴾ فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِنَ الْمُسْلِمِينَ ﴿٣٦﴾ وَتَرَكْنَا فِيهَا آيَةً
لِلَّذِينَ يَخَافُونَ الْعَذَابَ الْأَلِيمَ ﴿٣٧﴾ وَفِي مُوسَىٰ إِذْ أَرْسَلْنَاهُ إِلَىٰ فِرْعَوْنَ بِسُلْطَانٍ مُبِينٍ ﴿٣٨﴾ فَتَوَلَّىٰ بِرُكْنِهِ وَقَالَ سَاحِرٌ أَوْ
مَجْنُونٌ ﴿٣٩﴾

purpose you خَطْبُكُمْ then for what فَمَا he (Ibrahim) said ۞قَالَ
we إِنَّا they said قَالُوا messengers الْمُرْسَلُونَ ﴿٣١﴾ O أَيُّهَا have come
criminals ﴿٣٢﴾ مُجْرِمِينَ a people قَوْمٍ to إِلَىٰ have been sent أُرْسِلْنَا
حِجَارَةً upon them عَلَيْهِمْ to send down لِنُرْسِلَ (sinners, polytheists)
your رَبِّكَ by عِنْدَ marked مُسَوَّمَةً baked clay ﴿٣٣﴾ طِينٍ of مِنْ stones
so فَأَخْرَجْنَا for those who transgress Allah's limits ﴿٣٤﴾ لِلْمُسْرِفِينَ Lord
from مِنَ there in فِيهَا (was) كَانَ (who) مَنْ We brought out
غَيْرَ in it فِيهَا We found وَجَدْنَا but not فَمَا the believers ﴿٣٥﴾ الْمُؤْمِنِينَ
and وَتَرَكْنَا the Muslims ﴿٣٦﴾ الْمُسْلِمِينَ of مِنَ one household بَيْتٍ except
who fear يَخَافُونَ for those لِلَّذِينَ a sign آيَةً in it فِيهَا We have left
إِذْ Moses مُوسَىٰ and in وَفِي the painful ﴿٣٧﴾ الْأَلِيمَ torment الْعَذَابَ
with بِسُلْطَانٍ Pharaoh فِرْعَوْنَ to إِلَىٰ We sent him أَرْسَلْنَاهُ when
with بِرُكْنِهِ but he turned away فَتَوَلَّىٰ a manifest ﴿٣٨﴾ مُبِينٍ authority
a madman ﴿٣٩﴾ مَجْنُونٌ or أَوْ a sorcerer سَاحِرٌ and said وَقَالَ his hosts

31. [Ibrâhîm (Abraham)] said: "Then for what purpose you have come, O messengers?" **32.** They said: "We have been sent to a people who are *Mujrimûn* (polytheists, sinners, criminals, disbelievers in Allâh) **33.** To send down upon them stones of baked clay. **34.** Marked by your Lord for the *Musrifûn* (polytheists, criminals, sinners — those who trespass Allâh's set limits in evildoings by committing great sins). **35.** So We brought out from therein the believers. **36.** But We found not there any household of the Muslims except one [of Lût (Lot) and his two daughters]. **37.** And We have left there a sign (i.e. the place of the Dead Sea in Palestine) for those who fear the painful torment. **38.** And in Mûsâ (Moses) (too, there is a sign), when We sent him to Fir'aun (Pharaoh) with a manifest authority. **39.** But [Fir'aun (Pharaoh)] turned away (from Belief in might) along with his hosts, and said: "A sorcerer, or a madman."

فَأَخَذْنَٰهُ وَجُنُودَهُۥ فَنَبَذْنَٰهُمْ فِى ٱلْيَمِّ وَهُوَ مُلِيمٌ ﴿٤٠﴾ وَفِى عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ ٱلرِّيحَ ٱلْعَقِيمَ ﴿٤١﴾ مَا تَذَرُ مِن شَىْءٍ أَتَتْ عَلَيْهِ إِلَّا
جَعَلَتْهُ كَٱلرَّمِيمِ ﴿٤٢﴾ وَفِى ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا۟ حَتَّىٰ حِينٍ ﴿٤٣﴾ فَعَتَوْا۟ عَنْ أَمْرِ رَبِّهِمْ فَأَخَذَتْهُمُ ٱلصَّٰعِقَةُ وَهُمْ
يَنظُرُونَ ﴿٤٤﴾ فَمَا ٱسْتَطَٰعُوا۟ مِن قِيَامٍ وَمَا كَانُوا۟ مُنتَصِرِينَ ﴿٤٥﴾ وَقَوْمَ نُوحٍ مِّن قَبْلُ إِنَّهُمْ كَانُوا۟ قَوْمًا فَٰسِقِينَ ﴿٤٦﴾

and dumped فَنَبَذْنَٰهُمْ and his hosts وَجُنُودَهُۥ so We took him فَأَخَذْنَٰهُ
﴿٤٠﴾ مُلِيمٌ (while) he (was) وَهُوَ the sea ٱلْيَمِّ into فِى them
عَلَيْهِمُ We sent أَرْسَلْنَا when إِذْ 'Ad عَادٍ and in وَفِى blameworthy
not it spared مَا تَذَرُ the barren ﴿٤١﴾ ٱلْعَقِيمَ wind ٱلرِّيحَ against them
it made جَعَلَتْهُ but إِلَّا over it عَلَيْهِ it reached أَتَتْ anything مِن شَىْءٍ
ثَمُودَ and in وَفِى like something rotten (decayed) ﴿٤٢﴾ كَٱلرَّمِيمِ it
enjoy تَمَتَّعُوا۟ to them لَهُمْ was said قِيلَ when إِذْ Thamud
but they insolently denied فَعَتَوْا۟ a while ﴿٤٣﴾ حِينٍ till حَتَّىٰ yourselves
so over فَأَخَذَتْهُمُ of their Lord رَبِّهِمْ the command أَمْرِ (from) عَنْ
while they وَهُمْ the torment, hit, awful cry ٱلصَّٰعِقَةُ took them
to مِن they were able ٱسْتَطَٰعُوا۟ so not فَمَا were looking ﴿٤٤﴾ يَنظُرُونَ
help themselves ﴿٤٥﴾ مُنتَصِرِينَ could they كَانُوا۟ nor وَمَا rise up قِيَامٍ
verily إِنَّهُمْ before (them) مِّن قَبْلُ Noah نُوحٍ and the people of وَقَوْمَ
rebellious,disobedient to ﴿٤٦﴾ فَٰسِقِينَ people قَوْمًا were كَانُوا۟ they
Allah

40. So We took him and his hosts, and dumped them into the sea, for he was blameworthy. **41.** And in 'Âd (there is also a sign) when We sent against them the barren wind; **42.** It spared nothing that it reached, but blew it into broken spreads of rotten ruins. **43.** And in Thamûd (there is also a sign), when they were told: "Enjoy yourselves for a while!" **44.** But they insolently defied the Command of their Lord, so the *Sâ'iqah* overtook them while they were looking. **45.** Then they were unable to rise up, nor could they help themselves. **46.** (So were) the people of Nûh (Noah) before them. Verily, they were a people who were *Fâsiqûn* (rebellious, disobedient to Allâh).

وَٱلسَّمَآءَ بَنَيْنَٰهَا بِأَيْي۟دٍ وَإِنَّا لَمُوسِعُونَ ﴿٤٧﴾ وَٱلْأَرْضَ فَرَشْنَٰهَا فَنِعْمَ ٱلْمَٰهِدُونَ ﴿٤٨﴾ وَمِن كُلِّ شَىْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ
تَذَكَّرُونَ ﴿٤٩﴾ فَفِرُّوٓا۟ إِلَى ٱللَّهِ إِنِّى لَكُم مِّنْهُ نَذِيرٌ مُّبِينٌ ﴿٥٠﴾ وَلَا تَجْعَلُوا۟ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ إِنِّى لَكُم مِّنْهُ نَذِيرٌ مُّبِينٌ ﴿٥١﴾
كَذَٰلِكَ مَآ أَتَى ٱلَّذِينَ مِن قَبْلِهِم مِّن رَّسُولٍ إِلَّا قَالُوا۟ سَاحِرٌ أَوْ مَجْنُونٌ ﴿٥٢﴾ أَتَوَاصَوْا۟ بِهِۦ بَلْ هُمْ قَوْمٌ طَاغُونَ ﴿٥٣﴾ فَتَوَلَّ عَنْهُمْ

فَمَآ أَنتَ بِمَلُومٍ ﴿٥٤﴾

with power	بِأَيْيدٍ	We constructed (it)	بَنَيْنَٰهَا	and the heaven	وَٱلسَّمَآءَ
able to extend the vastness of	لَمُوسِعُونَ ﴿٤٧﴾	and verily We are	وَإِنَّا		
We have spread out it	فَرَشْنَٰهَا	and the earth	وَٱلْأَرْضَ	space thereof	
كُلِّ	and of	وَمِن	spreaders are We	ٱلْمَٰهِدُونَ ﴿٤٨﴾	how excellent فَنِعْمَ
that you	لَعَلَّكُمْ	pairs	زَوْجَيْنِ	We have created خَلَقْنَا	thing شَىْءٍ every
verily	إِنِّى	Allah ٱللَّهِ	to إِلَى	so flee فَفِرُّوٓا	remember تَذَكَّرُونَ ﴿٤٩﴾ may
مُّبِينٌ ﴿٥٠﴾	warner نَذِيرٌ	from Him مِّنْهُ	to you لَكُم	I am (Muhammad)	
ءَاخَرَ	god إِلَٰهًا	Allah ٱللَّهِ	with مَعَ	set up تَجْعَلُوا	and not وَلَا plain
warner نَذِيرٌ	from him مِّنْهُ	to you لَكُم	verily I am إِنِّى	any other	
مِن قَبْلِهِم	those ٱلَّذِينَ	came أَتَى	not مَآ	like wise كَذَٰلِكَ	a plain مُّبِينٌ ﴿٥١﴾
سَاحِرٌ	they said قَالُوا	but إِلَّا	any messenger مِّن رَّسُولٍ	before them	
have they transmitted (to	أَتَوَاصَوْا	a madman	مَجْنُونٌ ﴿٥٢﴾	or أَوْ	sorcerer
طَاغُونَ ﴿٥٣﴾	a people قَوْمٌ	they are هُمْ	nay بَلْ	this (saying) بِهِۦ	these)
from عَنْهُمْ	so turn away	فَتَوَلَّ	transgressing beyond bounds		
	to be blamed	بِمَلُومٍ ﴿٥٤﴾	you are أَنتَ	so not فَمَآ	them

47. With Hands did We construct the heaven. Verily, We are Able to extend the vastness of space thereof. **48.** And We have spread out the earth; how Excellent Spreader (thereof) are We! **49.** And of everything We have created pairs, that you may remember (the Grace of Allâh). **50.** So, flee to Allâh (from His Torment to His Mercy — Islâmic Monotheism). Verily, I (Muhammad ﷺ) am a plain warner to you from Him. **51.** And set not up (or worship not) any other *ilâh* (god) along with Allâh [Glorified be He (Alone), Exalted above all that they associate as partners with Him]. Verily, I (Muhammad ﷺ) am a plain warner to you from Him. **52.** Likewise, no Messenger came to those before them but they said: "A sorcerer or a madman!" **53.** Have they (the people of the past) transmitted this saying to these (Quraish pagans)? Nay, they are themselves a people transgressing beyond bounds (in disbelief)! **54.** So turn away (O Muhammad ﷺ) from them (Quraish pagans), you are not blameworthy (as you have conveyed Allâh's Message).

وَذَكِّرْ فَإِنَّ ٱلذِّكْرَىٰ تَنفَعُ ٱلْمُؤْمِنِينَ ﴿٥٥﴾ وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ مَآ أُرِيدُ مِنْهُم مِّن رِّزْقٍ وَمَآ أُرِيدُ
أَن يُطْعِمُونِ ﴿٥٧﴾ إِنَّ ٱللَّهَ هُوَ ٱلرَّزَّاقُ ذُو ٱلْقُوَّةِ ٱلْمَتِينُ ﴿٥٨﴾ فَإِنَّ لِلَّذِينَ ظَلَمُوا ذَنُوبًا مِّثْلَ ذَنُوبِ أَصْحَٰبِهِمْ فَلَا يَسْتَعْجِلُونِ ﴿٥٩﴾
فَوَيْلٌ لِّلَّذِينَ كَفَرُوا مِن يَوْمِهِمُ ٱلَّذِى يُوعَدُونَ ﴿٦٠﴾

نَفَعُ the reminding ٱلذِّكْرَىٰ for verily فَإِنَّ and remind وَذَكِّرْ
I (Allah) خَلَقْتُ and not وَمَا the believers ٱلْمُؤْمِنِينَ ﴿٥٥﴾ benefits
they ﴿٥٦﴾ لِيَعْبُدُونِ except إِلَّا and humans وَٱلْإِنسَ Jinns ٱلْجِنَّ created
any مِّن from them مِنْهُم I want أُرِيدُ not مَآ should worship Me
they should ﴿٥٧﴾ يُطْعِمُونِ that أَن I want أُرِيدُ nor وَمَآ provision رِّزْقٍ
All-Provider ٱلرَّزَّاقُ is (He Who) هُوَ Allah ٱللَّهَ verily إِنَّ feed me
and فَإِنَّ the Most Strong ﴿٥٨﴾ ٱلْمَتِينُ (of) Power ٱلْقُوَّةِ Owner ذُو
a portion of ذَنُوبًا who do wrong ظَلَمُوا۟ for those لِلَّذِينَ verily
their أَصْحَٰبِهِمْ the portion of torment of ذَنُوبِ like (to) مِّثْلَ torment
then, فَوَيْلٌ they ask Me to hasten on ﴿٥٩﴾ يَسْتَعْجِلُونِ so not فَلَا friends
their يَوْمِهِمُ from مِن who disbelieve كَفَرُوا۟ to those لِّلَّذِينَ woe
they have been promised ﴿٦٠﴾ يُوعَدُونَ which ٱلَّذِى Day

55. And remind (by preaching the Qur'ân, O Muhammad ﷺ), for verily, the reminding profits the believers. **56.** And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). **57.** I seek not any provision from them (i.e. provision for themselves or for My creatures) nor do I ask that they should feed Me (i.e. feed themselves or My creatures). **58.** Verily, Allâh is the All-Provider, Owner of Power, the Most Strong. **59.** And verily, for those who do wrong, there is a portion of torment like to the evil portion of torment (which came for) their likes (of old); so let them not ask Me to hasten on! **60.** Then woe to those who disbelieve (in Allâh and His Oneness — Islâmic Monotheism) from their Day which they have been promised (for their punishment).

سُورَةُ الطُّورِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَٱلطُّورِ ﴿١﴾ وَكِتَٰبٍ مَّسْطُورٍ ﴿٢﴾ فِى رَقٍّ مَّنشُورٍ ﴿٣﴾ وَٱلْبَيْتِ ٱلْمَعْمُورِ ﴿٤﴾ وَٱلسَّقْفِ ٱلْمَرْفُوعِ ﴿٥﴾ وَٱلْبَحْرِ ٱلْمَسْجُورِ ﴿٦﴾
إِنَّ عَذَابَ رَبِّكَ لَوَٰقِعٌ ﴿٧﴾ مَّا لَهُۥ مِن دَافِعٍ ﴿٨﴾ يَوْمَ تَمُورُ ٱلسَّمَآءُ مَوْرًا ﴿٩﴾ وَتَسِيرُ ٱلْجِبَالُ سَيْرًا ﴿١٠﴾ فَوَيْلٌ يَوْمَئِذٍ
لِّلْمُكَذِّبِينَ ﴿١١﴾ ٱلَّذِينَ هُمْ فِى خَوْضٍ يَلْعَبُونَ ﴿١٢﴾ يَوْمَ يُدَعُّونَ إِلَىٰ نَارِ جَهَنَّمَ دَعًّا ﴿١٣﴾

فِى Inscribed ﴿٢﴾ مَّسْطُورٍ and by Book وَكِتَٰبٍ by the Mount ﴿١﴾ وَٱلطُّورِ
and by the House وَٱلْبَيْتِ unrolled ﴿٣﴾ مَّنشُورٍ parchment رَقٍّ in

raised high ﴿٥﴾ ٱلْمَرْفُوعِ and by the roof وَٱلسَّقْفِ frequented ﴿٤﴾ ٱلْمَعْمُورِ
the عَذَابَ verily إِنَّ boiling ablaze ﴿٦﴾ ٱلْمَسْجُورِ and by the sea وَٱلْبَحْرِ
مَّا surely will come to pass ﴿٧﴾ لَوَٰقِعٌ your Lord رَبِّكَ torment of
تَمُورُ on the Day يَوْمَ any to avert ﴿٨﴾ مِن دَافِعٍ for it لَهُۥ there is not
with a dreadful ﴿٩﴾ مَوْرًا the heaven ٱلسَّمَآءُ (when) will shake
﴿١٠﴾ سَيْرًا the mountains ٱلْجِبَالُ and will move away وَتَسِيرُ shaking
to the ﴿١١﴾ لِّلْمُكَذِّبِينَ that Day يَوْمَئِذٍ then woe فَوَيْلٌ with a movement
are ﴿١٢﴾ يَلْعَبُونَ falsehood خَوْضٍ in فِى (they) هُمْ who ٱلَّذِينَ rejecters
they will be pushed down by force يُدَعُّونَ the Day يَوْمَ playing
with forceful pushing ﴿١٣﴾ دَعًّا (of) Hell جَهَنَّمَ the Fire نَارِ to إِلَىٰ

Sûrat At-Tûr
(The Mount) LII

In the Name of Allâh
the Most Gracious, the Most Merciful

1. By the Tûr (Mount) **2.** And by the Book Inscribed **3.** In parchment unrolled. **4.** And by *Al-Bait Al-Ma'mûr* (the house over the heavens parallel to the Ka'bah at Makkah, continuously visited by the angels). **5.** And by the roof raised high (i.e. the heaven). **6.** And by the sea kept filled (or it will be fire kindled on the Day of Resurrection). **7.** Verily, the Torment of your Lord will surely come to pass. **8.** There is none that can avert it. **9.** On the Day when the heaven will shake with a dreadful shaking, **10.** And the mountains will move away with a (horrible) movement. **11.** Then woe that Day to the beliers. **12.** Who are playing in falsehood. **13.** The Day when they will be pushed down by force to the fire of Hell, with a horrible, forceful pushing.

هَٰذِهِ ٱلنَّارُ ٱلَّتِى كُنتُم بِهَا تُكَذِّبُونَ ﴿١٤﴾ أَفَسِحْرٌ هَٰذَآ أَمْ أَنتُمْ لَا تُبْصِرُونَ ﴿١٥﴾ ٱصْلَوْهَا فَٱصْبِرُوٓا۟ أَوْ لَا تَصْبِرُوا۟
سَوَآءٌ عَلَيْكُمْ إِنَّمَا تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ ﴿١٦﴾ إِنَّ ٱلْمُتَّقِينَ فِى جَنَّٰتٍ وَنَعِيمٍ ﴿١٧﴾ فَٰكِهِينَ بِمَآ ءَاتَىٰهُمْ رَبُّهُمْ وَوَقَىٰهُمْ
رَبُّهُمْ عَذَابَ ٱلْجَحِيمِ ﴿١٨﴾ كُلُوا۟ وَٱشْرَبُوا۟ هَنِيٓـًٔۢا بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٩﴾ مُتَّكِـِٔينَ عَلَىٰ سُرُرٍ مَّصْفُوفَةٍ وَزَوَّجْنَٰهُم بِحُورٍ
عِينٍ ﴿٢٠﴾

in it بِهَا you used to كُنتُم which ٱلَّتِى the Fire ٱلنَّارُ this is هَٰذِهِ
not لَا you do أَنتُمْ or أَمْ this هَٰذَآ is magic أَفَسِحْرٌ deny ﴿١٤﴾ تُكَذِّبُونَ

and you be فَٱصْبِرُوٓا۟ burn you in its heat ٱصْلَوْهَا see تُبْصِرُونَ ﴿١٥﴾
it is all the same سَوَآءٌ not be patient لَا تَصْبِرُوا۟ or أَوْ patient of it
for what مَا you are being requited تُجْزَوْنَ only إِنَّمَا to you عَلَيْكُمْ
the pious will be ٱلْمُتَّقِينَ verily إِنَّ to do تَعْمَلُونَ ﴿١٦﴾ you used كُنتُمْ
enjoying فَٰكِهِينَ and Delight ﴿١٧﴾ وَنَعِيمٍ Gardens جَنَّٰتٍ in فِى
their Lord رَبُّهُمْ has bestowed on them ءَاتَىٰهُمْ in that which بِمَآ
(from) the عَذَابَ ٱلْجَحِيمِ ﴿١٨﴾ their Lord رَبُّهُمْ and saved them وَوَقَىٰهُمْ
with هَنِيٓـًٔۢا and drink وَٱشْرَبُوا۟ eat كُلُوا۟ torment of blazing Fire
to do تَعْمَلُونَ ﴿١٩﴾ you used كُنتُمْ because of what بِمَا happiness
arranged in مَّصْفُوفَةٍ thrones سُرُرٍ on عَلَىٰ they will recline مُتَّكِـِٔينَ
to lovely maidens بِحُورٍ and We shall marry them وَزَوَّجْنَٰهُم ranks
with wide lovely eyes عِينٍ ﴿٢٠﴾

14. This is the Fire which you used to belie. **15.** Is this magic or do you not see? **16.** Taste you therein its heat and whether you are patient of it or impatient of it, it is all the same. You are only being requited for what you used to do. **17.** Verily, the *Muttaqûn* (the pious. See V.2:2) will be in Gardens (Paradise) and Delight. **18.** Enjoying in that which their Lord has bestowed on them, and (the fact that) their Lord saved them from the torment of the blazing Fire. **19.** "Eat and drink with happiness because of what you used to do." **20.** They will recline (with ease) on thrones arranged in ranks. And We shall marry them to *Hûr* (fair females) with wide lovely eyes.

وَٱلَّذِينَ ءَامَنُوا۟ وَٱتَّبَعَتْهُمْ ذُرِّيَّتُهُم بِإِيمَٰنٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَآ أَلَتْنَٰهُم مِّنْ عَمَلِهِم مِّن شَىْءٍ ۚ كُلُّ ٱمْرِئٍۭ بِمَا كَسَبَ
رَهِينٌ ﴿٢١﴾ وَأَمْدَدْنَٰهُم بِفَٰكِهَةٍ وَلَحْمٍ مِّمَّا يَشْتَهُونَ ﴿٢٢﴾ يَتَنَٰزَعُونَ فِيهَا كَأْسًا لَّا لَغْوٌ فِيهَا وَلَا تَأْثِيمٌ ﴿٢٣﴾ ۞ وَيَطُوفُ عَلَيْهِمْ
غِلْمَانٌ لَّهُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَّكْنُونٌ ﴿٢٤﴾

ذُرِّيَّتُهُم and follow them وَٱتَّبَعَتْهُمْ who believe ءَامَنُوا۟ and those وَٱلَّذِينَ
ذُرِّيَّتَهُمْ to them بِهِمْ We shall join أَلْحَقْنَا in faith بِإِيمَٰنٍ their offspring
of مِّنْ عَمَلِهِم we shall decrease them أَلَتْنَٰهُم and not وَمَآ their offspring
for that بِمَا person ٱمْرِئٍۭ every كُلُّ thing شَىْءٍ any مِّن their deeds
and We shall وَأَمْدَدْنَٰهُم pledge رَهِينٌ ﴿٢١﴾ he has earned كَسَبَ which

﴿٢٢﴾ يَشْتَهُونَ such as مِّمَّا and meat وَلَحْمٍ with fruit بِفَٰكِهَةٍ provide them
therein فِيهَا they shall pass from hand to hand يَتَنَٰزَعُونَ they desire
وَلَا therein فِيهَا dirty, false talk لَغْوٌ no لَّا a (wine) cup كَأْسًا
غِلْمَانٌ on them عَلَيْهِمْ and will go round وَيَطُوفُ sin ﴿٢٣﴾ تَأْثِيمٌ and no
لُؤْلُؤٌ as if they were كَأَنَّهُمْ to (serve) them لَّهُمْ boy-servants
preserved ﴿٢٤﴾ مَّكْنُونٌ pearls

21. And those who believe and whose offspring follow them in Faith, — to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything. Every person is a pledge for that which he has earned. **22.** And We shall provide them with fruit and meat such as they desire. **23.** There they shall pass from hand to hand a (wine) cup, free from any *Laghw* (dirty, false, evil vain talk between them), and free from sin (because it will be lawful for them to drink). **24.** And there will go round boy-servants of theirs, to serve them as if they were preserved pearls.

وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَآءَلُونَ ﴿٢٥﴾ قَالُوٓا۟ إِنَّا كُنَّا قَبْلُ فِىٓ أَهْلِنَا مُشْفِقِينَ ﴿٢٦﴾ فَمَنَّ ٱللَّهُ عَلَيْنَا وَوَقَىٰنَا عَذَابَ
ٱلسَّمُومِ ﴿٢٧﴾ إِنَّا كُنَّا مِن قَبْلُ نَدْعُوهُ إِنَّهُۥ هُوَ ٱلْبَرُّ ٱلرَّحِيمُ ﴿٢٨﴾ فَذَكِّرْ فَمَآ أَنتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَلَا
مَجْنُونٍ ﴿٢٩﴾ أَمْ يَقُولُونَ شَاعِرٌ نَّتَرَبَّصُ بِهِۦ رَيْبَ ٱلْمَنُونِ ﴿٣٠﴾

others بَعْضٍ to عَلَىٰ some of them بَعْضُهُمْ and draw near وَأَقْبَلَ
were كُنَّا verily we إِنَّا they will say قَالُوٓا۟ questioning ﴿٢٥﴾ يَتَسَآءَلُونَ
فَمَنَّ afraid ﴿٢٦﴾ مُشْفِقِينَ our families أَهْلِنَا with فِىٓ aforetime قَبْلُ
and has saved وَوَقَىٰنَا to us عَلَيْنَا Allah ٱللَّهُ but has been gracious
كُنَّا verily إِنَّا (of) the Fire ﴿٢٧﴾ ٱلسَّمُومِ (from) torment عَذَابَ us
هُوَ verily He إِنَّهُۥ we invoke Him نَدْعُوهُ before مِن قَبْلُ we used to
فَذَكِّرْ the Most Merciful ﴿٢٨﴾ ٱلرَّحِيمُ the Most Kind ٱلْبَرُّ He (is)
by the بِنِعْمَتِ you are أَنتَ so not فَمَآ therefore remind and preach
﴿٢٩﴾ مَجْنُونٍ nor وَلَا a soothsayer بِكَاهِنٍ of your Lord رَبِّكَ grace
بِهِۦ we wait نَّتَرَبَّصُ a poet شَاعِرٌ do they say يَقُولُونَ or أَمْ a madman
(by time) some calamity ﴿٣٠﴾ رَيْبَ ٱلْمَنُونِ for him

25. And some of them draw near to others, questioning. **26.** Saying: "Aforetime,
we were afraid (of the punishment of Allâh) in the midst of our families. **27.** "So
Allâh has been gracious to us, and has saved us from the torment of the Fire.
28. "Verily, We used to invoke Him (Alone and none else) before. Verily, He is
Al-Barr (the Most Subtle, Kind, Courteous, and Generous), the Most Merciful."
29. Therefore, remind (mankind of Islâmic Monotheism, O Muhammad ﷺ). By
the Grace of Allâh, you are neither a soothsayer nor a madman. **30.** Or do they
say: "(Muhammad ﷺ is) a poet! We await for him some calamity by time!"

قُلْ تَرَبَّصُوا۟ فَإِنِّى مَعَكُم مِّنَ ٱلْمُتَرَبِّصِينَ ﴿٣١﴾ أَمْ تَأْمُرُهُمْ أَحْلَٰمُهُم بِهَٰذَآ ۚ أَمْ هُمْ قَوْمٌ طَاغُونَ ﴿٣٢﴾ أَمْ يَقُولُونَ تَقَوَّلَهُۥ ۚ بَل لَّا
يُؤْمِنُونَ ﴿٣٣﴾ فَلْيَأْتُوا۟ بِحَدِيثٍ مِّثْلِهِۦٓ إِن كَانُوا۟ صَٰدِقِينَ ﴿٣٤﴾ أَمْ خُلِقُوا۟ مِنْ غَيْرِ شَىْءٍ أَمْ هُمُ ٱلْخَٰلِقُونَ ﴿٣٥﴾ أَمْ خَلَقُوا۟
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ ۚ بَل لَّا يُوقِنُونَ ﴿٣٦﴾ أَمْ عِندَهُمْ خَزَآئِنُ رَبِّكَ أَمْ هُمُ ٱلْمُصَيْطِرُونَ ﴿٣٧﴾

among مِّنَ with you مَعَكُم I am فَإِنِّى wait تَرَبَّصُوا۟ say قُلْ
their أَحْلَٰمُهُم command them تَأْمُرُهُمْ or أَمْ the waiters (٣١) ٱلْمُتَرَبِّصِينَ
exceeding (٣٢) طَاغُونَ people قَوْمٌ they are هُمْ or أَمْ this بِهَٰذَآ minds
لَّا nay بَل he has forged it تَقَوَّلَهُۥ they say يَقُولُونَ or أَمْ the bounds
بِحَدِيثٍ then let them produce فَلْيَأْتُوا۟ they believe (٣٣) يُؤْمِنُونَ not
truthful (٣٤) صَٰدِقِينَ they are كَانُوا۟ if إِن like unto it مِّثْلِهِۦٓ a recital
هُمُ or أَمْ thing شَىْءٍ no غَيْرِ by مِنْ they were created خُلِقُوا۟ or أَمْ
did they create خَلَقُوا۟ or أَمْ the creators (٣٥) ٱلْخَٰلِقُونَ they were
not لَّا nay, but بَل and the earth وَٱلْأَرْضَ the heavens ٱلسَّمَٰوَٰتِ
(are) خَزَآئِنُ with them عِندَهُمْ or أَمْ they have firm belief (٣٦) يُوقِنُونَ
(٣٧) ٱلْمُصَيْطِرُونَ they are هُمُ or أَمْ your Lord رَبِّكَ the treasures of
the tyrants with the authority to do as they like

31. Say (O Muhammad ﷺ to them): "Wait! I am with you among the waiters!" **32.** Do
their minds command them this [i.e. to tell a lie against you (Muhammad ﷺ)] or are they
people transgressing all bounds? **33.** Or do they say: "He (Muhammad ﷺ) has forged it
(this Qur'ân)?" Nay! They believe not! **34.** Let them then produce a recitation like
unto it (the Qur'ân) if they are truthful. **35.** Were they created by nothing? Or were
they themselves the creators? **36.** Or did they create the heavens and the earth?
Nay, but they have no firm Belief. **37.** Or are with them the treasures of your
Lord? Or are they the tyrants with the authority to do as they like?

أَمْ لَهُمْ سُلَّمٌ يَسْتَمِعُونَ فِيهِ فَلْيَأْتِ مُسْتَمِعُهُم بِسُلْطَٰنٍ مُّبِينٍ ﴿٣٨﴾ أَمْ لَهُ ٱلْبَنَٰتُ وَلَكُمُ ٱلْبَنُونَ ﴿٣٩﴾ أَمْ تَسْـَٔلُهُمْ أَجْرًا فَهُم مِّن
مَّغْرَمٍ مُّثْقَلُونَ ﴿٤٠﴾ أَمْ عِندَهُمُ ٱلْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٤١﴾ أَمْ يُرِيدُونَ كَيْدًا فَٱلَّذِينَ كَفَرُوا۟ هُمُ ٱلْمَكِيدُونَ ﴿٤٢﴾ أَمْ لَهُمْ إِلَٰهٌ غَيْرُ ٱللَّهِ
سُبْحَٰنَ ٱللَّهِ عَمَّا يُشْرِكُونَ ﴿٤٣﴾ وَإِن يَرَوْا۟ كِسْفًا مِّنَ ٱلسَّمَآءِ سَاقِطًا يَقُولُوا۟ سَحَابٌ مَّرْكُومٌ ﴿٤٤﴾

by فِيهِ they listen يَسْتَمِعُونَ a stairway سُلَّمٌ have they لَهُمْ or أَمْ
بِسُلْطَٰنٍ their listener مُسْتَمِعُهُم then let produce فَلْيَأْتِ means of which
وَلَكُمُ daughters ٱلْبَنَٰتُ has He لَهُ or أَمْ manifest مُّبِينٍ ﴿٣٨﴾ proof
أَجْرًا you ask from them تَسْـَٔلُهُمْ or أَمْ sons ٱلْبَنُونَ ﴿٣٩﴾ and you have
مُّثْقَلُونَ ﴿٤٠﴾ a load of debts مَّغْرَمٍ from مِّن so that they فَهُم a wage
and فَهُمْ the unseen ٱلْغَيْبُ is with them عِندَهُمُ or أَمْ are burdened
a كَيْدًا do they intend يُرِيدُونَ or أَمْ write it down يَكْتُبُونَ ﴿٤١﴾ they
ٱلْمَكِيدُونَ ﴿٤٢﴾ themselves هُمُ who disbelieve كَفَرُوا۟ so those فَٱلَّذِينَ plot
ٱللَّهِ other than غَيْرُ a god إِلَٰهٌ have they لَهُمْ or أَمْ are in a plot
they يُشْرِكُونَ ﴿٤٣﴾ from all that عَمَّا Allah ٱللَّهِ Glorified is سُبْحَٰنَ Allah
كِسْفًا they were to see يَرَوْا۟ and if وَإِن ascribe as partners (to Him)
they يَقُولُوا۟ falling down سَاقِطًا the heaven ٱلسَّمَآءِ of مِّنَ a piece
gathered in heaps مَّرْكُومٌ ﴿٤٤﴾ clouds سَحَابٌ would say

38. Or have they a stairway (to heaven), by means of which they listen (to the talks of the angels)? Then let their listener produce some manifest proof. **39.** Or has He (Allâh) only daughters and you have sons? **40.** Or is it that you (O Muhammad ﷺ) ask a wage from them (for your preaching of Islâmic Monotheism) so that they are burdened with a load of debt? **41.** Or that the *Ghaib* (Unseen) is with them, and they write it down? **42.** Or do they intend a plot (against you O Muhammad ﷺ)? But those who disbelieve (in the Oneness of Allâh — Islâmic Monotheism) are themselves plotted against! **43.** Or have they an *ilâh* (a god) other than Allâh? Glorified be Allâh from all that they ascribe as partners (to Him) **44.** And if they were to see a piece of the heaven falling down, they would say: "Clouds gathered in heaps!"

فَذَرْهُمْ حَتَّىٰ يُلَٰقُوا۟ يَوْمَهُمُ ٱلَّذِى فِيهِ يُصْعَقُونَ ﴿٤٥﴾ يَوْمَ لَا يُغْنِى عَنْهُمْ كَيْدُهُمْ شَيْـًٔا وَلَا هُمْ يُنصَرُونَ ﴿٤٦﴾ وَإِنَّ لِلَّذِينَ
ظَلَمُوا۟ عَذَابًا دُونَ ذَٰلِكَ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٤٧﴾ وَٱصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ ﴿٤٨﴾
وَمِنَ ٱلَّيْلِ فَسَبِّحْهُ وَإِدْبَٰرَ ٱلنُّجُومِ ﴿٤٩﴾

ٱلَّذِى their Day يَوْمَهُمُ they meet يُلَـٰقُوا۟ till حَتَّىٰ so leave them فَذَرْهُمْ
the يَوْمَ they will sink into a fainting يُصْعَقُونَ ﴿٤٥﴾ in it فِيهِ which
their كَيْدُهُمْ (from) them عَنْهُمْ shall avail يُغْنِى not لَا Day (when)
will be helped يُنصَرُونَ ﴿٤٦﴾ they هُمْ (and) nor وَلَا at all شَيْـًٔا plotting
عَذَابًا who do wrong ظَلَمُوا۟ for those لِلَّذِينَ and verily وَإِنَّ
لَا most of them أَكْثَرَهُمْ but وَلَـٰكِنَّ this ذَٰلِكَ before دُونَ punishment
for the Decision لِحُكْمِ so wait patiently وَٱصْبِرْ know يَعْلَمُونَ ﴿٤٧﴾ not
under Our Eyes بِأَعْيُنِنَا for verily you are فَإِنَّكَ (of) you Lord رَبِّكَ
when حِينَ your Lord رَبِّكَ the praises of بِحَمْدِ and glorify وَسَبِّحْ
فَسَبِّحْهُ the night time ٱلَّيْلِ and in وَمِنَ you get up from sleep تَقُومُ ﴿٤٨﴾
the ٱلنُّجُومِ ﴿٤٩﴾ and (at the) setting of وَإِدْبَـٰرَ also glorify His Praises
stars

45. So leave them alone till they meet their Day, in which they will sink into a fainting (with horror). **46.** The Day when their plotting shall not avail them at all nor will they be helped (i.e. they will receive their torment in Hell). **47.** And verily, for those who do wrong, there is another punishment (i.e. the torment in this world and in their graves) before this; but most of them know not. (*Tafsir At-Tabarî*) **48.** So wait patiently (O Muhammad ﷺ) for the Decision of your Lord, for verily, you are under Our Eyes; and glorify the Praises of your Lord when you get up from sleep. **49.** And in the nighttime also glorify His Praises — and at the setting of the stars.

سُورَةُ النَّجْمِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

وَٱلنَّجْمِ إِذَا هَوَىٰ ﴿١﴾ مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ﴿٢﴾ وَمَا يَنطِقُ عَنِ ٱلْهَوَىٰٓ ﴿٣﴾ إِنْ هُوَ إِلَّا وَحْىٌ يُوحَىٰ ﴿٤﴾ عَلَّمَهُۥ شَدِيدُ
ٱلْقُوَىٰ ﴿٥﴾ ذُو مِرَّةٍ فَٱسْتَوَىٰ ﴿٦﴾ وَهُوَ بِٱلْأُفُقِ ٱلْأَعْلَىٰ ﴿٧﴾ ثُمَّ دَنَا فَتَدَلَّىٰ ﴿٨﴾ فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ﴿٩﴾ فَأَوْحَىٰٓ إِلَىٰ
عَبْدِهِۦ مَآ أَوْحَىٰ ﴿١٠﴾

مَا it goes down (vanishes) هَوَىٰ ﴿١﴾ when إِذَا by the star وَٱلنَّجْمِ
nor وَمَا your companion صَاحِبُكُمْ has gone astray ضَلَّ neither
the desire ٱلْهَوَىٰٓ ﴿٣﴾ from عَنِ speaks يَنطِقُ nor وَمَا has erred غَوَىٰ ﴿٢﴾

عَلَّمَهُۥ that is inspired يُوحَىٰ ﴿٤﴾ only an Inspiration إِلَّا وَحْيٌ it is إِنْ هُوَ
ذُو in power ٱلْقُوَىٰ ﴿٥﴾ one mighty شَدِيدُ has taught him (this Quran)
and he وَهُوَ then he rose and became stable فَٱسْتَوَىٰ ﴿٦﴾ endued مِرَّةٍ
he دَنَا then ثُمَّ highest part ٱلْأَعْلَىٰ ﴿٧﴾ in the horizon بِٱلْأُفُقِ
at قَابَ and was فَكَانَ and came closer فَتَدَلَّىٰ ﴿٨﴾ approached
فَأَوْحَىٰٓ nearer أَدْنَىٰ ﴿٩﴾ or أَوْ two bows' lengths قَوْسَيْنِ a distance of
what مَآ His slave عَبْدِهِۦ to إِلَىٰ so he conveyed the inspiration
he inpired أَوْحَىٰ ﴿١٠﴾

Sûrat An-Najm
(The Star) LIII

In the Name of Allâh
the Most Gracious, the Most Merciful

1. By the star when it goes down (or vanishes). **2.** Your companion (Muhammad ﷺ) has neither gone astray nor has erred. **3.** Nor does he speak of (his own) desire. **4.** It is only a Revelation revealed. **5.** He has been taught (this Qur'ân) by one mighty in power [Jibrîl (Gabriel)]. **6.** One free from any defect in body and mind then he (Jibrîl — Gabriel in his real shape as created by Allâh) rose and became stable. **7.** While he [Jibrîl (Gabriel)] was in the highest part of the horizon, (*Tafsir Ibn Kathir*) **8.** Then he [Jibrîl (Gabriel)] approached and came closer, **9.** And was at a distance of two bows' length or (even) nearer. **10.** So (Allâh) revealed to His slave [Muhammad ﷺ through Jibrîl (Gabriel) عليه السلام] whatever He revealed.

مَا كَذَبَ ٱلْفُؤَادُ مَا رَأَىٰ ﴿١١﴾ أَفَتُمَٰرُونَهُۥ عَلَىٰ مَا يَرَىٰ ﴿١٢﴾ وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَىٰ ﴿١٣﴾ عِندَ سِدْرَةِ ٱلْمُنتَهَىٰ ﴿١٤﴾ عِندَهَا جَنَّةُ
ٱلْمَأْوَىٰٓ ﴿١٥﴾ إِذْ يَغْشَى ٱلسِّدْرَةَ مَا يَغْشَىٰ ﴿١٦﴾ مَا زَاغَ ٱلْبَصَرُ وَمَا طَغَىٰ ﴿١٧﴾ لَقَدْ رَأَىٰ مِنْ ءَايَٰتِ رَبِّهِ ٱلْكُبْرَىٰٓ ﴿١٨﴾ أَفَرَءَيْتُمُ ٱللَّٰتَ
وَٱلْعُزَّىٰ ﴿١٩﴾ وَمَنَوٰةَ ٱلثَّالِثَةَ ٱلْأُخْرَىٰٓ ﴿٢٠﴾ أَلَكُمُ ٱلذَّكَرُ وَلَهُ ٱلْأُنثَىٰ ﴿٢١﴾ تِلْكَ إِذًا قِسْمَةٌ ضِيزَىٰٓ ﴿٢٢﴾

أَفَتُمَٰرُونَهُۥ he saw رَأَىٰ ﴿١١﴾ what مَا the heart ٱلْفُؤَادُ lied كَذَبَ not مَا
he saw يَرَىٰ ﴿١٢﴾ what مَا about عَلَىٰ will you then dispute with him
عِندَ another أُخْرَىٰ ﴿١٣﴾ descent نَزْلَةً he saw him رَءَاهُ and indeed وَلَقَدْ
جَنَّةُ near it عِندَهَا the utmost boundry ٱلْمُنتَهَىٰ ﴿١٤﴾ lote-tree سِدْرَةِ near
ٱلسِّدْرَةَ that covered يَغْشَىٰ when إِذْ of Abode ٱلْمَأْوَىٰٓ ﴿١٥﴾ the Paradise

turned aside زَاغَ not مَا it covered يَغْشَىٰ ﴿١٦﴾ what مَا the lote-tree
لَقَدْ it transgressed beyond limit طَغَىٰ ﴿١٧﴾ and not وَمَا the sight ٱلْبَصَرُ
﴿١٨﴾ ٱلْكُبْرَىٰٓ of his Lord رَبِّهِ signs ءَايَٰتِ of مِنْ he did see رَأَىٰ indeed
﴿١٩﴾ وَٱلْعُزَّىٰ Al-Lat ٱللَّٰتَ have you then considered أَفَرَءَيْتُمُ the greatest
is أَلَكُمُ other ٱلْأُخْرَىٰٓ ﴿٢٠﴾ the third ٱلثَّالِثَةَ and Manat وَمَنَوٰةَ and Uzza
the females ٱلْأُنثَىٰ ﴿٢١﴾ and for Him وَلَهُ the males ٱلذَّكَرُ it for you
most unfair ضِيزَىٰٓ ﴿٢٢﴾ a division قِسْمَةٌ then إِذًا that تِلْكَ

11. The (Prophet's) heart lied not in what he (Muhammad ﷺ) saw. **12.** Will you then dispute with him (Muhammad ﷺ) about what he saw [during the *Mi'râj*: (Ascent of the Prophet ﷺ to the seven heavens)]. **13.** And indeed he (Muhammad ﷺ) saw him [Jibrîl (Gabriel)] at a second descent (i.e. another time). **14.** Near *Sidrat-ul-Muntaha* (a lote tree of the utmost boundary over the seventh heaven beyond which none can pass). **15.** Near it is the Paradise of Abode. **16.** When that covered the lote tree which did cover it! **17.** The sight (of Prophet Muhammad ﷺ) turned not aside (right or left), nor it transgressed beyond the limit (ordained for it). **18.** Indeed he (Muhammad ﷺ) did see of the Greatest Signs of his Lord (Allâh). **19.** Have you then considered *Al-Lât*, and *Al-'Uzzâ* (two idols of the pagan Arabs) **20.** And *Manât* (another idol of the pagan Arabs), the other third? **21.** Is it for you the males and for Him the females? **22.** That indeed is a division most unfair!

إِنْ هِيَ إِلَّآ أَسْمَآءٌ سَمَّيْتُمُوهَآ أَنتُمْ وَءَابَآؤُكُم مَّآ أَنزَلَ ٱللَّهُ بِهَا مِن سُلْطَٰنٍ إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ وَمَا تَهْوَى ٱلْأَنفُسُ وَلَقَدْ
جَآءَهُم مِّن رَّبِّهِمُ ٱلْهُدَىٰٓ ﴿٢٣﴾ أَمْ لِلْإِنسَٰنِ مَا تَمَنَّىٰ ﴿٢٤﴾ فَلِلَّهِ ٱلْءَاخِرَةُ وَٱلْأُولَىٰ ﴿٢٥﴾ ۞ وَكَم مِّن مَّلَكٍ فِى ٱلسَّمَٰوَٰتِ لَا تُغْنِى
شَفَٰعَتُهُمْ شَيْـًٔا إِلَّا مِنۢ بَعْدِ أَن يَأْذَنَ ٱللَّهُ لِمَن يَشَآءُ وَيَرْضَىٰٓ ﴿٢٦﴾

which you have سَمَّيْتُمُوهَآ names أَسْمَآءٌ but إِلَّآ they are إِنْ هِيَ
has sent أَنزَلَ not مَّآ and your fathers وَءَابَآؤُكُم you أَنتُمْ named
إِن يَتَّبِعُونَ authority سُلْطَٰنٍ any مِن for which بِهَا Allah ٱللَّهُ down
desire تَهْوَى and that which وَمَا a guess ٱلظَّنَّ but إِلَّا they follow
مِّن has came to them جَآءَهُم and surely وَلَقَدْ their souls ٱلْأَنفُسُ
shall man لِلْإِنسَٰنِ or أَمْ the guidance ٱلْهُدَىٰٓ ﴿٢٣﴾ their Lord رَّبِّهِمُ from
ٱلْءَاخِرَةُ but to Allah belongs فَلِلَّهِ he wishes تَمَنَّىٰ ﴿٢٤﴾ what مَا have
and ۞ وَكَم and the first (the world) وَٱلْأُولَىٰ ﴿٢٥﴾ the last (Hereafter)

تُغْنِى not لَا the heavens ٱلسَّمَٰوَٰتِ in فِى an angel مِّن مَّلَكٍ how many
مِنۢ except إِلَّا anything شَيْـًٔا their intercession شَفَٰعَتُهُمْ will avail
for whom لِمَن Allah ٱللَّهُ has given leave يَأْذَنَ that أَن after بَعْدِ
and pleases وَيَرْضَىٰٓ ﴿٢٦﴾ He wills يَشَآءُ

23. They are but names which you have named — you and your fathers — for which Allâh has sent down no authority. They follow but a guess and that which they themselves desire, whereas there has surely, come to them the guidance from their Lord! **24.** Or shall man have what he wishes? **25.** But to Allâh belongs the last (Hereafter) and the first (the world). **26.** And there are many angels in the heavens, whose intercession will avail nothing except after Allâh has given leave for whom He wills and is pleased with.

إِنَّ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ لَيُسَمُّونَ ٱلْمَلَٰٓئِكَةَ تَسْمِيَةَ ٱلْأُنثَىٰ ﴿٢٧﴾ وَمَا لَهُم بِهِۦ مِنْ عِلْمٍ ۖ إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ ۖ وَإِنَّ ٱلظَّنَّ لَا
يُغْنِى مِنَ ٱلْحَقِّ شَيْـًٔا ﴿٢٨﴾ فَأَعْرِضْ عَن مَّن تَوَلَّىٰ عَن ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا ٱلْحَيَوٰةَ ٱلدُّنْيَا ﴿٢٩﴾ ذَٰلِكَ مَبْلَغُهُم مِّنَ ٱلْعِلْمِ ۚ إِنَّ رَبَّكَ هُوَ
أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِۦ وَهُوَ أَعْلَمُ بِمَنِ ٱهْتَدَىٰ ﴿٣٠﴾ وَلِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ لِيَجْزِىَ ٱلَّذِينَ أَسَٰٓـُٔوا۟ بِمَا عَمِلُوا۟
وَيَجْزِىَ ٱلَّذِينَ أَحْسَنُوا۟ بِٱلْحُسْنَى ﴿٣١﴾

in the بِٱلْءَاخِرَةِ who believe يُؤْمِنُونَ not لَا those ٱلَّذِينَ verily إِنَّ
ٱلْأُنثَىٰ ﴿٢٧﴾ with names تَسْمِيَةَ the angels ٱلْمَلَٰٓئِكَةَ name لَيُسَمُّونَ Hereafter
any مِنْ عِلْمٍ thereof بِهِۦ they have لَهُم while not وَمَا female
and وَإِنَّ a guess ٱلظَّنَّ but إِلَّا they follow إِن يَتَّبِعُونَ knowledge
ٱلْحَقِّ شَيْـًٔا ﴿٢٨﴾ for مِنَ substitute يُغْنِى does not لَا guess ٱلظَّنَّ verily
him who مَّن from عَن therefore withdraw فَأَعْرِضْ the truth at all
he يُرِدْ and not وَلَمْ our Reminder ذِكْرِنَا from عَن turns away تَوَلَّىٰ
that is ذَٰلِكَ of this world ٱلدُّنْيَا ﴿٢٩﴾ the life ٱلْحَيَوٰةَ but إِلَّا desires
رَبَّكَ verily إِنَّ knowledge ٱلْعِلْمِ of مِّنَ their highest point مَبْلَغُهُم
goes ضَلَّ him who بِمَن knows best أَعْلَمُ He is who هُوَ your Lord
بِمَنِ knows best أَعْلَمُ and He وَهُوَ His Path سَبِيلِهِۦ from عَن astray
مَا and to Allah belongs وَلِلَّهِ receives guidance ٱهْتَدَىٰ ﴿٣٠﴾ him who
in فِى and all that is وَمَا the heavens ٱلسَّمَٰوَٰتِ in فِى all that is
who do أَسَٰٓـُٔوا۟ those ٱلَّذِينَ that He may require لِيَجْزِىَ the earth ٱلْأَرْضِ

and reward وَيَجْزِيَ they have done عَمِلُوا with that which بِمَا evil
with goodness بِالْحُسْنَى (٣١) who do good أَحْسَنُوا those الَّذِينَ

27. Verily, those who believe not in the Hereafter, name the angels with female names. **28.** But they have no knowledge thereof. They follow but a guess, and verily, guess is no substitute for the truth. **29.** Therefore withdraw (O Muhammad ﷺ) from him who turns away from Our Reminder (this Qur'ân) and desires nothing but the life of this world. **30.** That is what they could reach of knowledge. Verily, your Lord it is He Who knows best him who goes astray from His path, and He knows best him who receives guidance. **31.** And to Allâh belongs all that is in the heavens and all that is in the earth, that He may requite those who do evil with that which they have done (i.e. punish them in Hell), and reward those who do good, with what is best (i.e. Paradise).

الَّذِينَ يَجْتَنِبُونَ كَبَٰٓئِرَ الْإِثْمِ وَالْفَوَٰحِشَ إِلَّا اللَّمَمَ إِنَّ رَبَّكَ وَٰسِعُ الْمَغْفِرَةِ هُوَ أَعْلَمُ بِكُمْ إِذْ أَنشَأَكُم مِّنَ الْأَرْضِ وَإِذْ
أَنتُمْ أَجِنَّةٌ فِى بُطُونِ أُمَّهَٰتِكُمْ فَلَا تُزَكُّوٓا أَنفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ اتَّقَىٰٓ (٣٢) أَفَرَءَيْتَ الَّذِى تَوَلَّىٰ (٣٣) وَأَعْطَىٰ قَلِيلًا
وَأَكْدَىٰٓ (٣٤) أَعِندَهُۥ عِلْمُ الْغَيْبِ فَهُوَ يَرَىٰٓ (٣٥) أَمْ لَمْ يُنَبَّأْ بِمَا فِى صُحُفِ مُوسَىٰ (٣٦) وَإِبْرَٰهِيمَ الَّذِى وَفَّىٰٓ (٣٧)

and وَالْفَوَٰحِشَ sins الْإِثْمِ great كَبَٰٓئِرَ who avoid يَجْتَنِبُونَ those الَّذِينَ
verily إِنَّ the small faults اللَّمَمَ except إِلَّا illegal sexual contact
أَعْلَمُ He هُوَ forgiveness الْمَغْفِرَةِ of vast وَٰسِعُ your Lord is رَبَّكَ
مِّنَ He created you أَنشَأَكُم when إِذْ (of) you بِكُمْ knows well
fetuses أَجِنَّةٌ you were أَنتُمْ and when وَإِذْ the earth الْأَرْضِ from
تُزَكُّوٓا so not فَلَا of your mothers أُمَّهَٰتِكُمْ wombs بُطُونِ in فِى
بِمَنِ knows best أَعْلَمُ He هُوَ to yourselves أَنفُسَكُمْ ascribe purity
him الَّذِى did you observe أَفَرَءَيْتَ fears (Allah) اتَّقَىٰٓ (٣٢) him who
(٣٤) وَأَكْدَىٰٓ a little قَلِيلًا and gave وَأَعْطَىٰ turned away تَوَلَّىٰ (٣٣) who
the knowledge عِلْمُ is with him أَعِندَهُۥ then he stopped (giving)
يُنَبَّأْ not لَمْ or أَمْ he sees يَرَىٰٓ (٣٥) so that فَهُوَ of the unseen الْغَيْبِ
the pages (scripture) صُحُفِ in فِى with what is بِمَا he is informed
(٣٧) وَفَّىٰٓ who الَّذِى and of Abraham وَإِبْرَٰهِيمَ of Moses مُوسَىٰ (٣٦)
fulfilled (his covenant)

32. Those who avoid great sins (see the Qur'ân, Verses: 6:152,153) and *Al-Fawâhish* (illegal sexual intercourse) except the small faults, — verily, your Lord is of vast forgiveness. He knows you well when He created you from the earth (Adam), and when you were fetuses in your mothers' wombs. So ascribe not purity to yourselves. He knows best him who fears Allâh and keeps his duty to Him [i.e. those who are *Al-Muttaqûn* (the pious. See V.2:2)]. **33.** Did you (O Muhammad ﷺ) observe him who turned away (from Islâm). **34.** And gave a little, then stopped (giving)? **35.** Is with him the knowledge of the Unseen so that he sees? **36.** Or is he not informed with what is in the Pages (Scripture) of Mûsâ (Moses), **37.** And of Ibrâhîm (Abraham) who fulfilled (or conveyed) all that (Allâh ordered him to do or convey):

أَلَّا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ﴿٣٨﴾ وَأَن لَّيْسَ لِلْإِنسَٰنِ إِلَّا مَا سَعَىٰ ﴿٣٩﴾ وَأَنَّ سَعْيَهُۥ سَوْفَ يُرَىٰ ﴿٤٠﴾ ثُمَّ يُجْزَىٰهُ ٱلْجَزَآءَ
ٱلْأَوْفَىٰ ﴿٤١﴾ وَأَنَّ إِلَىٰ رَبِّكَ ٱلْمُنتَهَىٰ ﴿٤٢﴾ وَأَنَّهُۥ هُوَ أَضْحَكَ وَأَبْكَىٰ ﴿٤٣﴾ وَأَنَّهُۥ هُوَ أَمَاتَ وَأَحْيَا ﴿٤٤﴾ وَأَنَّهُۥ خَلَقَ ٱلزَّوْجَيْنِ
ٱلذَّكَرَ وَٱلْأُنثَىٰ ﴿٤٥﴾ مِن نُّطْفَةٍ إِذَا تُمْنَىٰ ﴿٤٦﴾ وَأَنَّ عَلَيْهِ ٱلنَّشْأَةَ ٱلْأُخْرَىٰ ﴿٤٧﴾ وَأَنَّهُۥ هُوَ أَغْنَىٰ وَأَقْنَىٰ ﴿٤٨﴾ وَأَنَّهُۥ هُوَ رَبُّ ٱلشِّعْرَىٰ ﴿٤٩﴾
وَأَنَّهُۥٓ أَهْلَكَ عَادًا ٱلْأُولَىٰ ﴿٥٠﴾ وَثَمُودَا۟ فَمَآ أَبْقَىٰ ﴿٥١﴾ وَقَوْمَ نُوحٍ مِّن قَبْلُ إِنَّهُمْ كَانُوا۟ هُمْ أَظْلَمَ وَأَطْغَىٰ ﴿٥٢﴾

the burden وِزْرَ burdened person وَازِرَةٌ shall bear تَزِرُ that not أَلَّا
man can have لِلْإِنسَٰنِ nothing لَّيْسَ and that وَأَن of another أُخْرَىٰ ﴿٣٨﴾
his سَعْيَهُۥ and that وَأَنَّ he strives for سَعَىٰ ﴿٣٩﴾ what مَا but إِلَّا
he will be يُجْزَىٰهُ then ثُمَّ seen يُرَىٰ ﴿٤٠﴾ will be سَوْفَ effort
and وَأَنَّ full and best ٱلْأَوْفَىٰ ﴿٤١﴾ recompense ٱلْجَزَآءَ recompensed
and that it is وَأَنَّهُۥ is the end ٱلْمُنتَهَىٰ ﴿٤٢﴾ your lord رَبِّكَ to إِلَىٰ that
an وَأَنَّهُۥ and makes weep وَأَبْكَىٰ ﴿٤٣﴾ Who makes laugh أَضْحَكَ He هُوَ
and gives life وَأَحْيَا ﴿٤٤﴾ He who causes death أَمَاتَ He هُوَ that it is
وَٱلْأُنثَىٰ ﴿٤٥﴾ male ٱلذَّكَرَ the pairs ٱلزَّوْجَيْنِ created خَلَقَ and that He وَأَنَّهُۥ
it تُمْنَىٰ ﴿٤٦﴾ when إِذَا the drops of semen نُّطْفَةٍ from مِن and female
bringing forth ٱلنَّشْأَةَ upon Him is عَلَيْهِ and that وَأَنَّ is emitted
gives أَغْنَىٰ who هُوَ and that it is He (Allah) وَأَنَّهُۥ another ٱلْأُخْرَىٰ ﴿٤٧﴾
who هُوَ and that it is He (Allah) وَأَنَّهُۥ or gives little وَأَقْنَىٰ ﴿٤٨﴾ much
أَهْلَكَ and that it is He وَأَنَّهُۥٓ of Sirius ٱلشِّعْرَىٰ ﴿٤٩﴾ the Lord رَبُّ is
and وَثَمُودَا۟ the former ٱلْأُولَىٰ ﴿٥٠﴾ 'Ad (people) عَادًا who destroyed
and the وَقَوْمَ He spared أَبْقَىٰ ﴿٥١﴾ so none فَمَآ Thamud (people)

they كَانُوا هُمْ verily they إِنَّهُمْ aforetime مِّن قَبْلُ of Noah نُوحٍ people
and more rebellious and ﴿٥٢﴾ وَأَطْغَىٰ more unjust أَظْلَمَ were
transgressing

38. That no burdened person (with sins) shall bear the burden (sins) of another. 39. And that man can have nothing but what he does (good or bad). 40. And that his deeds will be seen. 41. Then he will be recompensed with a full and the best recompense. 42. And that to your Lord (Allâh) is the End (Return of everything). 43. And that it is He (Allâh) Who makes (whom He wills) laugh, and makes (whom He wills) weep. 44. And that it is He (Allâh) Who causes death and gives life. 45. And that He (Allâh) creates the pairs, male and female, 46. From *Nutfah* (mixed drops of — male and female sexual discharge) when it is emitted. 47. And that upon Him (Allâh) is another bringing forth (Resurrection). 48. And that it is He (Allâh) Who gives much or a little (of wealth and contentment) 49. And that He (Allâh) is the Lord of Sirius (the star which the pagan Arabs used to worship). 50. And that it is He (Allâh) Who destroyed the former 'Âd (people), 51. And Thamûd (people). He spared none of them. 52. And the people of Nûh (Noah) aforetime. Verily, they were more unjust and more rebellious and transgressing [in disobeying Allâh and His Messenger Nûh (Noah) عليه السلام].

وَالْمُؤْتَفِكَةَ أَهْوَىٰ ﴿٥٣﴾ فَغَشَّاهَا مَا غَشَّىٰ ﴿٥٤﴾ فَبِأَيِّ آلَاءِ رَبِّكَ تَتَمَارَىٰ ﴿٥٥﴾ هَٰذَا نَذِيرٌ مِّنَ النُّذُرِ الْأُولَىٰ ﴿٥٦﴾ أَزِفَتِ
الْآزِفَةُ ﴿٥٧﴾ لَيْسَ لَهَا مِن دُونِ اللَّهِ كَاشِفَةٌ ﴿٥٨﴾ أَفَمِنْ هَٰذَا الْحَدِيثِ تَعْجَبُونَ ﴿٥٩﴾ وَتَضْحَكُونَ وَلَا تَبْكُونَ ﴿٦٠﴾ وَأَنتُمْ
سَامِدُونَ ﴿٦١﴾ فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا ۩ ﴿٦٢﴾

so فَغَشَّاهَا He destroyed ﴿٥٣﴾ أَهْوَىٰ and the overthrown cities وَالْمُؤْتَفِكَةَ
then which of فَبِأَيِّ did cover ﴿٥٤﴾ غَشَّىٰ that which مَا covered them
this is هَٰذَا will you doubt ﴿٥٥﴾ تَتَمَارَىٰ your Lord رَبِّكَ Graces of آلَاءِ
draws أَزِفَتِ of old ﴿٥٦﴾ الْأُولَىٰ the warners النُّذُرِ of مِّنَ a warner نَذِيرٌ
مِن دُونِ for it لَهَا none لَيْسَ the Day of Resurrection ﴿٥٧﴾ الْآزِفَةُ near
this هَٰذَا Do then at أَفَمِنْ can remove ﴿٥٨﴾ كَاشِفَةٌ Allah اللَّهِ beside
and وَلَا and you laugh وَتَضْحَكُونَ you wonder ﴿٥٩﴾ تَعْجَبُونَ recital الْحَدِيثِ
wasting your life ﴿٦١﴾ سَامِدُونَ and you are وَأَنتُمْ weep ﴿٦٠﴾ تَبْكُونَ not
so fall you down in prostration فَاسْجُدُوا in pastime and amusements
and worship Him ﴿٦٢﴾ ۩ وَاعْبُدُوا to Allah لِلَّهِ

53. And He destroyed the overthrown cities [of Sodom to which Prophet Lût (Lot)
was sent]. **54.** So, there covered them that which did cover (i.e. torment with
stones). **55.** Then which of the Graces of your Lord (O man!) will you doubt?
56. This (Muhammad ﷺ) is a warner (Messenger) of the (series of) warners
(Messengers) of old. **57.** The Day of Resurrection draws near. **58.** None besides
Allâh can avert it (or advance it or delay it). **59.** Do you then wonder at this
recitation (the Qur'ân)? **60.** And you laugh at it and weep not, **61.** Wasting your
(precious) lifetime in pastime and amusements (singing). **62.** So, fall you down in
prostration to Allâh and worship Him (Alone).

سُورَةُ الْقَمَرِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

اقْتَرَبَتِ السَّاعَةُ وَانشَقَّ الْقَمَرُ ﴿١﴾ وَإِن يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ ﴿٢﴾ وَكَذَّبُوا وَاتَّبَعُوا
أَهْوَاءَهُمْ وَكُلُّ أَمْرٍ مُّسْتَقِرٌّ ﴿٣﴾ وَلَقَدْ جَاءَهُم مِّنَ الْأَنبَاءِ مَا فِيهِ مُزْدَجَرٌ ﴿٤﴾ حِكْمَةٌ بَالِغَةٌ فَمَا
تُغْنِ النُّذُرُ ﴿٥﴾ فَتَوَلَّ عَنْهُمْ يَوْمَ يَدْعُ الدَّاعِ إِلَىٰ شَيْءٍ نُّكُرٍ ﴿٦﴾ خُشَّعًا أَبْصَارُهُمْ يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ
جَرَادٌ مُّنتَشِرٌ ﴿٧﴾ مُّهْطِعِينَ إِلَى الدَّاعِ يَقُولُ الْكَافِرُونَ هَٰذَا يَوْمٌ عَسِرٌ ﴿٨﴾ ۞ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُوا عَبْدَنَا
وَقَالُوا مَجْنُونٌ وَازْدُجِرَ ﴿٩﴾

and has been cleft asunder وَانشَقَّ the Hour السَّاعَةُ has drawn near اقْتَرَبَتِ
they يُعْرِضُوا a sign آيَةً they see يَرَوْا and if وَإِن the moon ﴿١﴾ الْقَمَرُ
continuous ﴿٢﴾ مُّسْتَمِرٌّ magic سِحْرٌ and say وَيَقُولُوا turn away
their own أَهْوَاءَهُمْ and followed وَاتَّبَعُوا and they denied وَكَذَّبُوا
وَلَقَدْ will be settled ﴿٣﴾ مُّسْتَقِرٌّ matter أَمْرٍ and every وَكُلُّ lusts
مَا فِيهِ news الْأَنبَاءِ (of) مِّنَ has come to them جَاءَهُم and indeed
بَالِغَةٌ wisdom حِكْمَةٌ to check (deterrent) ﴿٤﴾ مُزْدَجَرٌ wherein is
so فَتَوَلَّ warners ﴿٥﴾ النُّذُرُ benefit (them) تُغْنِ but not فَمَا perfect
will call يَدْعُ the Day that يَوْمَ from them عَنْهُمْ withdraw you
خُشَّعًا a terrible ﴿٦﴾ نُّكُرٍ thing شَيْءٍ to إِلَىٰ the caller الدَّاعِ (them)
مِنَ they will come forth يَخْرُجُونَ their eyes أَبْصَارُهُمْ will be humbled
﴿٧﴾ مُّنتَشِرٌ locusts جَرَادٌ as if they were كَأَنَّهُمْ the graves الْأَجْدَاثِ from
يَقُولُ the caller الدَّاعِ towards إِلَى Hastening مُّهْطِعِينَ spread abroad
﴿٨﴾ عَسِرٌ a Day يَوْمٌ this is هَٰذَا the disbelievers الْكَافِرُونَ will say

of Noah نُوحٍ the people قَوْمُ before them قَبْلَهُمْ denied كَذَّبَتْ hard
A مَجْنُونٌ and said وَقَالُوا our slave عَبْدَنَا they rejected فَكَذَّبُوا
and he was insolently rebuked and threatened وَٱزْدُجِرَ ﴿٩﴾ madman

Sûrat Al-Qamar
(The Moon) LIV

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. The Hour has drawn near, and the moon has been cleft asunder (the people of Makkah requested Prophet Muhammad ﷺ to show them a miracle, so he showed them the splitting of the moon). **2.** And if they see a sign, they turn away, and say: "This is continuous magic." **3.** They belied (the Verses of Allâh — this Qur'ân), and followed their own lusts. And every matter will be settled (according to the kind of deed, good deeds will take their doers to Paradise, and similarly evil deeds will take their doers to Hell). **4.** And indeed there has come to them news (in this Qur'ân) wherein there is (enough warning) to check (them from evil), **5.** Perfect wisdom (this Qur'ân), but (the preaching of) warners benefit them not. **6.** So (O Muhammad ﷺ) withdraw from them. The Day that the caller will call (them) to a terrible thing. **7.** They will come forth, with humbled eyes from (their) graves as if they were locusts spread abroad, **8.** Hastening towards the caller. The disbelievers will say: "This is a hard Day." **9.** The people of Nûh (Noah) denied (their Messenger) before them. They rejected Our slave, and said: "A madman!" and he was insolently rebuked and threatened.

فَدَعَا رَبَّهُۥٓ أَنِّى مَغْلُوبٌ فَٱنتَصِرْ ﴿١٠﴾ فَفَتَحْنَآ أَبْوَٰبَ ٱلسَّمَآءِ بِمَآءٍ مُّنْهَمِرٍ ﴿١١﴾ وَفَجَّرْنَا ٱلْأَرْضَ عُيُونًا فَٱلْتَقَى ٱلْمَآءُ عَلَىٰٓ
أَمْرٍ قَدْ قُدِرَ ﴿١٢﴾ وَحَمَلْنَٰهُ عَلَىٰ ذَاتِ أَلْوَٰحٍ وَدُسُرٍ ﴿١٣﴾ تَجْرِى بِأَعْيُنِنَا جَزَآءً لِّمَن كَانَ كُفِرَ ﴿١٤﴾ وَلَقَد تَّرَكْنَٰهَآ ءَايَةً فَهَلْ
مِن مُّدَّكِرٍ ﴿١٥﴾ فَكَيْفَ كَانَ عَذَابِى وَنُذُرِ ﴿١٦﴾ وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ﴿١٧﴾

have been overcome مَغْلُوبٌ I أَنِّى his Lord رَبَّهُۥٓ so he invoked فَدَعَا
ٱلسَّمَآءِ the gates أَبْوَٰبَ so We opened فَفَتَحْنَآ so help (me) ﴿١٠﴾ فَٱنتَصِرْ
and we وَفَجَّرْنَا pouring forth ﴿١١﴾ مُّنْهَمِرٍ with water بِمَآءٍ of heaven
so فَٱلْتَقَى with springs عُيُونًا the earth ٱلْأَرْضَ caused to gush forth
predestined ﴿١٢﴾ قَدْ قُدِرَ a matter أَمْرٍ for عَلَىٰٓ the waters ٱلْمَآءُ met
planks أَلْوَٰحٍ made of ذَاتِ on عَلَىٰ and We carried him وَحَمَلْنَٰهُ

جَزَآءً under Our eyes بِأَعْيُنِنَا floating تَجْرِى and nails ﴿١٣﴾ وَدُسُرٍ
and وَلَقَد rejected ﴿١٤﴾ كُفِرَ had been كَانَ for him who لِّمَن a reward
مِن then is there فَهَلْ as a sign ءَايَةً We have left this تَّرَكْنَٰهَآ indeed
عَذَابِى was كَانَ then how فَكَيْفَ that will remember ﴿١٥﴾ مُّدَّكِرٍ any
We يَسَّرْنَا and indeed وَلَقَدْ and My Warnings ﴿١٦﴾ وَنُذُرِ My Torment
to understand and remember لِلذِّكْرِ Quran ٱلْقُرْءَانَ have made easy
that will remember ﴿١٧﴾ مُّدَّكِرٍ any مِن then is there فَهَلْ

10. Then he invoked his Lord (saying): "I have been overcome, so help (me)!" **11.** So, We opened the gates of the heaven with water pouring forth. **12.** And We caused springs to gush forth from the earth. So, the waters (of the heaven and the earth) met for a matter predestined. **13.** And We carried him on a (ship) made of planks and nails, **14.** Floating under Our Eyes, a reward for him who had been rejected! **15.** And indeed, We have left this as a sign. Then is there any that will remember (or receive admonition)? **16.** Then how (terrible) was My Torment and My Warnings? **17.** And We have indeed made the Qur'ân easy to understand and remember; then is there any one who will remember (or receive admonition)?

كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ﴿١٨﴾ إِنَّآ أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمِ نَحْسٍ مُّسْتَمِرٍّ ﴿١٩﴾ تَنزِعُ ٱلنَّاسَ
كَأَنَّهُمْ أَعْجَازُ نَخْلٍ مُّنقَعِرٍ ﴿٢٠﴾ فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ﴿٢١﴾ وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ﴿٢٢﴾ كَذَّبَتْ
ثَمُودُ بِٱلنُّذُرِ ﴿٢٣﴾ فَقَالُوٓا۟ أَبَشَرًا مِّنَّا وَٰحِدًا نَّتَّبِعُهُۥٓ إِنَّآ إِذًا لَّفِي ضَلَٰلٍ وَسُعُرٍ ﴿٢٤﴾ أَءُلْقِيَ ٱلذِّكْرُ عَلَيْهِ مِنۢ بَيْنِنَا بَلْ هُوَ
كَذَّابٌ أَشِرٌ ﴿٢٥﴾

My Torment عَذَابِى was كَانَ then how فَكَيْفَ Ad عَادٌ denied كَذَّبَتْ
against عَلَيْهِمْ We sent أَرْسَلْنَا verily إِنَّآ and My Warnings ﴿١٨﴾ وَنُذُرِ
of evil omen نَحْسٍ a day يَوْمِ on فِى furious صَرْصَرًا wind رِيحًا them
the men ٱلنَّاسَ plucking out تَنزِعُ and continuous calamity ﴿١٩﴾ مُّسْتَمِرٍّ
﴿٢٠﴾ مُّنقَعِرٍ of date-palms نَخْلٍ stems أَعْجَازُ as if they were كَأَنَّهُمْ
and ﴿٢١﴾ وَنُذُرِ My Torment عَذَابِى was كَانَ then how فَكَيْفَ uprooted
the ٱلْقُرْءَانَ We have made easy يَسَّرْنَا and indeed وَلَقَدْ My Warnings
مِن then is there فَهَلْ to understand and remember لِلذِّكْرِ Quran
Thamud ثَمُودُ denied كَذَّبَتْ that will remember ﴿٢٢﴾ مُّدَّكِرٍ any

مِّنَّا a man أَبَشَرًا for they said فَقَالُوٓا the warnings بِالنُّذُرِ ﴿٢٣﴾ (people)
truly إِنَّآ that we are to follow نَّتَّبِعُهُۥٓ alone وَٰحِدًا from among us
and distress or وَسُعُرٍ ﴿٢٤﴾ error ضَلَٰلٍ in لَّفِى then إِذًا we should be
بَيْنِنَا from مِنۢ to him عَلَيْهِ the Reminder الذِّكْرُ is sent أَءُلْقِىَ madness
an insolent أَشِرٌ ﴿٢٥﴾ a liar كَذَّابٌ he is هُوَ nay بَلْ among us

18. 'Âd (people) belied (their Prophet, Hûd); then how (terrible) was My Torment and My Warnings? **19.** Verily, We sent against them a furious wind of harsh voice on a day of evil omen and continuous calamity. **20.** Plucking out men as if they were uprooted stems of date palms. **21.** Then, how (terrible) was My Torment and My Warnings? **22.** And We have indeed made the Qur'ân easy to understand and remember; then is there any that will remember (or receive admonition)? **23.** Thamûd (people also) belied the warnings. **24.** And they said: "A man, alone among us — shall we follow him? Truly, then we should be in error and distress (or madness)!" **25.** "Is it that the Reminder is sent to him (Prophet Sâlih عليه السلام) alone from among us? Nay, he is an insolent liar!"

سَيَعْلَمُونَ غَدًا مَّنِ الْكَذَّابُ الْأَشِرُ ﴿٢٦﴾ إِنَّا مُرْسِلُوا النَّاقَةِ فِتْنَةً لَّهُمْ فَارْتَقِبْهُمْ وَاصْطَبِرْ ﴿٢٧﴾ وَنَبِّئْهُمْ أَنَّ الْمَآءَ قِسْمَةٌۢ بَيْنَهُمْ
كُلُّ شِرْبٍ مُّحْتَضَرٌ ﴿٢٨﴾ فَنَادَوْا صَاحِبَهُمْ فَتَعَاطَىٰ فَعَقَرَ ﴿٢٩﴾ فَكَيْفَ كَانَ عَذَابِى وَنُذُرِ ﴿٣٠﴾ إِنَّآ أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَٰحِدَةً فَكَانُوا
كَهَشِيمِ الْمُحْتَظِرِ ﴿٣١﴾ وَلَقَدْ يَسَّرْنَا الْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ﴿٣٢﴾

الْكَذَّابُ who is مَّنِ tomorrow غَدًا they will come to know سَيَعْلَمُونَ
are sending مُرْسِلُوا verily we إِنَّا the insolent one الْأَشِرُ ﴿٢٦﴾ the liar
so watch فَارْتَقِبْهُمْ for them لَّهُمْ as a test فِتْنَةً the she-camel النَّاقَةِ
الْمَآءَ that أَنَّ and inform them وَنَبِّئْهُمْ and be patient وَاصْطَبِرْ ﴿٢٧﴾ them
each (one كُلُّ between them بَيْنَهُمْ is to be shared قِسْمَةٌۢ the water
فَنَادَوْا being established (by turns) مُّحْتَضَرٌ ﴿٢٨﴾ to drink شِرْبٍ right)
فَعَقَرَ ﴿٢٩﴾ and he took فَتَعَاطَىٰ their comrade صَاحِبَهُمْ but they called
وَنُذُرِ ﴿٣٠﴾ My torment عَذَابِى was كَانَ then how فَكَيْفَ and killed her
against them عَلَيْهِمْ We sent أَرْسَلْنَا verily إِنَّآ and My warnings
and they became فَكَانُوا a single وَٰحِدَةً Torment (awful cry) صَيْحَةً
and وَلَقَدْ of a fence builder الْمُحْتَظِرِ ﴿٣١﴾ like the dry stubble كَهَشِيمِ
to لِلذِّكْرِ the Ouran الْقُرْءَانَ We have made easy يَسَّرْنَا indeed

that مُّدَّكِرٍ ﴿٢٢﴾ any مِن then is there فَهَلْ understand and remember
will remember

26. Tomorrow they will come to know who is the liar, the insolent one! **27.** Verily, We are sending the she-camel as a test for them. So watch them (O Sâlih ﷺ), and be patient! **28.** And inform them that the water is to be shared between (her and) them, each one's right to drink being established (by turns). **29.** But they called their comrade and he took (a sword) and killed (her). **30.** Then, how (terrible) was My Torment and My Warnings? **31.** Verily, We sent against them a single *Saihah* (torment — awful cry), and they became like the stubble of a fold-builder. **32.** And indeed, We have made the Qur'ân easy to understand and remember; then is there any that will remember (or receive admonition)?

كَذَّبَتْ قَوْمُ لُوطٍۭ بِٱلنُّذُرِ ﴿٣٣﴾ إِنَّآ أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّآ ءَالَ لُوطٍ ۖ نَّجَّيْنَٰهُم بِسَحَرٍ ﴿٣٤﴾ نِّعْمَةً مِّنْ عِندِنَا ۚ كَذَٰلِكَ نَجْزِى مَن
شَكَرَ ﴿٣٥﴾ وَلَقَدْ أَنذَرَهُم بَطْشَتَنَا فَتَمَارَوْا۟ بِٱلنُّذُرِ ﴿٣٦﴾ وَلَقَدْ رَٰوَدُوهُ عَن ضَيْفِهِۦ فَطَمَسْنَآ أَعْيُنَهُمْ فَذُوقُوا۟ عَذَابِى
وَنُذُرِ ﴿٣٧﴾ وَلَقَدْ صَبَّحَهُم بُكْرَةً عَذَابٌ مُّسْتَقِرٌّ ﴿٣٨﴾ فَذُوقُوا۟ عَذَابِى وَنُذُرِ ﴿٣٩﴾ وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن
مُّدَّكِرٍ ﴿٤٠﴾

إِنَّآ the warnings بِٱلنُّذُرِ ﴿٣٣﴾ of Lot لُوطٍۭ the people قَوْمُ denied كَذَّبَتْ
violent storm of حَاصِبًا against them عَلَيْهِمْ We sent أَرْسَلْنَا verily
whom we نَّجَّيْنَٰهُم of Lot لُوطٍ the family ءَالَ except إِلَّآ stones
مِّنْ as a favour نِّعْمَةً in the last hour of the night بِسَحَرٍ ﴿٣٤﴾ saved
شَكَرَ ﴿٣٥﴾ him who مَن We reward نَجْزِى thus كَذَٰلِكَ Us عِندِنَا from
بَطْشَتَنَا he had warned them أَنذَرَهُم and indeed وَلَقَدْ gives thanks
the warnings بِٱلنُّذُرِ ﴿٣٦﴾ but they did doubt فَتَمَارَوْا۟ (of) Our grasp
ضَيْفِهِۦ about عَن they sought to lure (him) رَٰوَدُوهُ and indeed وَلَقَدْ
then taste فَذُوقُوا۟ their eyes أَعْيُنَهُمْ so We blinded فَطَمَسْنَآ his guest
and verily وَلَقَدْ and My Warnings وَنُذُرِ ﴿٣٧﴾ My Torment عَذَابِى you
torment عَذَابٌ early بُكْرَةً seized them in the morning صَبَّحَهُم
وَنُذُرِ ﴿٣٩﴾ my torment عَذَابِى then taste you فَذُوقُوا۟ an abiding مُّسْتَقِرٌّ ﴿٣٨﴾
ٱلْقُرْءَانَ We have made easy يَسَّرْنَا and indeed وَلَقَدْ and my warnings
then is there فَهَلْ to understand and remember لِلذِّكْرِ the Quran
that will remember مُّدَّكِرٍ ﴿٤٠﴾ any مِن

33. The people of Lût (Lot) belied the warnings. **34.** Verily, We sent against them a violent storm of stones (which destroyed them all), except the family of Lût (Lot), them We saved in the last hour of the night, **35.** As a favour from Us. Thus do We reward him who gives thanks (by obeying Us). **36.** And he [Lût (Lot)] indeed had warned them of Our Seizure (punishment), but they did doubt the warnings! **37.** And they indeed sought to shame his guests (by asking to commit sodomy with them). So, We blinded their eyes (saying), "Then taste you My Torment and My Warnings." **38.** And verily, an abiding torment seized them early in the morning. **39.** "Then taste you My Torment and My Warnings." **40.** And indeed, We have made the Qur'ân easy to understand and remember; then is there any that will remember (or receive admonition)?

وَلَقَدْ جَآءَ ءَالَ فِرْعَوْنَ ٱلنُّذُرُ ﴿٤١﴾ كَذَّبُوا۟ بِـَٔايَـٰتِنَا كُلِّهَا فَأَخَذْنَـٰهُمْ أَخْذَ عَزِيزٍ مُّقْتَدِرٍ ﴿٤٢﴾ أَكُفَّارُكُمْ خَيْرٌ مِّنْ أُو۟لَـٰٓئِكُمْ أَمْ لَكُم
بَرَآءَةٌ فِى ٱلزُّبُرِ ﴿٤٣﴾ أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُّنتَصِرٌ ﴿٤٤﴾ سَيُهْزَمُ ٱلْجَمْعُ وَيُوَلُّونَ ٱلدُّبُرَ ﴿٤٥﴾ بَلِ ٱلسَّاعَةُ مَوْعِدُهُمْ وَٱلسَّاعَةُ
أَدْهَىٰ وَأَمَرُّ ﴿٤٦﴾ إِنَّ ٱلْمُجْرِمِينَ فِى ضَلَـٰلٍ وَسُعُرٍ ﴿٤٧﴾ يَوْمَ يُسْحَبُونَ فِى ٱلنَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا۟ مَسَّ سَقَرَ ﴿٤٨﴾ إِنَّا كُلَّ
شَىْءٍ خَلَقْنَـٰهُ بِقَدَرٍ ﴿٤٩﴾

of Pharaoh فِرْعَوْنَ the people ءَالَ came to جَآءَ and indeed وَلَقَدْ
all كُلِّهَا Our Signs بِـَٔايَـٰتِنَا (they) denied كَذَّبُوا۟ warnings ﴿٤١﴾ ٱلنُّذُرُ
with a Seizure أَخْذَ so We seized them فَأَخَذْنَـٰهُمْ (every one thereof)
All-Capable to carry out what He ﴿٤٢﴾ مُّقْتَدِرٍ of All-Mighty عَزِيزٍ
these أُو۟لَـٰٓئِكُمْ than مِّنْ better خَيْرٌ are your disbelievers أَكُفَّارُكُمْ wills
the Divine ﴿٤٣﴾ ٱلزُّبُرِ in فِى an immunity بَرَآءَةٌ have you لَكُم or أَمْ
a great جَمِيعٌ we are نَحْنُ do they say يَقُولُونَ or أَمْ Scriptures
will be put to سَيُهْزَمُ and we shall be victorious ﴿٤٤﴾ مُّنتَصِرٌ multitude
﴿٤٥﴾ ٱلدُّبُرَ and they will show وَيُوَلُّونَ (their) multitude ٱلْجَمْعُ flight
their مَوْعِدُهُمْ the Hour is ٱلسَّاعَةُ nay, but بَلِ (their) backs
will be more grievous أَدْهَىٰ and the Hour وَٱلسَّاعَةُ appointed time
(are) فِى the criminals ٱلْمُجْرِمِينَ verily إِنَّ and more bitter ﴿٤٦﴾ وَأَمَرُّ
they will يُسْحَبُونَ the Day يَوْمَ and will burn ﴿٤٧﴾ وَسُعُرٍ error ضَلَـٰلٍ in
ذُوقُوا۟ their faces وُجُوهِهِمْ on عَلَىٰ the Fire ٱلنَّارِ in فِى be dragged
شَىْءٍ all كُلَّ verily we إِنَّا of Hell ﴿٤٨﴾ سَقَرَ touch مَسَّ taste you
with divine preordainments ﴿٤٩﴾ بِقَدَرٍ We have created خَلَقْنَـٰهُ things

41. And indeed, warnings came to the people of Fir'aun (Pharaoh) [through Mûsâ (Moses) and Hârûn (Aaron)]. **42.** (They) belied all Our Signs, so We seized them with a Seizure of the All-Mighty, All-Capable (Omnipotent). **43.** Are your disbelievers (O Quraish!) better than these [nations of Nûh (Noah), Lût (Lot), Sâlih, and the people of Fir'aun (Pharaoh), who were destroyed]? Or have you an immunity (against Our Torment) in the Divine Scriptures? **44.** Or say they: "We are a great multitude, victorious?" **45.** Their multitude will be put to flight, and they will show their backs. **46.** Nay, but the Hour is their appointed time (for their full recompense), and the Hour will be more grievous and more bitter. **47.** Verily, the *Mujrimûn* (polytheists, disbelievers, sinners, criminals) are in error (in this world) and will burn (in the Hell-fire in the Hereafter). **48.** The Day they will be dragged on their faces into the Fire (it will be said to them): "Taste you the touch of Hell!" **49.** Verily, We have created all things with *Qadar* (Divine Preordainments of all things before their creation as written in the Book of Decrees — *Al-Lauh Al-Mahfûz*).

وَمَآ أَمْرُنَآ إِلَّا وَٰحِدَةٌ كَلَمْحٍۭ بِٱلْبَصَرِ ﴿٥٠﴾ وَلَقَدْ أَهْلَكْنَآ أَشْيَاعَكُمْ فَهَلْ مِن مُّدَّكِرٍ ﴿٥١﴾ وَكُلُّ شَىْءٍ فَعَلُوهُ
فِى ٱلزُّبُرِ ﴿٥٢﴾ وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُّسْتَطَرٌ ﴿٥٣﴾ إِنَّ ٱلْمُتَّقِينَ فِى جَنَّٰتٍ وَنَهَرٍ ﴿٥٤﴾ فِى مَقْعَدِ صِدْقٍ عِندَ مَلِيكٍ
مُّقْتَدِرٍۭ ﴿٥٥﴾

وَٰحِدَةٌ but إِلَّا Our commandment is أَمْرُنَآ and not وَمَآ (measure)
and indeed وَلَقَدْ of an eye ﴿٥٠﴾ بِٱلْبَصَرِ as the twinkling كَلَمْحٍۭ one
then is there فَهَلْ your likes أَشْيَاعَكُمْ We have destroyed أَهْلَكْنَآ
and شَىْءٍ and each وَكُلُّ that will remember ﴿٥١﴾ مُّدَّكِرٍ any مِن
﴿٥٢﴾ ٱلزُّبُرِ (is noted) in فِى they have done فَعَلُوهُ everything
﴿٥٣﴾ مُّسْتَطَرٌ and big وَكَبِيرٍ small صَغِيرٍ and everything وَكُلُّ records
(the جَنَّٰتٍ (will be) in فِى the pious ٱلْمُتَّقِينَ verily إِنَّ is written
a مَقْعَدِ in فِى and Rivers (Paradise) ﴿٥٤﴾ وَنَهَرٍ midst of) Gardens
﴿٥٥﴾ مُّقْتَدِرٍۭ a King مَلِيكٍ near عِندَ of truth (Paradise) صِدْقٍ seat
Omnipotent

50. And Our Commandment is but one as the twinkling of an eye. **51.** And indeed, We have destroyed your likes; then is there any that will remember (or receive admonition)? **52.** And everything they have done is noted in (their) Records (of deeds). **53.** And everything, small and big, is written down (in *Al-Lauh Al-Mahfûz* already beforehand, i.e. before it befalls, or is

done by its doer: الإيمان بالقدر) (See the Qur'ân V.57:22.and its footnote). **54.** Verily, the *Muttaqûn* (the pious. See V.2:2), will be in the midst of Gardens and Rivers (Paradise). **55.** In a seat of truth (i.e. Paradise), near the Omnipotent King (Allâh, the One, the All-Blessed, the Most High, the Owner of Majesty and Honour).

سُورَةُ الرَّحْمَٰنِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

الرَّحْمَٰنُ ﴿١﴾ عَلَّمَ الْقُرْآنَ ﴿٢﴾ خَلَقَ الْإِنسَانَ ﴿٣﴾ عَلَّمَهُ الْبَيَانَ ﴿٤﴾ الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ ﴿٥﴾ وَالنَّجْمُ
وَالشَّجَرُ يَسْجُدَانِ ﴿٦﴾ وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ﴿٧﴾ أَلَّا تَطْغَوْا فِي الْمِيزَانِ ﴿٨﴾ وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ
وَلَا تُخْسِرُوا الْمِيزَانَ ﴿٩﴾ وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ ﴿١٠﴾ فِيهَا فَاكِهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ ﴿١١﴾

the الْقُرْآنَ ﴿٢﴾ He taught عَلَّمَ the Most Gracious (Allah) الرَّحْمَٰنُ ﴿١﴾
He taught him عَلَّمَهُ man الْإِنسَانَ ﴿٣﴾ He created خَلَقَ Quran
and the moon وَالْقَمَرُ the sun الشَّمْسُ eloquent speech الْبَيَانَ ﴿٤﴾
and the trees وَالشَّجَرُ and the star وَالنَّجْمُ for reckoning بِحُسْبَانٍ ﴿٥﴾
He has رَفَعَهَا and the heaven وَالسَّمَاءَ both prostrate يَسْجُدَانِ ﴿٦﴾
أَلَّا the balance الْمِيزَانَ ﴿٧﴾ and He has set up وَوَضَعَ raised it high
the balance الْمِيزَانِ ﴿٨﴾ in فِي you may transgress تَطْغَوْا that not
and وَلَا with equity بِالْقِسْطِ the weight الْوَزْنَ and observe وَأَقِيمُوا
and the وَالْأَرْضَ the balance الْمِيزَانَ ﴿٩﴾ make deficient تُخْسِرُوا do not
there in فِيهَا for the creatures لِلْأَنَامِ ﴿١٠﴾ he has put it وَضَعَهَا earth
الْأَكْمَامِ ﴿١١﴾ (with) ذَاتُ and date-palms وَالنَّخْلُ fruits فَاكِهَةٌ are
sheathed fruit-stalks

Sûrat Ar-Rahmân

(The Most Gracious). LV

In the Name of Allâh
the Most Gracious, the Most Merciful

1. The Most Gracious (Allâh)! **2.** He has taught (you mankind) the Qur'ân (by His Mercy). **3.** He created man. **4.** He taught him eloquent speech. **5.** The sun and the moon run on their fixed courses (exactly) calculated with measured out stages for each (for reckoning). **6.** And the herbs (or stars) and the trees both prostrate

themselves (to Allâh. See V.22:18). [*Tafsir Ibn Kathir*] **7.** And the heaven He has raised high, and He has set up the Balance. **8.** In order that you may not transgress (due) balance. **9.** And observe the weight with equity and do not make the balance deficient. **10.** And the earth He has put down (laid) for the creatures. **11.** Therein are fruits, date palms producing sheathed fruit stalks (enclosing dates).

وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ ﴿١٢﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٣﴾ خَلَقَ الْإِنسَانَ مِن صَلْصَالٍ
كَالْفَخَّارِ ﴿١٤﴾ وَخَلَقَ الْجَانَّ مِن مَّارِجٍ مِّن نَّارٍ ﴿١٥﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٦﴾ رَبُّ الْمَشْرِقَيْنِ وَرَبُّ
الْمَغْرِبَيْنِ ﴿١٧﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٨﴾ مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ ﴿١٩﴾ بَيْنَهُمَا بَرْزَخٌ لَّا يَبْغِيَانِ ﴿٢٠﴾

leaves and stalk for fodder الْعَصْفِ with ذُو and corn وَالْحَبُّ
the آلَاءِ then which of فَبِأَيِّ and sweet-scented plants وَالرَّيْحَانُ ﴿١٢﴾
خَلَقَ will you both deny تُكَذِّبَانِ ﴿١٣﴾ of your Lord رَبِّكُمَا Blessings
sounding clay صَلْصَالٍ from مِن the man الْإِنسَانَ He created
الْجَانَّ and He created وَخَلَقَ like the clay of pottery كَالْفَخَّارِ ﴿١٤﴾
فَبِأَيِّ fire نَّارٍ ﴿١٥﴾ of مِّن smokeless flame مَّارِجٍ from مِن the jinns
will تُكَذِّبَانِ ﴿١٦﴾ of your Lord رَبِّكُمَا blessings آلَاءِ then which of
وَرَبُّ of the two easts الْمَشْرِقَيْنِ (He is) the Lord رَبُّ you both deny
آلَاءِ then which of فَبِأَيِّ of the two wests الْمَغْرِبَيْنِ ﴿١٧﴾ and the Lord
He مَرَجَ will you both deny تُكَذِّبَانِ ﴿١٨﴾ of your Lord رَبِّكُمَا blessings
بَيْنَهُمَا meeting together يَلْتَقِيَانِ ﴿١٩﴾ the two seas الْبَحْرَيْنِ has let loose
which يَبْغِيَانِ ﴿٢٠﴾ none (of them) لَّا is a barrier بَرْزَخٌ between them
can transgress

12. And also corn, with (its) leaves and stalk for fodder, and sweet-scented plants. **13.** Then which of the Blessings of your Lord will you both (jinn and men) deny? **14.** He created man (Adam) from sounding clay like the clay of pottery. **15.** And the jinn He created from a smokeless flame of fire. **16.** Then which of the Blessings of your Lord will you both (jinn and men) deny? **17.** (He is) the Lord of the two easts (places of sunrise during early summer and early winter) and the Lord of the two wests (places of sunset during early summer and early winter). **18.** Then which of the Blessings of your Lord will you both (jinn and men) deny? **19.** He has let loose the two seas (the salt and fresh water) meeting together. **20.** Between them is a barrier which none of them can transgress.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢١﴾ يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ ﴿٢٢﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٣﴾ وَلَهُ الْجَوَارِ الْمُنشَآتُ فِي

ٱلۡبَحۡرِ كَٱلۡأَعۡلَٰمِ ﴿٢٤﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٥﴾ كُلُّ مَنۡ عَلَيۡهَا فَانٖ ﴿٢٦﴾ وَيَبۡقَىٰ وَجۡهُ رَبِّكَ ذُو ٱلۡجَلَٰلِ وَٱلۡإِكۡرَامِ ﴿٢٧﴾ فَبِأَيِّ
ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٨﴾ يَسۡـَٔلُهُۥ مَن فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ كُلَّ يَوۡمٍ هُوَ فِي شَأۡنٖ ﴿٢٩﴾

﴿٢١﴾ تُكَذِّبَانِ of your Lord رَبِّكُمَا the blessings ءَالَآءِ then which of فَبِأَيِّ
pearl ٱللُّؤۡلُؤُ of them both مِنۡهُمَا come out يَخۡرُجُ will you both deny
رَبِّكُمَا the blessings ءَالَآءِ then which of فَبِأَيِّ and coral ﴿٢٢﴾ وَٱلۡمَرۡجَانُ
ٱلۡجَوَارِ and His are وَلَهُ will you both deny ﴿٢٣﴾ تُكَذِّبَانِ of your Lord
﴿٢٤﴾ كَٱلۡأَعۡلَٰمِ the sea ٱلۡبَحۡرِ in فِي going and coming ٱلۡمُنشَـَٔاتُ the ships
of your رَبِّكُمَا blessings ءَالَآءِ then which of فَبِأَيِّ like mountains
is عَلَيۡهَا who مَنۡ everyone كُلُّ will you both deny ﴿٢٥﴾ تُكَذِّبَانِ Lord
the وَجۡهُ and will abide forever وَيَبۡقَىٰ will perish ﴿٢٦﴾ فَانٖ on it (earth)
and ﴿٢٧﴾ وَٱلۡإِكۡرَامِ majesty ٱلۡجَلَٰلِ full of ذُو of your Lord رَبِّكَ Face
of your Lord رَبِّكُمَا the blessings ءَالَآءِ then which of فَبِأَيِّ honor
فِي whosoever is مَن begs of Him يَسۡـَٔلُهُۥ will you both deny ﴿٢٨﴾ تُكَذِّبَانِ
day يَوۡمٍ every كُلَّ and on the earth وَٱلۡأَرۡضِ the heavens ٱلسَّمَٰوَٰتِ in
a matter (to bring forth) ﴿٢٩﴾ شَأۡنٖ is (in) فِي He هُوَ

21. Then which of the Blessings of your Lord will you both (jinn and men) deny?
22. Out of them both come out pearl and coral. **23.** Then which of the Blessings of
your Lord will you both (jinn and men) deny? **24.** And His are the ships going and
coming in the seas, like mountains. **25.** Then which of the Blessings of your Lord
will you both (jinn and men) deny? **26.** Whatsoever is on it (the earth) will perish.
27. And the Face of your Lord full of Majesty and Honour will remain forever.
28. Then which of the Blessings of your Lord will you both (jinn and men) deny?
29. Whosoever is in the heavens and on earth begs of Him (its needs from Him).
Every day He is (engaged) in some affair (such as giving honour or disgrace to
some, life or death to some)!

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٠﴾ سَنَفۡرُغُ لَكُمۡ أَيُّهَ ٱلثَّقَلَانِ ﴿٣١﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٢﴾ يَٰمَعۡشَرَ ٱلۡجِنِّ وَٱلۡإِنسِ إِنِ
ٱسۡتَطَعۡتُمۡ أَن تَنفُذُواْ مِنۡ أَقۡطَارِ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ فَٱنفُذُواْۚ لَا تَنفُذُونَ إِلَّا بِسُلۡطَٰنٖ ﴿٣٣﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٤﴾
يُرۡسَلُ عَلَيۡكُمَا شُوَاظٞ مِّن نَّارٖ وَنُحَاسٞ فَلَا تَنتَصِرَانِ ﴿٣٥﴾

تُكَذِّبَانِ (٣٠) of your Lord رَبِّكُمَا the blessings ءَالَآءِ then which of فَبِأَيِّ
O you أَيُّهَ to you لَكُمْ We shall attend سَنَفْرُغُ will you both deny
the ءَالَآءِ then which of فَبِأَيِّ two classes (jinns and men) ٱلثَّقَلَانِ (٣١)
يَٰمَعْشَرَ will you both deny تُكَذِّبَانِ (٣٢) of your Lord رَبِّكُمَا blessings
you have ٱسْتَطَعْتُمْ if إِنِ and men وَٱلْإِنسِ of jinns ٱلْجِنِّ O assembly
of the ٱلسَّمَٰوَٰتِ the zones مِنْ أَقْطَارِ to pass beyond أَن تَنفُذُوا۟ power
but not لَا then pass (them) فَٱنفُذُوا۟ and the earth وَٱلْأَرْضِ heavens
with بِسُلْطَٰنٍ (٣٣) except إِلَّا you will be able to pass (them) تَنفُذُونَ
of your Lord رَبِّكُمَا the blessings ءَالَآءِ then which of فَبِأَيِّ authority
against you عَلَيْكُمَا will be sent يُرْسَلُ will you both deny تُكَذِّبَانِ (٣٤)
فَلَا and brass وَنُحَاسٌ fire نَّارٍ of مِّن smokeless flames شُوَاظٌ both
you will be able to defend yourselves تَنتَصِرَانِ (٣٥) and not

30. Then which of the Blessings of your Lord will you both (jinn and men) deny? **31.** We shall attend to you, O you two classes (jinn and men)! **32.** Then which of the Blessings of your Lord will you both (jinn and men) deny? **33.** O assembly of jinn and men! If you have power to pass beyond the zones of the heavens and the earth, then pass beyond (them)! But you will never be able to pass them, except with authority (from Allâh)! **34.** Then which of the Blessings of your Lord will you both (jinn and men) deny? **35.** There will be sent against you both, smokeless flames of fire and (molten) brass, and you will not be able to defend yourselves.

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ (٣٦) فَإِذَا ٱنشَقَّتِ ٱلسَّمَآءُ فَكَانَتْ وَرْدَةً كَٱلدِّهَانِ (٣٧) فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ (٣٨)
فَيَوْمَئِذٍ لَّا يُسْـَٔلُ عَن ذَنۢبِهِۦٓ إِنسٌ وَلَا جَآنٌّ (٣٩) فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ (٤٠) يُعْرَفُ ٱلْمُجْرِمُونَ بِسِيمَٰهُمْ فَيُؤْخَذُ
بِٱلنَّوَٰصِى وَٱلْأَقْدَامِ (٤١)

تُكَذِّبَانِ (٣٦) of your Lord رَبِّكُمَا the blessings ءَالَآءِ then which of فَبِأَيِّ
ٱلسَّمَآءُ is sent asunder ٱنشَقَّتِ then when فَإِذَا will you both deny
like كَٱلدِّهَانِ (٣٧) rosy or red وَرْدَةً and it becomes فَكَانَتْ the heaven
of رَبِّكُمَا the blessings ءَالَآءِ then which of فَبِأَيِّ red-oil or red hide
لَّا so on that day فَيَوْمَئِذٍ will you both deny تُكَذِّبَانِ (٣٨) your Lord
of إِنسٌ his sin ذَنۢبِهِۦٓ as to عَن question will be asked يُسْـَٔلُ no

the blessings ءَالَآءِ then which of فَبِأَيِّ jinn ﴿٣٩﴾ جَآنٌّ nor وَلَا man
will be يُعْرَفُ will you both deny ﴿٤٠﴾ تُكَذِّبَانِ of your Lord رَبِّكُمَا
and فَيُؤْخَذُ by their marks بِسِيمَٰهُمْ criminals, sinners ٱلْمُجْرِمُونَ known
and (their) ﴿٤١﴾ وَٱلْأَقْدَامِ by (their) forelocks بِٱلنَّوَٰصِى they will be seized
feet

36. Then which of the Blessings of your Lord will you both (jinn and men) deny? **37.** Then when the heaven is rent asunder, and it becomes rosy or red like red oil, or red hide – (See V.70:8) **38.** Then which of the Blessings of your Lord will you both (jinn and men) deny? **39.** So, on that Day no question will be asked of man or jinni as to his sin, [because they have already been known from their faces either white (dwellers of Paradise — true believers of Islamic Monotheism) or black (dwellers of Hell — polytheists; disbelievers, criminals)]. **40.** Then which of the Blessings of your Lord will you both (jinn and men) deny? **41.** The *Mujrimûn* (polytheists, criminals, sinners) will be known by their marks (black faces), and they will be seized by their forelocks and their feet.

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٢﴾ هَٰذِهِۦ جَهَنَّمُ ٱلَّتِى يُكَذِّبُ بِهَا ٱلْمُجْرِمُونَ ﴿٤٣﴾ يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَانٍ ﴿٤٤﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا
تُكَذِّبَانِ ﴿٤٥﴾ وَلِمَنْ خَافَ مَقَامَ رَبِّهِۦ جَنَّتَانِ ﴿٤٦﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٧﴾ ذَوَاتَآ أَفْنَانٍ ﴿٤٨﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٩﴾
فِيهِمَا عَيْنَانِ تَجْرِيَانِ ﴿٥٠﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥١﴾

﴿٤٢﴾ تُكَذِّبَانِ of your Lord رَبِّكُمَا the blessings ءَالَآءِ then which of فَبِأَيِّ
يُكَذِّبُ which ٱلَّتِى Hell جَهَنَّمُ this is هَٰذِهِۦ will you both deny
the criminals, sinners polytheists ﴿٤٣﴾ ٱلْمُجْرِمُونَ (with it) بِهَا denied
and وَبَيْنَ between it (Hell) بَيْنَهَا they will go around يَطُوفُونَ
then which of فَبِأَيِّ water ﴿٤٤﴾ ءَانٍ the boiling hot حَمِيمٍ (between)
will you both deny ﴿٤٥﴾ تُكَذِّبَانِ of your Lord رَبِّكُمَا the blessings ءَالَآءِ
(before) رَبِّهِۦ the standing مَقَامَ who fears خَافَ and for him وَلِمَنْ
the ءَالَآءِ then which of فَبِأَيِّ will be two gardens ﴿٤٦﴾ جَنَّتَانِ his Lord
ذَوَاتَآ will you both deny ﴿٤٧﴾ تُكَذِّبَانِ of your Lord رَبِّكُمَا blessings
the ءَالَآءِ then which of فَبِأَيِّ spreading branches ﴿٤٨﴾ أَفْنَانٍ with
in فِيهِمَا will you both deny ﴿٤٩﴾ تُكَذِّبَانِ of your Lord رَبِّكُمَا blessings
then which of فَبِأَيِّ will be flowing ﴿٥٠﴾ تَجْرِيَانِ two springs عَيْنَانِ them

will you both تُكَذِّبَانِ ﴿٤١﴾ of your Lord رَبِّكُمَا the blessings ءَالَآءِ
deny

42. Then which of the Blessings of your Lord will you both (jinn and men) deny? **43.** This is the Hell which the *Mujrimûn* (polytheists, criminals, sinners) denied. **44.** They will go between it (Hell) and the fierce boiling water! **45.** Then which of the Blessings of your Lord will you both (jinn and men) deny? **46.** But for him who fears the standing before his Lord, there will be two Gardens (i.e. in Paradise). **47.** Then which of the Blessings of your Lord will you both (jinn and men) deny? **48.** With spreading branches. **49.** Then which of the Blessings of your Lord will you both (jinn and men) deny? **50.** In them (both) will be two springs flowing (free). **51.** Then which of the Blessings of your Lord will you both (jinn and men) deny?

فِيهِمَا مِن كُلِّ فَٰكِهَةٍ زَوْجَانِ ﴿٥٢﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٣﴾ مُتَّكِـِٔينَ عَلَىٰ فُرُشٍۭ بَطَآئِنُهَا مِنْ إِسْتَبْرَقٍۢ ۚ وَجَنَى ٱلْجَنَّتَيْنِ
دَانٍ ﴿٥٤﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٥﴾ فِيهِنَّ قَٰصِرَٰتُ ٱلطَّرْفِ لَمْ يَطْمِثْهُنَّ إِنسٌ قَبْلَهُمْ وَلَا جَآنٌّ ﴿٥٦﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا
تُكَذِّبَانِ ﴿٥٧﴾ كَأَنَّهُنَّ ٱلْيَاقُوتُ وَٱلْمَرْجَانُ ﴿٥٨﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٩﴾

in زَوْجَانِ ﴿٥٢﴾ fruit فَٰكِهَةٍ every kind كُلِّ of مِن in them (both) فِيهِمَا
of your Lord رَبِّكُمَا the blessings ءَالَآءِ then which of فَبِأَيِّ pairs
couches فُرُشٍ on عَلَىٰ reclining مُتَّكِـِٔينَ will you both deny تُكَذِّبَانِ ﴿٥٣﴾
وَجَنَى silk brocade إِسْتَبْرَقٍ of مِنْ whose inner livings (will be) بَطَآئِنُهَا
will be near at دَانٍ ﴿٥٤﴾ of the two Gardens ٱلْجَنَّتَيْنِ and the fruits
of your Lord رَبِّكُمَا the blessings ءَالَآءِ then which of فَبِأَيِّ hand
will be قَٰصِرَٰتُ wherein فِيهِنَّ will you both deny ﴿٥٥﴾ تُكَذِّبَانِ
not لَمْ (their) glances (upon their husbands) ٱلطَّرْفِ restraining
and وَلَا before them قَبْلَهُمْ man إِنسٌ has touched them يَطْمِثْهُنَّ
رَبِّكُمَا the blessings ءَالَآءِ then which of فَبِأَيِّ jinn جَآنٌّ ﴿٥٦﴾ (no)
they are like (in كَأَنَّهُنَّ will you both deny تُكَذِّبَانِ ﴿٥٧﴾ of your Lord
ءَالَآءِ then which of فَبِأَيِّ and coral وَٱلْمَرْجَانُ ﴿٥٨﴾ rubies ٱلْيَاقُوتُ beauty)
will you both deny تُكَذِّبَانِ ﴿٥٩﴾ of your Lord رَبِّكُمَا the blessings

52. In them (both) will be every kind of fruit in pairs. **53.** Then which of the Blessings of your Lord will you both (jinn and men) deny? **54.** Reclining upon the

couches lined with silk brocade, and the fruits of the two Gardens will be near at hand. **55.** Then which of the Blessings of your Lord will you both (jinn and men) deny? **56.** Wherein both will be *Qâsirât-ut-Tarf* [chaste females (wives) restraining their glances, desiring none except their husbands], with whom no man or jinni has had *Tamth* before them. **57.** Then which of the Blessings of your Lord will you both (jinn and men) deny? **58.** (In beauty) they are like rubies and coral. **59.** Then which of the Blessings of your Lord will you both (jinn and men) deny?

هَلْ جَزَآءُ ٱلْإِحْسَٰنِ إِلَّا ٱلْإِحْسَٰنُ ﴿٦٠﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦١﴾ وَمِن دُونِهِمَا جَنَّتَانِ ﴿٦٢﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا
تُكَذِّبَانِ ﴿٦٣﴾ مُدْهَآمَّتَانِ ﴿٦٤﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٥﴾ فِيهِمَا عَيْنَانِ نَضَّاخَتَانِ ﴿٦٦﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا
تُكَذِّبَانِ ﴿٦٧﴾ فِيهِمَا فَٰكِهَةٌ وَنَخْلٌ وَرُمَّانٌ ﴿٦٨﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٩﴾ فِيهِنَّ خَيْرَٰتٌ حِسَانٌ ﴿٧٠﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا
تُكَذِّبَانِ ﴿٧١﴾

هَلْ is جَزَآءُ reward ٱلْإِحْسَٰنِ for good إِلَّا other than ٱلْإِحْسَٰنُ ﴿٦٠﴾
good فَبِأَيِّ then which of ءَالَآءِ the blessings رَبِّكُمَا of your Lord
تُكَذِّبَانِ ﴿٦١﴾ will you both deny وَمِن دُونِهِمَا besides these two جَنَّتَانِ ﴿٦٢﴾
are two other Gardens فَبِأَيِّ then which of ءَالَآءِ the blessings
رَبِّكُمَا of your Lord تُكَذِّبَانِ ﴿٦٣﴾ will you both deny مُدْهَآمَّتَانِ ﴿٦٤﴾ dark
green (in colour) فَبِأَيِّ then which of ءَالَآءِ the blessings رَبِّكُمَا of
your Lord تُكَذِّبَانِ ﴿٦٥﴾ will you both deny فِيهِمَا in them (both) عَيْنَانِ
(will be) two springs نَضَّاخَتَانِ ﴿٦٦﴾ gushing forth water فَبِأَيِّ then
which of ءَالَآءِ the blessings رَبِّكُمَا of your Lord تُكَذِّبَانِ ﴿٦٧﴾ will
you both deny فِيهِمَا in them (will be) فَٰكِهَةٌ fruits وَنَخْلٌ and
date-palms وَرُمَّانٌ ﴿٦٨﴾ and pomegranates فَبِأَيِّ then which of ءَالَآءِ
the blessings رَبِّكُمَا of your Lord تُكَذِّبَانِ ﴿٦٩﴾ will you both deny فِيهِنَّ
there in خَيْرَٰتٌ (will be) fair (wives) حِسَانٌ ﴿٧٠﴾ good and beautiful
فَبِأَيِّ then which of ءَالَآءِ the blessings رَبِّكُمَا of your Lord تُكَذِّبَانِ ﴿٧١﴾
will you both deny

60. Is there any reward for good other than good? **61.** Then which of the Blessings of your Lord will you both (jinn and men) deny? **62.** And besides these two, there are two other Gardens (i.e. in Paradise). **63.** Then which of the Blessings of your Lord will you both (jinn and men) deny? **64.** Dark green (in colour). **65.** Then which of the Blessings of your Lord will you both (jinn and men) deny? **66.** In

them (both) will be two springs gushing forth. **67.** Then which of the Blessings of your Lord will you both (jinn and men) deny? **68.** In them (both) will be fruits, and date palms and pomegranates. **69.** Then which of the Blessings of your Lord will you both (jinn and men) deny? **70.** Therein (Gardens) will be *Khairâtun-Hisân* [fair (wives) good and beautiful]; **71.** Then which of the Blessings of your Lord will you both (jinn and men) deny?

حُورٌ مَّقْصُورَٰتٌ فِى ٱلْخِيَامِ ﴿٧٢﴾ فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٣﴾ لَمْ يَطْمِثْهُنَّ إِنسٌ قَبْلَهُمْ وَلَا جَآنٌّ ﴿٧٤﴾ فَبِأَىِّ ءَالَآءِ رَبِّكُمَا
تُكَذِّبَانِ ﴿٧٥﴾ مُتَّكِـِٔينَ عَلَىٰ رَفْرَفٍ خُضْرٍ وَعَبْقَرِىٍّ حِسَانٍ ﴿٧٦﴾ فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٧﴾ تَبَٰرَكَ ٱسْمُ رَبِّكَ ذِى ٱلْجَلَٰلِ
وَٱلْإِكْرَامِ ﴿٧٨﴾

﴿٧٢﴾ ٱلْخِيَامِ in فِى restrained مَّقْصُورَٰتٌ Houris (fair females) حُورٌ of your رَبِّكُمَا the blessings ءَالَآءِ then which of فَبِأَىِّ pavilions has touched يَطْمِثْهُنَّ not لَمْ will you both deny ﴿٧٣﴾ تُكَذِّبَانِ Lord فَبِأَىِّ jinn ﴿٧٤﴾ جَآنٌّ and no وَلَا before them قَبْلَهُمْ man إِنسٌ them will ﴿٧٥﴾ تُكَذِّبَانِ of your Lord رَبِّكُمَا the blessings ءَالَآءِ then which of خُضْرٍ cushions رَفْرَفٍ on عَلَىٰ reclining مُتَّكِـِٔينَ you both deny then فَبِأَىِّ rich beautiful ﴿٧٦﴾ حِسَانٍ and mattresses وَعَبْقَرِىٍّ green will you ﴿٧٧﴾ تُكَذِّبَانِ of your Lord رَبِّكُمَا the blessings ءَالَآءِ which of the ذِى of your Lord رَبِّكَ the name ٱسْمُ blessed is تَبَٰرَكَ both deny and Honor ﴿٧٨﴾ وَٱلْإِكْرَامِ Majesty ٱلْجَلَٰلِ Owner of

72. *Hûr* (beautiful, fair females) guarded in pavilions; **73.** Then which of the Blessings of your Lord will you both (jinn and men) deny? **74.** With whom no man or jinni has had *Tamth* before them. **75.** Then which of the Blessings of your Lord will you both (jinn and men) deny? **76.** Reclining on green cushions and rich beautiful mattresses. **77.** Then which of the Blessings of your Lord will you both (jinn and men) deny? **78.** Blessed be the Name of your Lord (Allâh), the Owner of Majesty and Honour.

سُورَةُ الْوَاقِعَةِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

إِذَا وَقَعَتِ ٱلْوَاقِعَةُ ﴿١﴾ لَيْسَ لِوَقْعَتِهَا كَاذِبَةٌ ﴿٢﴾ خَافِضَةٌ رَّافِعَةٌ ﴿٣﴾ إِذَا رُجَّتِ ٱلْأَرْضُ رَجًّا ﴿٤﴾ وَبُسَّتِ ٱلْجِبَالُ بَسًّا ﴿٥﴾

فَكَانَتْ هَبَآءً مُّنۢبَثًّا ﴿٦﴾ وَكُنتُمْ أَزْوَٰجًا ثَلَٰثَةً ﴿٧﴾ فَأَصْحَٰبُ ٱلْمَيْمَنَةِ مَآ أَصْحَٰبُ ٱلْمَيْمَنَةِ ﴿٨﴾ وَأَصْحَٰبُ ٱلْمَشْـَٔمَةِ مَآ أَصْحَٰبُ
ٱلْمَشْـَٔمَةِ ﴿٩﴾ وَٱلسَّٰبِقُونَ ٱلسَّٰبِقُونَ ﴿١٠﴾ أُو۟لَٰٓئِكَ ٱلْمُقَرَّبُونَ ﴿١١﴾ فِى جَنَّٰتِ ٱلنَّعِيمِ ﴿١٢﴾ ثُلَّةٌ مِّنَ ٱلْأَوَّلِينَ ﴿١٣﴾

the Event (Day of Resurrection) ٱلْوَاقِعَةُ ﴿١﴾ befalls وَقَعَتِ when إِذَا
if خَافِضَةٌ (can be) denying كَاذِبَةٌ ﴿٢﴾ of its befalling لِوَقْعَتِهَا not لَيْسَ
will be shaken رُجَّتِ when إِذَا it will exalt رَّافِعَةٌ ﴿٣﴾ will bring low
and will be وَبُسَّتِ with a terrible shake رَجًّا ﴿٤﴾ the earth ٱلْأَرْضُ
so they will فَكَانَتْ to dust بَسًّا ﴿٥﴾ the mountains ٱلْجِبَالُ powdered
and you will be وَكُنتُمْ floating مُّنۢبَثًّا ﴿٦﴾ dust particles هَبَآءً become
on the right ٱلْمَيْمَنَةِ so those فَأَصْحَٰبُ (in) three ثَلَٰثَةً ﴿٧﴾ kinds أَزْوَٰجًا
on the Right Hand ٱلْمَيْمَنَةِ ﴿٨﴾ (will be) those أَصْحَٰبُ who مَآ hand
(will أَصْحَٰبُ who are مَآ on the Left Hand ٱلْمَشْـَٔمَةِ and those وَأَصْحَٰبُ
and those foremost وَٱلسَّٰبِقُونَ on the Left Hand ٱلْمَشْـَٔمَةِ ﴿٩﴾ be) those
will be nearest (to ٱلْمُقَرَّبُونَ ﴿١١﴾ those أُو۟لَٰٓئِكَ will be foremost ٱلسَّٰبِقُونَ ﴿١٠﴾
a multitude ثُلَّةٌ of Delight ٱلنَّعِيمِ ﴿١٢﴾ the Gardens جَنَّٰتِ in فِى Allah)
the first generations ٱلْأَوَّلِينَ ﴿١٣﴾ from مِّنَ (will be)

Sûrat Al-Wâqi'ah
(The Event) LVI

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. When the Event (i.e. the Day of Resurrection) befalls — **2.** And there can be no denial of its befalling — **3.** Bringing low (some — those who will enter Hell) exalting (others — those who will enter Paradise). (*Tafsir Ibn Kathir*) **4.** When the earth will be shaken with a terrible shake. **5.** And the mountains will be powdered to dust, **6.** So that they will become floating dust particles. **7.** And you (all) will be in three groups. **8.** So those on the Right Hand (i.e. those who will be given their Records in their right hands) — how (fortunate) will be those on the Right Hand! (As a respect for them, because they will enter Paradise). **9.** And those on the Left Hand (i.e. those who will be given their Record in their left hands) — how (unfortunate) will be those on the Left Hand! (As a disgrace for them, because they will enter Hell). **10.** And those foremost [(in Islâmic Faith of Monotheism and in performing righteous deeds) in the life of this world on the very first call to

embrace Islâm] will be foremost (in Paradise). 11. These will be the nearest (to Allâh). 12. In the Gardens of Delight (Paradise). 13. A multitude of those (foremost) will be from the first generations (who embraced Islâm).

وَقَلِيلٌ مِّنَ الْآخِرِينَ ﴿١٤﴾ عَلَىٰ سُرُرٍ مَّوْضُونَةٍ ﴿١٥﴾ مُّتَّكِئِينَ عَلَيْهَا مُتَقَابِلِينَ ﴿١٦﴾ يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ ﴿١٧﴾ بِأَكْوَابٍ
وَأَبَارِيقَ وَكَأْسٍ مِّن مَّعِينٍ ﴿١٨﴾ لَّا يُصَدَّعُونَ عَنْهَا وَلَا يُنزِفُونَ ﴿١٩﴾ وَفَاكِهَةٍ مِّمَّا يَتَخَيَّرُونَ ﴿٢٠﴾ وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُونَ ﴿٢١﴾
وَحُورٌ عِينٌ ﴿٢٢﴾ كَأَمْثَالِ اللُّؤْلُؤِ الْمَكْنُونِ ﴿٢٣﴾ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿٢٤﴾

the later generations الْآخِرِينَ ﴿١٤﴾ from مِّنَ and a few (will be) وَقَلِيلٌ
مُّتَّكِئِينَ (of) gold and precious stones مَّوْضُونَةٍ ﴿١٥﴾ thrones سُرُرٍ on عَلَىٰ
will go يَطُوفُ face to face مُتَقَابِلِينَ ﴿١٦﴾ thereon عَلَيْهَا reclining
بِأَكْوَابٍ immortal مُّخَلَّدُونَ ﴿١٧﴾ boys وِلْدَانٌ on them عَلَيْهِمْ round (serving)
مَّعِينٍ ﴿١٨﴾ from مِّن and a glass وَكَأْسٍ and jugs وَأَبَارِيقَ with cups
they will get any aching of the يُصَدَّعُونَ neither لَّا flowing wine
they will get any يُنزِفُونَ ﴿١٩﴾ and nor وَلَا wherefrom عَنْهَا head
they may يَتَخَيَّرُونَ ﴿٢٠﴾ from what مِّمَّا and fruit وَفَاكِهَةٍ intoxication
يَشْتَهُونَ ﴿٢١﴾ from what مِّمَّا of fowls طَيْرٍ and the flesh وَلَحْمِ chose
with wide ﴿٢٢﴾ عِينٌ and Houris(fair females) وَحُورٌ they desire
جَزَاءً preserved الْمَكْنُونِ ﴿٢٣﴾ pearls اللُّؤْلُؤِ like unto كَأَمْثَالِ lovely eyes
they do يَعْمَلُونَ ﴿٢٤﴾ used to كَانُوا for what بِمَا a reward

14. And a few of those (foremost) will be from the later generations. 15. (They will be) on thrones woven with gold and precious stones. 16. Reclining thereon, face to face. 17. Immortal boys will go around them (serving), 18. With cups, and jugs, and a glass of flowing wine, 19. Wherefrom they will get neither any aching of the head nor any intoxication. 20. And with fruit that they may choose. 21. And with the flesh of fowls that they desire. 22. And (there will be) *Hûr* (fair females) with wide lovely eyes (as wives for the pious), 23. Like unto preserved pearls. 24. A reward for what they used to do.

لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا ﴿٢٥﴾ إِلَّا قِيلًا سَلَامًا سَلَامًا ﴿٢٦﴾ وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ ﴿٢٧﴾ فِي سِدْرٍ مَّخْضُودٍ ﴿٢٨﴾
وَطَلْحٍ مَّنضُودٍ ﴿٢٩﴾ وَظِلٍّ مَّمْدُودٍ ﴿٣٠﴾ وَمَاءٍ مَّسْكُوبٍ ﴿٣١﴾ وَفَاكِهَةٍ كَثِيرَةٍ ﴿٣٢﴾ لَّا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ﴿٣٣﴾ وَفُرُشٍ
مَّرْفُوعَةٍ ﴿٣٤﴾ إِنَّا أَنشَأْنَاهُنَّ إِنشَاءً ﴿٣٥﴾ فَجَعَلْنَاهُنَّ أَبْكَارًا ﴿٣٦﴾ عُرُبًا أَتْرَابًا ﴿٣٧﴾

nor وَلَا vain talk لَغْوًا therein فِيهَا will they hear يَسْمَعُونَ not لَا
of Salam سَلَٰمًا the saying قِيلًا but إِلَّا any sinful speech ﴿٢٥﴾ تَأْثِيمًا
on ٱلْيَمِينِ and those وَأَصْحَٰبُ Salam ﴿٢٦﴾ سَلَٰمًا (greetings with peace)
on the Right ﴿٢٧﴾ ٱلْيَمِينِ those أَصْحَٰبُ who are مَآ the Right Hand
and وَطَلْحٍ thornless ﴿٢٨﴾ مَّخْضُودٍ lote-trees سِدْرٍ among فِى Hand
وَظِلٍّ with fruits piled one above another ﴿٢٩﴾ مَّنضُودٍ banana trees
﴿٣١﴾ مَّسْكُوبٍ and by water وَمَآءٍ long-extended ﴿٣٠﴾ مَّمْدُودٍ and (in) shade
not لَّا in plenty ﴿٣٢﴾ كَثِيرَةٍ and fruit وَفَٰكِهَةٍ flowing constantly
(their) suply ﴿٣٣﴾ مَمْنُوعَةٍ and not وَلَا whose season is limited مَقْطُوعَةٍ
raised ﴿٣٤﴾ مَّرْفُوعَةٍ and (on) couches or thrones وَفُرُشٍ will be cut off
of special ﴿٣٥﴾ إِنشَآءً We have created them أَنشَأْنَٰهُنَّ verily إِنَّآ high
loving (their عُرُبًا virgins ﴿٣٦﴾ أَبْكَارًا and made them فَجَعَلْنَٰهُنَّ creation
equal in age ﴿٣٧﴾ أَتْرَابًا husbands only)

25. No *Laghw* (dirty, false, evil vain talk) will they hear therein, nor any sinful speech (like backbiting). **26.** But only the saying of: *Salâm! Salâm*! (greetings with peace)! **27.** And those on the Right Hand —how (fortunate) will be those on the Right Hand? **28.** (They will be) among thornless lote trees, **29.** And among *Talh* (banana trees) with fruits piled one above another, **30.** And in shade long-extended, **31.** And by water flowing constantly, **32.** And fruit in plenty, **33.** Whose supply is not cut off (by change of season) nor are they out of reach. **34.** And on couches or thrones, raised high. **35.** Verily, We have created them (maidens) of special creation. **36.** And made them virgins. **37.** Loving (their husbands only), (and) of equal age.

لِّأَصْحَٰبِ ٱلْيَمِينِ ﴿٣٨﴾ ثُلَّةٌ مِّنَ ٱلْأَوَّلِينَ ﴿٣٩﴾ وَثُلَّةٌ مِّنَ ٱلْـَٔاخِرِينَ ﴿٤٠﴾ وَأَصْحَٰبُ ٱلشِّمَالِ مَآ أَصْحَٰبُ ٱلشِّمَالِ ﴿٤١﴾ فِى سَمُومٍ
وَحَمِيمٍ ﴿٤٢﴾ وَظِلٍّ مِّن يَحْمُومٍ ﴿٤٣﴾ لَّا بَارِدٍ وَلَا كَرِيمٍ ﴿٤٤﴾ إِنَّهُمْ كَانُوا۟ قَبْلَ ذَٰلِكَ مُتْرَفِينَ ﴿٤٥﴾ وَكَانُوا۟ يُصِرُّونَ عَلَى ٱلْحِنثِ
ٱلْعَظِيمِ ﴿٤٦﴾ وَكَانُوا۟ يَقُولُونَ أَئِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَٰمًا أَءِنَّا لَمَبْعُوثُونَ ﴿٤٧﴾ أَوَءَابَآؤُنَا ٱلْأَوَّلُونَ ﴿٤٨﴾ قُلْ إِنَّ ٱلْأَوَّلِينَ
وَٱلْـَٔاخِرِينَ ﴿٤٩﴾ لَمَجْمُوعُونَ إِلَىٰ مِيقَٰتِ يَوْمٍ مَّعْلُومٍ ﴿٥٠﴾

a multitude ثُلَّةٌ on the Right Hand ﴿٣٨﴾ ٱلْيَمِينِ for those لِّأَصْحَٰبِ
and a وَثُلَّةٌ the first generations ﴿٣٩﴾ ٱلْأَوَّلِينَ from مِّنَ (will be)

وَأَصْحَٰبُ the later generations ٱلْـَٔاخِرِينَ ﴿٤٠﴾ from مِّنَ multitude (will be)
on ٱلشِّمَالِ ﴿٤١﴾ those أَصْحَٰبُ who مَآ on the Left Hand ٱلشِّمَالِ and those
and boiling وَحَمِيمٍ ﴿٤٢﴾ fierce hot wind سَمُومٍ in فِى the Left Hand
neither لَّا black smoke يَحْمُومٍ ﴿٤٣﴾ of مِّن and shadow وَظِلٍّ water
قَبْلَ (were) كَانُوا۟ verily they إِنَّهُمْ good كَرِيمٍ ﴿٤٤﴾ nor وَلَا cool بَارِدٍ
يُصِرُّونَ and were وَكَانُوا۟ indulged in luxury مُتْرَفِينَ ﴿٤٥﴾ that ذَٰلِكَ before
يَقُولُونَ and used to وَكَانُوا۟ great ٱلْعَظِيمِ ﴿٤٦﴾ sin ٱلْحِنثِ in عَلَى persisting
وَعِظَٰمًا dust تُرَابًا and become وَكُنَّا we die مِتْنَا when أَئِذَا they say
أَوَ indeed be resurrected لَمَبْعُوثُونَ ﴿٤٧﴾ shall we then أَءِنَّا and bones
say (O قُلْ our forefathers the first ﴿٤٨﴾ ٱلْأَوَّلُونَ ءَابَآؤُنَا and also
and those وَٱلْـَٔاخِرِينَ ﴿٤٩﴾ those of old ٱلْأَوَّلِينَ verily إِنَّ Muhammad)
to إِلَىٰ all will be surely gathered together لَمَجْمُوعُونَ of later time
well known مَّعْلُومٍ ﴿٥٠﴾ Day يَوْمٍ appointed meeting مِيقَٰتِ

38. For those on the Right Hand. **39.** A multitude of those (on the Right Hand) will be from the first generation (who embraced Islâm). **40.** And a multitude of those (on the Right Hand) will be from the later generations. **41.** And those on the Left Hand — how (unfortunate) will be those on the Left Hand? **42.** In fierce hot wind and boiling water, **43.** And shadow of black smoke, **44.** (That shadow) neither cool nor (even) pleasant, **45.** Verily, before that, they indulged in luxury, **46.** And were persisting in great sin (joining partners in worship along with Allâh, committing murder and other crimes) **47.** And they used to say: "When we die and become dust and bones, shall we then indeed be resurrected? **48.** "And also our forefathers?" **49.** Say (O Muhammad ﷺ): "(Yes) verily, those of old, and those of later times. **50.** "All will surely be gathered together for appointed Meeting of a known Day.

ثُمَّ إِنَّكُمْ أَيُّهَا ٱلضَّآلُّونَ ٱلْمُكَذِّبُونَ ﴿٥١﴾ لَأَكِلُونَ مِن شَجَرٍ مِّن زَقُّومٍ ﴿٥٢﴾ فَمَالِـُٔونَ مِنْهَا ٱلْبُطُونَ ﴿٥٣﴾ فَشَٰرِبُونَ عَلَيْهِ مِنَ ٱلْحَمِيمِ ﴿٥٤﴾
فَشَٰرِبُونَ شُرْبَ ٱلْهِيمِ ﴿٥٥﴾ هَٰذَا نُزُلُهُمْ يَوْمَ ٱلدِّينِ ﴿٥٦﴾ نَحْنُ خَلَقْنَٰكُمْ فَلَوْلَا تُصَدِّقُونَ ﴿٥٧﴾ أَفَرَءَيْتُم مَّا تُمْنُونَ ﴿٥٨﴾ ءَأَنتُمْ
تَخْلُقُونَهُۥٓ أَمْ نَحْنُ ٱلْخَٰلِقُونَ ﴿٥٩﴾ نَحْنُ قَدَّرْنَا بَيْنَكُمُ ٱلْمَوْتَ وَمَا نَحْنُ بِمَسْبُوقِينَ ﴿٦٠﴾

ٱلْمُكَذِّبُونَ ﴿٥١﴾ the erring-ones ٱلضَّآلُّونَ O أَيُّهَا verily you إِنَّكُمْ then ثُمَّ
of مِّن trees شَجَرٍ of مِن you verily will eat لَأَكِلُونَ the deniers

ٱلْبُطُونَ ﴿٥٣﴾ therewith مِنْهَا then you will fill فَمَالِـُٔونَ Zaqqum زَقُّومٍ ﴿٥٢﴾
boiling ٱلْحَمِيمِ ﴿٥٤﴾ of مِنَ on it عَلَيْهِ and drink فَشَٰرِبُونَ (your) bellies
thirsty ٱلْهِيمِ ﴿٥٥﴾ like drinking شُرْبَ so you will drink فَشَٰرِبُونَ water
on the يَوْمَ ٱلدِّينِ ﴿٥٦﴾ their entertainment نُزُلُهُمْ this will be هَٰذَا camels
then why فَلَوْلَا created you خَلَقْنَٰكُمْ We نَحْنُ Day of Resurrection
تُمْنُونَ ﴿٥٨﴾ what مَّا do you see أَفَرَءَيْتُم you believe تُصَدِّقُونَ ﴿٥٧﴾ do not
We نَحْنُ or أَم who create it تَخْلُقُونَهُۥٓ is it you ءَأَنتُمْ you emit
بَيْنَكُمُ have decreed قَدَّرْنَا We نَحْنُ are the creators ٱلْخَٰلِقُونَ ﴿٥٩﴾
بِمَسْبُوقِينَ ﴿٦٠﴾ We (are) نَحْنُ and not وَمَا the death ٱلْمَوْتَ between you
out raced

51. "Then moreover, verily, — you the erring-ones, the deniers (of Resurrection)! **52.** "You verily, will eat of the trees of *Zaqqûm*. **53.** "Then you will fill your bellies therewith, **54.** "And drink boiling water on top of it. **55.** "And you will drink (that) like thirsty camels!" **56.** That will be their entertainment on the Day of Recompense! **57.** We created you, then why do you believe not? **58.** Then tell Me (about) the (human) semen that you emit. **59.** Is it you who create it (i.e. make this semen into a perfect human being), or are We the Creator? **60.** We have decreed death to you all, and We are not outstripped,

عَلَىٰٓ أَن نُّبَدِّلَ أَمْثَٰلَكُمْ وَنُنشِئَكُمْ فِى مَا لَا تَعْلَمُونَ ﴿٦١﴾ وَلَقَدْ عَلِمْتُمُ ٱلنَّشْأَةَ ٱلْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ ﴿٦٢﴾ أَفَرَءَيْتُم مَّا
تَحْرُثُونَ ﴿٦٣﴾ ءَأَنتُمْ تَزْرَعُونَهُۥٓ أَمْ نَحْنُ ٱلزَّٰرِعُونَ ﴿٦٤﴾ لَوْ نَشَآءُ لَجَعَلْنَٰهُ حُطَٰمًا فَظَلْتُمْ تَفَكَّهُونَ ﴿٦٥﴾ إِنَّا لَمُغْرَمُونَ ﴿٦٦﴾ بَلْ
نَحْنُ مَحْرُومُونَ ﴿٦٧﴾ أَفَرَءَيْتُمُ ٱلْمَآءَ ٱلَّذِى تَشْرَبُونَ ﴿٦٨﴾ ءَأَنتُمْ أَنزَلْتُمُوهُ مِنَ ٱلْمُزْنِ أَمْ نَحْنُ ٱلْمُنزِلُونَ ﴿٦٩﴾

and وَنُنشِئَكُمْ your likes أَمْثَٰلَكُمْ We transfigure نُّبَدِّلَ that أَن in عَلَىٰٓ
وَلَقَدْ you know تَعْلَمُونَ ﴿٦١﴾ not لَا (forms) that مَا in فِى create you
the ٱلْأُولَىٰ the creation ٱلنَّشْأَةَ you have known عَلِمْتُمُ and indeed
you remember or take heed تَذَكَّرُونَ ﴿٦٢﴾ why then not فَلَوْلَا first form
is it ءَأَنتُمْ you sow تَحْرُثُونَ ﴿٦٣﴾ (the seed) that مَّا do you see أَفَرَءَيْتُم
are the ٱلزَّٰرِعُونَ ﴿٦٤﴾ We نَحْنُ or أَم make it grow تَزْرَعُونَهُۥٓ you who
We would surely make it لَجَعَلْنَٰهُ We willed نَشَآءُ if لَوْ Growers
be regretful تَفَكَّهُونَ ﴿٦٥﴾ and you would فَظَلْتُمْ into dry pieces حُطَٰمًا

nay, بَلْ indeed undone (ruined, punished) لَمُغْرَمُونَ ﴿٦٦﴾ we are إِنَّا
the ٱلْمَآءَ do you see أَفَرَءَيْتُمُ are deprived مَحْرُومُونَ ﴿٦٧﴾ we نَحْنُ but
who أَنزَلْتُمُوهُ is it you ءَأَنتُمْ you drink تَشْرَبُونَ ﴿٦٨﴾ that ٱلَّذِى water
نَحْنُ or أَمْ the rain clouds ٱلْمُزْنِ from مِنَ cause it to come down
are the causers of it to come down ٱلْمُنزِلُونَ ﴿٦٩﴾ We

61. To transfigure you and create you in (forms) that you know not. **62.** And indeed, you have already known the first form of creation (i.e. the creation of Adam), why then do you not remember (or take heed)? **63.** Then tell Me about the seed that you sow in the ground. **64.** Is it you that make it grow, or are We the Grower? **65.** Were it Our Will, We could crumble it to dry pieces, and you would be regretful (or left in wonderment). (*Tafsir Ibn Kathîr*) **66.** (Saying): "We are indeed *Mughramûn* (i.e. ruined or have lost the money without any profit, or punished by the loss of all that we spend for cultivation)! (*Tafsir Al-Qurtubî*) **67.** "Nay, but we are deprived!" **68.** Then tell Me about the water that you drink. **69.** Is it you who cause it from the rain clouds to come down, or are We the Causer of it to come down?

لَوْ نَشَآءُ جَعَلْنَٰهُ أُجَاجًا فَلَوْلَا تَشْكُرُونَ ﴿٧٠﴾ أَفَرَءَيْتُمُ ٱلنَّارَ ٱلَّتِى تُورُونَ ﴿٧١﴾ ءَأَنتُمْ أَنشَأْتُمْ شَجَرَتَهَآ أَمْ نَحْنُ ٱلْمُنشِـُٔونَ ﴿٧٢﴾ نَحْنُ
جَعَلْنَٰهَا تَذْكِرَةً وَمَتَٰعًا لِّلْمُقْوِينَ ﴿٧٣﴾ فَسَبِّحْ بِٱسْمِ رَبِّكَ ٱلْعَظِيمِ ﴿٧٤﴾ ۞ فَلَآ أُقْسِمُ بِمَوَٰقِعِ ٱلنُّجُومِ ﴿٧٥﴾ وَإِنَّهُۥ لَقَسَمٌ لَّوْ
تَعْلَمُونَ عَظِيمٌ ﴿٧٦﴾

فَلَوْلَا salt أُجَاجًا We could make it جَعَلْنَٰهُ We willed نَشَآءُ if لَوْ
do you see أَفَرَءَيْتُمُ you give thanks تَشْكُرُونَ ﴿٧٠﴾ why then do not
أَنشَأْتُمْ is it you ءَأَنتُمْ you kindle تُورُونَ ﴿٧١﴾ which ٱلَّتِى the fire ٱلنَّارَ
We نَحْنُ or أَمْ the tree thereof شَجَرَتَهَآ who made to grow
a تَذْكِرَةً have made it جَعَلْنَٰهَا We نَحْنُ are the Growers ٱلْمُنشِـُٔونَ ﴿٧٢﴾
for the travellers لِّلْمُقْوِينَ ﴿٧٣﴾ and an article of use وَمَتَٰعًا reminder
ٱلْعَظِيمِ ﴿٧٤﴾ your Lord رَبِّكَ with the name of بِٱسْمِ then glorify فَسَبِّحْ
by setting بِمَوَٰقِعِ I swear أُقْسِمُ so verily فَلَآ ۞ the Most-Great
تَعْلَمُونَ if لَّوْ oath لَقَسَمٌ and verily that is وَإِنَّهُۥ of the stars ٱلنُّجُومِ ﴿٧٥﴾
great عَظِيمٌ ﴿٧٦﴾ you know

70. If We willed, We verily, could make it salt (and undrinkable); why then do you not give thanks (to Allâh)? **71.** Then tell Me about the fire which you kindle. **72.** Is it you who made the tree thereof to grow, or are We the Grower? **73.** We have made it a Reminder (of the Hell-fire in the Hereafter), and an article of use for the travellers (and all the others, in this world). **74.** Then glorify with praises the Name of your Lord, the Most Great. **75.** So, I swear by the setting of the stars. **76.** And verily, that is indeed a great oath, if you but know.

إِنَّهُۥ لَقُرْءَانٌ كَرِيمٌ ﴿٧٧﴾ فِى كِتَـٰبٍ مَّكْنُونٍ ﴿٧٨﴾ لَّا يَمَسُّهُۥٓ إِلَّا ٱلْمُطَهَّرُونَ ﴿٧٩﴾ تَنزِيلٌ مِّن رَّبِّ ٱلْعَـٰلَمِينَ ﴿٨٠﴾ أَفَبِهَـٰذَا ٱلْحَدِيثِ أَنتُم
مُّدْهِنُونَ ﴿٨١﴾ وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ ﴿٨٢﴾ فَلَوْلَآ إِذَا بَلَغَتِ ٱلْحُلْقُومَ ﴿٨٣﴾ وَأَنتُمْ حِينَئِذٍ تَنظُرُونَ ﴿٨٤﴾ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنكُمْ
وَلَـٰكِن لَّا تُبْصِرُونَ ﴿٨٥﴾ فَلَوْلَآ إِن كُنتُمْ غَيْرَ مَدِينِينَ ﴿٨٦﴾ تَرْجِعُونَهَآ إِن كُنتُمْ صَـٰدِقِينَ ﴿٨٧﴾

an ﴿٧٧﴾ كَرِيمٌ indeed a recital (the Quran) لَقُرْءَانٌ verily this is إِنَّهُۥ
none لَّا well-guarded ﴿٧٨﴾ مَّكْنُونٍ a Book كِتَـٰبٍ in فِى honorable
A تَنزِيلٌ the purified ﴿٧٩﴾ ٱلْمُطَهَّرُونَ but إِلَّا touches it يَمَسُّهُۥٓ
is أَفَبِهَـٰذَا of the worlds ﴿٨٠﴾ ٱلْعَـٰلَمِينَ the Lord رَّبِّ from مِّن Revelation
and وَتَجْعَلُونَ deny ﴿٨١﴾ مُّدْهِنُونَ (that) you أَنتُم a talk ٱلْحَدِيثِ it such
you ﴿٨٢﴾ تُكَذِّبُونَ that you أَنَّكُمْ your provision رِزْقَكُمْ you make it
﴿٨٣﴾ ٱلْحُلْقُومَ it reaches بَلَغَتِ when إِذَا then why not فَلَوْلَآ deny (Him)
are ﴿٨٤﴾ تَنظُرُونَ at the moment حِينَئِذٍ and you وَأَنتُمْ the throat
than مِنكُمْ to him إِلَيْهِ are nearer أَقْرَبُ but We وَنَحْنُ looking on
if إِن then why not فَلَوْلَآ you see ﴿٨٥﴾ تُبْصِرُونَ not لَّا but وَلَـٰكِن you
from the reckoning and ﴿٨٦﴾ مَدِينِينَ exempt غَيْرَ you are كُنتُمْ
you are كُنتُمْ if إِن bring back the soul تَرْجِعُونَهَآ recompense
truthful ﴿٨٧﴾ صَـٰدِقِينَ

77. That (this) is indeed an honourable recitation (the Noble Qur'ân). **78.** In a Book well-guarded (with Allâh in the heaven, i.e. *Al-Lauh Al-Mahfûz*). **79.** Which (that Book with Allâh) none can touch but the purified (i.e. the angels). **80.** A Revelation (this Qur'ân) from the Lord of the *'Âlamîn* (mankind, jinn and all that exists). **81.** Is it such a talk (this Qur'ân) that you (disbelievers) deny? **82.** And instead (of thanking Allâh) for the provision He gives you, you deny (Him by disbelief)! **83.** Then why do you not (intervene) when (the soul of a dying person) reaches the throat? **84.** And you at the moment are looking on, **85.** But We (i.e. Our angels who take the soul) are nearer to him than you, but you see not, (*Tafsir*

At-Tabarî) **86.** Then why do you not — if you are exempt from the reckoning and recompense (punishment) — **87.** Bring back the soul (to its body), if you are truthful?

فَأَمَّآ إِن كَانَ مِنَ ٱلْمُقَرَّبِينَ ﴿٨٨﴾ فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتُ نَعِيمٍ ﴿٨٩﴾ وَأَمَّآ إِن كَانَ مِنْ أَصْحَـٰبِ ٱلْيَمِينِ ﴿٩٠﴾ فَسَلَـٰمٌ لَّكَ مِنْ أَصْحَـٰبِ
ٱلْيَمِينِ ﴿٩١﴾ وَأَمَّآ إِن كَانَ مِنَ ٱلْمُكَذِّبِينَ ٱلضَّآلِّينَ ﴿٩٢﴾ فَنُزُلٌ مِّنْ حَمِيمٍ ﴿٩٣﴾

those brought near (to ٱلْمُقَرَّبِينَ ﴿٨٨﴾ of مِنَ he be كَانَ if إِن then فَأَمَّآ
نَعِيمٍ ﴿٨٩﴾ and a Garden وَجَنَّتُ and provision وَرَيْحَانٌ rest فَرَوْحٌ Allah)
those أَصْحَـٰبِ of مِنْ he be كَانَ if إِن and yet وَأَمَّآ of delights
then (there) is safety and peace فَسَلَـٰمٌ on the Right Hand ٱلْيَمِينِ ﴿٩٠﴾
وَأَمَّآ on the Right Hand ٱلْيَمِينِ ﴿٩١﴾ those أَصْحَـٰبِ from مِنْ for you لَّكَ
the ٱلضَّآلِّينَ ﴿٩٢﴾ the denying ٱلْمُكَذِّبِينَ of مِنَ he be كَانَ if إِن and yet
﴿٩٣﴾ حَمِيمٍ from مِّنْ then (for him) is entertainment فَنُزُلٌ erring
boiling water

88. Then, if he (the dying person) be of the *Muqarrabûn* (those brought near to Allâh), **89.** (There is for him) rest and provision, and a Garden of Delights (Paradise). **90.** And if he (the dying person) be of those on the Right Hand, **91.** Then there is safety and peace (from the punishment of Allâh) for those on the Right Hand. **92.** But if he (the dying person) be of the denying (of the Resurrection), the erring (away from the Right Path of Islâmic Monotheism), **93.** Then for him is an entertainment with boiling water.

وَتَصْلِيَةُ جَحِيمٍ ﴿٩٤﴾ إِنَّ هَـٰذَا لَهُوَ حَقُّ ٱلْيَقِينِ ﴿٩٥﴾ فَسَبِّحْ بِٱسْمِ رَبِّكَ ٱلْعَظِيمِ ﴿٩٦﴾

هَـٰذَا verily إِنَّ in Hell-fire ﴿٩٤﴾ جَحِيمٍ and burning وَتَصْلِيَةُ
with certainty ﴿٩٥﴾ ٱلْيَقِينِ an absolute truth حَقُّ this is لَهُوَ this
of your Lord رَبِّكَ with praises the Name بِٱسْمِ so glorify فَسَبِّحْ
the Most Great ٱلْعَظِيمِ ﴿٩٦﴾

94. And burning in Hell-fire. **95.** Verily, this! This is an absolute Truth with certainty. **96.** So, glorify with praises the Name of your Lord, the Most Great.

سُورَةُ الْحَدِيدِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۖ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ يُحْيِي وَيُمِيتُ ۖ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ
قَدِيرٌ ﴿٢﴾ هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ۖ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣﴾ هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ
أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۚ يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا ۖ وَهُوَ مَعَكُمْ أَيْنَ مَا
كُنْتُمْ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤﴾

the السَّمَاوَاتِ is in فِي whatsoever مَا (for) Allah لِلَّهِ glorifies سَبَّحَ
the All-Mighty الْعَزِيزُ and He is وَهُوَ and the earth وَالْأَرْضِ sky
of the heaven السَّمَاوَاتِ the kingdom مُلْكُ His is لَهُ All-Wise الْحَكِيمُ ﴿١﴾
and causes death وَيُمِيتُ He gives life يُحْيِي and the earth وَالْأَرْضِ
هُوَ is Most Able قَدِيرٌ ﴿٢﴾ things شَيْءٍ all كُلِّ over عَلَىٰ and He وَهُوَ
the Most High وَالظَّاهِرُ and the Last وَالْآخِرُ the First الْأَوَّلُ He is
thing شَيْءٍ of every بِكُلِّ and He is وَهُوَ and the Most Near وَالْبَاطِنُ
السَّمَاوَاتِ created خَلَقَ who الَّذِي He is هُوَ the All-Knower عَلِيمٌ ﴿٣﴾
ثُمَّ days أَيَّامٍ six سِتَّةِ in فِي and the earth وَالْأَرْضَ the heavens
مَا He knows يَعْلَمُ the throne الْعَرْشِ over عَلَى rose اسْتَوَىٰ and then
comes يَخْرُجُ and what وَمَا the earth الْأَرْضِ into فِي goes يَلِجُ what
the السَّمَاءِ from مِنَ descends يَنْزِلُ and what وَمَا from it مِنْهَا forth
مَعَكُمْ and He is وَهُوَ thereto فِيهَا ascends يَعْرُجُ and what وَمَا sky
بِمَا and Allah وَاللَّهُ you may be كُنْتُمْ wheresoever أَيْنَ مَا with you
is the All-Seer بَصِيرٌ ﴿٤﴾ you do تَعْمَلُونَ of what

Sûrat Al-Hadîd
(Iron) LVII

In the Name of Allâh
the Most Gracious, the Most Merciful

1. Whatsoever is in the heavens and the earth glorifies Allâh — and He is the All-Mighty, All-Wise. **2.** His is the kingdom of the heavens and the earth. It is He Who gives life and causes death; and He is Able to do all things. **3.** He is the First

(nothing is before Him) and the Last (nothing is after Him), the Most High (nothing is above Him) and the Most Near (nothing is nearer than Him). And He is the All-Knower of every thing. **4.** He it is Who created the heavens and the earth in six Days and then rose over (*Istawâ*) the Throne (in a manner that suits His Majesty). He knows what goes into the earth and what comes forth from it, and what descends from the heaven and what ascends thereto. And He is with you (by His Knowledge) wheresoever you may be. And Allâh is the All-Seer of what you do.

لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ ﴿٥﴾ يُولِجُ ٱلَّيْلَ فِى ٱلنَّهَارِ وَيُولِجُ ٱلنَّهَارَ فِى ٱلَّيْلِ ۚ وَهُوَ عَلِيمٌۢ بِذَاتِ
ٱلصُّدُورِ ﴿٦﴾ ءَامِنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَأَنفِقُوا۟ مِمَّا جَعَلَكُم مُّسْتَخْلَفِينَ فِيهِ ۖ فَٱلَّذِينَ ءَامَنُوا۟ مِنكُمْ وَأَنفَقُوا۟ لَهُمْ أَجْرٌ
كَبِيرٌ ﴿٧﴾ وَمَا لَكُمْ لَا تُؤْمِنُونَ بِٱللَّهِ ۙ وَٱلرَّسُولُ يَدْعُوكُمْ لِتُؤْمِنُوا۟ بِرَبِّكُمْ وَقَدْ أَخَذَ مِيثَٰقَكُمْ إِن كُنتُم مُّؤْمِنِينَ ﴿٨﴾

and وَٱلْأَرْضِ of the heavens ٱلسَّمَٰوَٰتِ the kingdom مُلْكُ His is لَهُۥ
all the matters ٱلْأُمُورُ ﴿٥﴾ return تُرْجَعُ Allah ٱللَّهِ and to وَإِلَى the earth
and merges وَيُولِجُ day ٱلنَّهَارِ into فِى night ٱلَّيْلَ He merges يُولِجُ
full knowledge عَلِيمٌۢ and He has وَهُوَ night ٱلَّيْلِ into فِى day ٱلنَّهَارَ
you believe ءَامِنُوا۟ in the breasts ٱلصُّدُورِ ﴿٦﴾ of whatsoever is بِذَاتِ
and وَأَنفِقُوا۟ and His Messenger (Muhammad) وَرَسُولِهِۦ in Allah بِٱللَّهِ
فِيهِ trustees مُّسْتَخْلَفِينَ He has made you جَعَلَكُم of what مِمَّا spend
وَأَنفَقُوا۟ of you مِنكُمْ who believe ءَامَنُوا۟ and those فَٱلَّذِينَ whereof
and وَمَا a great كَبِيرٌ ﴿٧﴾ reward أَجْرٌ theirs (will be) لَهُمْ and spend
you believe تُؤْمِنُونَ that not لَا with you لَكُمْ what is the matter
لِتُؤْمِنُوا۟ invites you يَدْعُوكُمْ and the Messenger وَٱلرَّسُولُ in Allah بِٱللَّهِ
He has taken أَخَذَ and indeed وَقَدْ in your Lord بِرَبِّكُمْ to believe
real believers مُّؤْمِنِينَ ﴿٨﴾ you are كُنتُم if إِن your covenant مِيثَٰقَكُمْ

5. His is the kingdom of the heavens and the earth. And to Allâh return all the matters (for decision). **6.** He merges night into day (i.e. the decrease in the hours of the night is added into the hours of the day), and merges day into night (i.e. the decrease in the hours of the day is added into the hours of the night), and He has full knowledge of whatsoever is in the breasts. **7.** Believe in Allâh and His Messenger (Muhammad ﷺ), and spend of that whereof He has made you trustees. And such of you as believe and spend (in Allâh's way), theirs will be a great reward. **8.** And what is the matter with you that you believe not in Allâh! While the

Messenger (Muhammad ﷺ) invites you to believe in your Lord (Allâh); and He (Allâh) has indeed taken your covenant, if you are real believers.

هُوَ ٱلَّذِى يُنَزِّلُ عَلَىٰ عَبْدِهِۦٓ ءَايَٰتٍۭ بَيِّنَٰتٍ لِّيُخْرِجَكُم مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ وَإِنَّ ٱللَّهَ بِكُمْ لَرَءُوفٌ رَّحِيمٌ ﴿٩﴾ وَمَا لَكُمْ
أَلَّا تُنفِقُوا۟ فِى سَبِيلِ ٱللَّهِ وَلِلَّهِ مِيرَٰثُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ لَا يَسْتَوِى مِنكُم مَّنْ أَنفَقَ مِن قَبْلِ ٱلْفَتْحِ وَقَٰتَلَ أُو۟لَٰٓئِكَ أَعْظَمُ
دَرَجَةً مِّنَ ٱلَّذِينَ أَنفَقُوا۟ مِنۢ بَعْدُ وَقَٰتَلُوا۟ وَكُلًّا وَعَدَ ٱللَّهُ ٱلْحُسْنَىٰ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٠﴾

ءَايَٰتٍۭ His slave عَبْدِهِۦٓ to عَلَىٰ sends down يُنَزِّلُ who ٱلَّذِى He is هُوَ
from مِّنَ that He may bring you out لِّيُخْرِجَكُم manifest بَيِّنَٰتٍ signs
ٱللَّهَ and verily وَإِنَّ the light ٱلنُّورِ into إِلَى the darknesses ٱلظُّلُمَٰتِ
Most Merciful ﴿٩﴾ رَّحِيمٌ full of kindness لَرَءُوفٌ to you بِكُمْ Allah is
you تُنفِقُوا۟ that not أَلَّا with you لَكُمْ and what is the matter وَمَا
and to Allah وَلِلَّهِ of Allah ٱللَّهِ the (Way) cause سَبِيلِ in فِى spend
and the وَٱلْأَرْضِ of the heavens ٱلسَّمَٰوَٰتِ the heritage مِيرَٰثُ belongs
أَنفَقَ those who مَّنْ among you مِنكُم equal are يَسْتَوِى not لَا earth
the conquering (of Makkah) ٱلْفَتْحِ before قَبْلِ (from) مِن spent
مِّنَ in degree دَرَجَةً are greater أَعْظَمُ such أُو۟لَٰٓئِكَ and fought وَقَٰتَلَ
and وَقَٰتَلُوا۟ afterwards مِنۢ بَعْدُ who spent أَنفَقُوا۟ those ٱلَّذِينَ than
the ٱلْحُسْنَىٰ Allah ٱللَّهُ has promised وَعَدَ But to all وَكُلًّا fought
﴿١٠﴾ خَبِيرٌ you do تَعْمَلُونَ of what بِمَا and Allah وَٱللَّهُ best (reward)
is All-Aware

9. It is He Who sends down manifest *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) to His slave (Muhammad ﷺ) that He may bring you out from darkness into light. And verily, Allâh is to you full of kindness, Most Merciful. **10.** And what is the matter with you that you spend not in the Cause of Allâh? And to Allâh belongs the heritage of the heavens and the earth. Not equal among you are those who spent and fought before the conquering (of Makkah, with those among you who did so later). Such are higher in degree than those who spent and fought afterwards. But to all Allâh has promised the best (reward). And Allâh is All-Aware of what you do.

مَّن ذَا ٱلَّذِى يُقْرِضُ ٱللَّهَ قَرْضًا حَسَنًا فَيُضَٰعِفَهُۥ لَهُۥ وَلَهُۥٓ أَجْرٌ كَرِيمٌ ﴿١١﴾ يَوْمَ تَرَى ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ يَسْعَىٰ نُورُهُم بَيْنَ
أَيْدِيهِمْ وَبِأَيْمَٰنِهِم بُشْرَىٰكُمُ ٱلْيَوْمَ جَنَّٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿١٢﴾ يَوْمَ يَقُولُ ٱلْمُنَٰفِقُونَ

وَٱلْمُنَٰفِقَٰتُ لِلَّذِينَ ءَامَنُوا۟ ٱنظُرُونَا نَقْتَبِسْ مِن نُّورِكُمْ قِيلَ ٱرْجِعُوا۟ وَرَآءَكُمْ فَٱلْتَمِسُوا۟ نُورًا فَضُرِبَ بَيْنَهُم بِسُورٍ لَّهُۥ بَابٌۢ بَاطِنُهُۥ فِيهِ
ٱلرَّحْمَةُ وَظَٰهِرُهُۥ مِن قِبَلِهِ ٱلْعَذَابُ ﴿١٣﴾

مَن who is he ذَا that ٱلَّذِى who يُقْرِضُ will lend ٱللَّهَ to Allah قَرْضًا
loan حَسَنًا a goodly فَيُضَٰعِفَهُۥ then (Allah) will increase it manyfold
لَهُۥ to his credit (for him) وَلَهُۥٓ and he will have أَجْرٌ reward
كَرِيمٌ ﴿١١﴾ a good يَوْمَ on the Day تَرَى you shall see ٱلْمُؤْمِنِينَ the
believing men وَٱلْمُؤْمِنَٰتِ and believing women يَسْعَىٰ running نُورُهُم
their light بَيْنَ أَيْدِيهِمْ before them وَبِأَيْمَٰنِهِم and by their right hands
بُشْرَىٰكُمُ glad tidings for you ٱلْيَوْمَ this Day جَنَّٰتٌ Gardens تَجْرِى
flowing مِن تَحْتِهَا under them ٱلْأَنْهَٰرُ rivers خَٰلِدِينَ to dwell forever فِيهَا
therein ذَٰلِكَ that هُوَ it is ٱلْفَوْزُ success ٱلْعَظِيمُ ﴿١٢﴾ the great يَوْمَ on
the day يَقُولُ will say ٱلْمُنَٰفِقُونَ hypocrites men وَٱلْمُنَٰفِقَٰتُ and
hypocrites women لِلَّذِينَ to those ءَامَنُوا۟ who believe ٱنظُرُونَا wait
for us نَقْتَبِسْ let us get something مِن from نُّورِكُمْ your light قِيلَ it
will be said ٱرْجِعُوا۟ go back وَرَآءَكُمْ to your rear فَٱلْتَمِسُوا۟ then seek نُورًا
a light فَضُرِبَ so will be put up بَيْنَهُم between them بِسُورٍ a wall لَّهُۥ
therein بَابٌۢ a gate بَاطِنُهُۥ inside it فِيهِ in it ٱلرَّحْمَةُ will be mercy
وَظَٰهِرُهُۥ and outside it مِن قِبَلِهِ facing toward ٱلْعَذَابُ ﴿١٣﴾ the torment

11. Who is he that will lend Allâh a goodly loan: then (Allâh) will increase it manifold to his credit (in repaying), and he will have (besides) a good reward (i.e. Paradise). **12.** On the Day you shall see the believing men and the believing women — their light running forward before them and by their right hands. Glad tidings for you this Day! Gardens under which rivers flow (Paradise), to dwell therein forever! Truly, this is the great success! **13.** On the Day when the hypocrites — men and women — will say to the believers: "Wait for us! Let us get something from your light!" It will be said: "Go back to your rear! Then seek a light!" So a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment."

يُنَادُونَهُمْ أَلَمْ نَكُن مَّعَكُمْ قَالُوا۟ بَلَىٰ وَلَٰكِنَّكُمْ فَتَنتُمْ أَنفُسَكُمْ وَتَرَبَّصْتُمْ وَٱرْتَبْتُمْ وَغَرَّتْكُمُ ٱلْأَمَانِىُّ حَتَّىٰ جَآءَ أَمْرُ ٱللَّهِ وَغَرَّكُم
بِٱللَّهِ ٱلْغَرُورُ ﴿١٤﴾ فَٱلْيَوْمَ لَا يُؤْخَذُ مِنكُمْ فِدْيَةٌ وَلَا مِنَ ٱلَّذِينَ كَفَرُوا۟ مَأْوَىٰكُمُ ٱلنَّارُ هِىَ مَوْلَىٰكُمْ وَبِئْسَ ٱلْمَصِيرُ ﴿١٥﴾

۞أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوٓا۟ أَن تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ ٱللَّهِ وَمَا نَزَلَ مِنَ ٱلْحَقِّ وَلَا يَكُونُوا۟ كَٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ مِن قَبْلُ
فَطَالَ عَلَيْهِمُ ٱلْأَمَدُ فَقَسَتْ قُلُوبُهُمْ ۖ وَكَثِيرٌ مِّنْهُمْ فَٰسِقُونَ ﴿١٦﴾

نَكُن were not أَلَمْ (the hypocrites) will call them (believers) يُنَادُونَهُمْ
وَلَٰكِنَّكُمْ yes بَلَىٰ they (believers) will reply قَالُوا۟ with you مَّعَكُمْ we
and وَتَرَبَّصْتُمْ yourselves أَنفُسَكُمْ led into temptations فَتَنتُمْ But you
and you doubted وَٱرْتَبْتُمْ looked forward (for our destruction)
جَآءَ till حَتَّىٰ by false desires ٱلْأَمَانِىُّ and you were deceived وَغَرَّتْكُمُ
بِٱللَّهِ and deceived you وَغَرَّكُم of Allah ٱللَّهِ the command أَمْرُ came
So this فَٱلْيَوْمَ the chief deceiver ٱلْغَرُورُ ﴿١٤﴾ in the respect of Allah
وَلَا ransom فِدْيَةٌ from you مِنكُمْ shall be taken يُؤْخَذُ not لَا Day
your abode مَأْوَىٰكُمُ disbelieved كَفَرُوا۟ those who ٱلَّذِينَ of مِنَ nor
and وَبِئْسَ your friend (place) مَوْلَىٰكُمْ that is هِىَ the Fire ٱلنَّارُ is
the time يَأْنِ Has not ۞أَلَمْ the destination ٱلْمَصِيرُ ﴿١٥﴾ worst is
be humbled تَخْشَعَ to أَن who believe ءَامَنُوٓا۟ for those لِلَّذِينَ come
and that وَمَا of Allah ٱللَّهِ by Reminder لِذِكْرِ their hearts قُلُوبُهُمْ
and not وَلَا the truth ٱلْحَقِّ of مِنَ has been revealed نَزَلَ which
the ٱلْكِتَٰبَ received أُوتُوا۟ as those who كَٱلَّذِينَ they become يَكُونُوا۟
for them عَلَيْهِمُ and was prolonged فَطَالَ before مِن قَبْلُ Scripture
وَكَثِيرٌ their hearts قُلُوبُهُمْ and so were hardened فَقَسَتْ the term ٱلْأَمَدُ
were rebellious فَٰسِقُونَ ﴿١٦﴾ of them مِّنْهُمْ and many

14. (The hypocrites) will call the believers: "Were we not with you?" The believers will reply: "Yes! But you led yourselves into temptations, you looked forward for our destruction; you doubted (in Faith) and you were deceived by false desires, till the Command of Allâh came to pass. And the chief deceiver (Satan) deceived you in respect of Allâh." **15.** So, this Day no ransom shall be taken from you (hypocrites), nor of those who disbelieved (in the Oneness of Allâh — Islâmic Monotheism). Your abode is the Fire. That is your *maulâ* (friend — proper place), and worst indeed is that destination. **16.** Has not the time come for the hearts of those who believe (in the Oneness of Allâh — Islâmic Monotheism) to be affected by Allâh's Reminder (this Qur'ân), and that which has been revealed of the truth, lest they become as those who received the Scripture [the Taurât (Torah) and the Injeel (Gospel)] before (i.e. Jews and Christians), and

the term was prolonged for them and so their hearts were hardened? And many of them were *Fâsiqûn* (the rebellious, the disobedient to Allâh).

اعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا ۚ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٧﴾ إِنَّ الْمُصَّدِّقِينَ وَالْمُصَّدِّقَاتِ
وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يُضَاعَفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ ﴿١٨﴾ وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَٰئِكَ هُمُ الصِّدِّيقُونَ ۖ
وَالشُّهَدَاءُ عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ ۖ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿١٩﴾

to the earth الْأَرْضَ gives life يُحْيِي Allah اللَّهَ that أَنَّ know اعْلَمُوا
لَكُمُ We have made clear بَيَّنَّا indeed قَدْ its death مَوْتِهَا after بَعْدَ
إِنَّ understand تَعْقِلُونَ ﴿١٧﴾ so that you لَعَلَّكُمْ the signs الْآيَاتِ to you
and alms-giving وَالْمُصَّدِّقَاتِ the alms-giving men الْمُصَّدِّقِينَ verily
a حَسَنًا loan قَرْضًا to Allah اللَّهَ and who lent وَأَقْرَضُوا women
وَلَهُمْ for them لَهُمْ it shall be increased manifold يُضَاعَفُ goodly
وَالَّذِينَ honorable (good) كَرِيمٌ ﴿١٨﴾ reward أَجْرٌ and theirs (shall be)
and His وَرُسُلِهِ in Allah بِاللَّهِ believe آمَنُوا and those who
and وَالشُّهَدَاءُ are the truthful الصِّدِّيقُونَ they أُولَٰئِكَ هُمُ Messengers
their أَجْرُهُمْ they shall have لَهُمْ their Lord رَبِّهِمْ with عِنْدَ martyrs
كَفَرُوا and those who وَالَّذِينَ and their light وَنُورُهُمْ reward
أَصْحَابُ they أُولَٰئِكَ Our signs بِآيَاتِنَا and deny وَكَذَّبُوا disbelieve
of the Blazing Fire الْجَحِيمِ ﴿١٩﴾ shall be the dwellers

17. Know that Allâh gives life to the earth after its death! Indeed We have made clear the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) to you, if you but understand. **18.** Verily, those who give *Sadaqât* (i.e. *Zakât* and alms), men and women, and lend Allâh a goodly loan, it shall be increased manifold (to their credit), and theirs shall be an honourable good reward (i.e. Paradise). **19.** And those who believe in (the Oneness of) Allâh and His Messengers — they are the *Siddîqûn* (i.e. those followers of the Prophets who were first and foremost to believe in them), and the martyrs with their Lord. They shall have their reward and their light. But those who disbelieve (in the Oneness of Allâh — Islâmic Monotheism) and deny Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) — they shall be the dwellers of the blazing Fire.

اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ ۖ كَمَثَلِ غَيْثٍ أَعْجَبَ

ٱلْكُفَّارَ نَبَاتُهُۥ ثُمَّ يَهِيجُ فَتَرَىٰهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَـٰمًا ۖ وَفِى ٱلْـَٔاخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ ٱللَّهِ وَرِضْوَٰنٌ ۚ وَمَا ٱلْحَيَوٰةُ
ٱلدُّنْيَآ إِلَّا مَتَـٰعُ ٱلْغُرُورِ ﴿٢٠﴾

is لَعِبٌ of the world ٱلدُّنْيَا the life ٱلْحَيَوٰةُ that only أَنَّمَا know ٱعْلَمُوٓا
and mutual وَتَفَاخُرٌ and pomp وَزِينَةٌ and amusement وَلَهْوٌ play
ٱلْأَمْوَٰلِ in respect فِى and rivalry وَتَكَاثُرٌ among you بَيْنَكُمْ boasting
of غَيْثٍ as the likeness كَمَثَلِ and children وَٱلْأَوْلَـٰدِ of wealth
نَبَاتُهُۥ to the tillers ٱلْكُفَّارَ is pleasing أَعْجَبَ (vegetation after)rain
and you see it فَتَرَىٰهُ it dries up يَهِيجُ afterwards ثُمَّ its growth
وَفِى straw حُطَـٰمًا it becomes يَكُونُ then ثُمَّ turning yellow مُصْفَرًّا
and وَمَغْفِرَةٌ a severe شَدِيدٌ torment عَذَابٌ the Hereafter ٱلْـَٔاخِرَةِ but in
وَمَا and good pleasure وَرِضْوَٰنٌ Allah ٱللَّهِ from مِّنَ forgiveness
مَتَـٰعُ but إِلَّا of the world ٱلدُّنْيَآ the life ٱلْحَيَوٰةُ and is not
a deceiving ٱلْغُرُورِ ﴿٢٠﴾ enjoyment

20. Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children. (It is) as the likeness of vegetation after rain, thereof the growth is pleasing to the tiller; afterwards it dries up and you see it turning yellow; then it becomes straw. But in the Hereafter (there is) a severe torment (for the disbelievers — evildoers), and (there is) forgiveness from Allâh and (His) Good Pleasure (for the believers — good-doers). And the life of this world is only a deceiving enjoyment.

سَابِقُوٓا۟ إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ ٱلسَّمَآءِ وَٱلْأَرْضِ أُعِدَّتْ لِلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرُسُلِهِۦ ۚ ذَٰلِكَ
فَضْلُ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ ۚ وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ ﴿٢١﴾ مَآ أَصَابَ مِن مُّصِيبَةٍ فِى ٱلْأَرْضِ وَلَا فِىٓ أَنفُسِكُمْ إِلَّا فِى
كِتَـٰبٍ مِّن قَبْلِ أَن نَّبْرَأَهَآ ۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ ﴿٢٢﴾ لِّكَيْلَا تَأْسَوْا۟ عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا۟ بِمَآ
ءَاتَىٰكُمْ ۗ وَٱللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿٢٣﴾

مَغْفِرَةٍ towards إِلَىٰ Race one with another in hastening سَابِقُوٓا
and (towards) وَجَنَّةٍ your Lord رَّبِّكُمْ from مِّن forgiveness
of ٱلسَّمَآءِ as the width كَعَرْضِ width whereof is عَرْضُهَا Paradise
ءَامَنُوا for those لِلَّذِينَ prepared أُعِدَّتْ and earth وَٱلْأَرْضِ heaven

that ذلك and His Messengers ورسله in Allah بالله who believe
on whom من He bestows يؤتيه of Allah الله the Grace فضل is
of الفضل the Owner ذو and Allah is والله He pleases يشاء
مصيبة of من befalls أصاب not ما Great العظيم ﴿٢١﴾ Bounty
your أنفسكم in في nor ولا the earth الأرض on في calamity
before من قبل a Book (of Decrees) كتاب in في but إلا selves
that is ذلك verily إن We bring it into existence نبرأها that أن
you تأسوا in order that not لكيلا easy يسير ﴿٢٢﴾ Allah الله for على
تفرحوا nor ولا you fail to get فاتكم what ما over على may be sad
has been given to you آتاكم because of what بما rejoice
فخور ﴿٢٣﴾ prideful مختال any كل likes يحب not لا and Allah والله
boaster

21. Race with one another in hastening towards forgiveness from your Lord (Allâh), and Paradise the width whereof is as the width of the heaven and the earth, prepared for those who believe in Allâh and His Messengers. That is the Grace of Allâh which He bestows on whom He is pleased with. And Allâh is the Owner of Great Bounty. 22. No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees (*Al-Lauh Al-Mahfûz*) before We bring it into existence. Verily, that is easy for Allâh. 23. In order that you may not grieve at the things over that you fail to get, nor rejoice over that which has been given to you. And Allâh likes not prideful boasters.

الذين يبخلون ويأمرون الناس بالبخل ومن يتول فإن الله هو الغني الحميد ﴿٢٤﴾ لقد أرسلنا رسلنا
بالبينات وأنزلنا معهم الكتاب والميزان ليقوم الناس بالقسط وأنزلنا الحديد فيه بأس شديد
ومنافع للناس وليعلم الله من ينصره ورسله بالغيب إن الله قوي عزيز ﴿٢٥﴾

الناس and enjoin upon ويأمرون are misers يبخلون those who الذين
فإن turns away يتول and whoever ومن miserliness بالبخل people
Worthy of الحميد ﴿٢٤﴾ Rich الغني He is هو Allah الله then verily
our Messengers رسلنا We have sent أرسلنا indeed لقد all praise
with them معهم and We revealed وأنزلنا with clear proofs بالبينات

that may لِيَقُومَ and the balance وَٱلْمِيزَانَ the scripture ٱلْكِتَٰبَ
and We sent down وَأَنزَلْنَا justice بِٱلْقِسْطِ mankind ٱلنَّاسُ keep up
and وَمَنَٰفِعُ mighty شَدِيدٌ power بَأْسٌ wherein is فِيهِ iron ٱلْحَدِيدَ
Allah ٱللَّهُ and that may know وَلِيَعْلَمَ for mankind لِلنَّاسِ benefits
in بِٱلْغَيْبِ and His Messengers وَرُسُلَهُۥ will help Him يَنصُرُهُۥ who مَن
عَزِيزٌ ﴿٢٥﴾ All-Strong قَوِيٌّ Allah is ٱللَّهَ verily إِنَّ the unseen
All-Mighty

24. Those who are misers and enjoin upon people miserliness — (Allâh is not in need of their charity). And whosoever turns away (from Faith — Allâh's Monotheism), then Allâh is Rich (Free of all needs), Worthy of all praise.
25. Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance (justice) that mankind may keep up justice. And We brought forth iron wherein is mighty power (in matters of war), as well as many benefits for mankind, that Allâh may test who it is that will help Him (His religion) and His Messengers in the unseen. Verily, Allâh is All-Strong, All-Mighty.

وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَٰهِيمَ وَجَعَلْنَا فِى ذُرِّيَّتِهِمَا ٱلنُّبُوَّةَ وَٱلْكِتَٰبَ فَمِنْهُم مُّهْتَدٍ وَكَثِيرٌ مِّنْهُمْ فَٰسِقُونَ ﴿٢٦﴾
ثُمَّ قَفَّيْنَا عَلَىٰٓ ءَاثَٰرِهِم بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ٱبْنِ مَرْيَمَ وَءَاتَيْنَٰهُ ٱلْإِنجِيلَ وَجَعَلْنَا فِى قُلُوبِ ٱلَّذِينَ
ٱتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهْبَانِيَّةً ٱبْتَدَعُوهَا مَا كَتَبْنَٰهَا عَلَيْهِمْ إِلَّا ٱبْتِغَآءَ رِضْوَٰنِ ٱللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا
فَـَٔاتَيْنَا ٱلَّذِينَ ءَامَنُوا۟ مِنْهُمْ أَجْرَهُمْ وَكَثِيرٌ مِّنْهُمْ فَٰسِقُونَ ﴿٢٧﴾

and Abraham وَإِبْرَٰهِيمَ Noah نُوحًا We sent أَرْسَلْنَا and indeed وَلَقَدْ
ٱلنُّبُوَّةَ their offspring ذُرِّيَّتِهِمَا in فِى and we placed وَجَعَلْنَا
مُّهْتَدٍ and among them فَمِنْهُم and scripture وَٱلْكِتَٰبَ Prophethood
are فَٰسِقُونَ ﴿٢٦﴾ of them مِّنْهُمْ and many وَكَثِيرٌ are guided ones
our بِرُسُلِنَا after them عَلَىٰٓ ءَاثَٰرِهِم We sent قَفَّيْنَا then ثُمَّ rebellious
of مَرْيَمَ son ٱبْنِ Jesus بِعِيسَى and We sent وَقَفَّيْنَا Messengers
and We وَجَعَلْنَا the Gospel ٱلْإِنجِيلَ and gave him وَءَاتَيْنَٰهُ Mary
followed ٱتَّبَعُوهُ of those who ٱلَّذِينَ hearts قُلُوبِ in فِى placed
But the وَرَهْبَانِيَّةً and mercy وَرَحْمَةً compassion رَأْفَةً him

not مَا which they invented for themselves ٱبْتَدَعُوهَا monasticism seeking ٱبْتِغَآءَ but إِلَّا for them عَلَيْهِمْ We did prescribe it كَتَبْنَٰهَا they did رَعَوْهَا but not فَمَا (of) Allah ٱللَّهِ the pleasure رِضْوَٰنِ so فَـَٔاتَيْنَا its observance رِعَايَتِهَا with the right of حَقَّ observe it أَجْرَهُمْ among them مِنْهُمْ believed ءَامَنُوا۟ those who ٱلَّذِينَ We gave are ﴿٢٧﴾ فَٰسِقُونَ of them مِّنْهُمْ and many وَكَثِيرٌ their reward rebellious

26. And indeed, We sent Nûh (Noah) and Ibrâhîm (Abraham), and placed in their offspring Prophethood and Scripture. And among them there are some who are guided; but many of them are *Fâsiqûn* (rebellious, disobedient to Allâh). 27. Then, We sent after them Our Messengers, and We sent 'Îsâ (Jesus) - son of Maryam (Mary), and gave him the Injeel (Gospel). And We ordained in the hearts of those who followed him, compassion and mercy. But the monasticism which they invented for themselves, We did not prescribe for them, but (they sought it) only to please Allâh therewith, but that they did not observe it with the right observance. So, We gave those among them who believed, their (due) reward; but many of them are *Fâsiqûn* (rebellious, disobedient to Allâh).

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَءَامِنُوا۟ بِرَسُولِهِۦ يُؤْتِكُمْ كِفْلَيْنِ مِن رَّحْمَتِهِۦ وَيَجْعَل لَّكُمْ نُورًا تَمْشُونَ بِهِۦ وَيَغْفِرْ
لَكُمْ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٨﴾ لِّئَلَّا يَعْلَمَ أَهْلُ ٱلْكِتَٰبِ أَلَّا يَقْدِرُونَ عَلَىٰ شَىْءٍ مِّن فَضْلِ ٱللَّهِ وَأَنَّ ٱلْفَضْلَ بِيَدِ ٱللَّهِ
يُؤْتِيهِ مَن يَشَآءُ وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ ﴿٢٩﴾

وَءَامِنُوا۟ Allah ٱللَّهَ fear ٱتَّقُوا۟ believe ءَامَنُوا۟ who ٱلَّذِينَ O you يَٰٓأَيُّهَا كِفْلَيْنِ He will give you يُؤْتِكُمْ in His Messenger بِرَسُولِهِۦ and believe and He will give وَيَجْعَل His Mercy رَّحْمَتِهِۦ of مِن a double portion وَيَغْفِرْ by which بِهِۦ you shall walk تَمْشُونَ a light نُورًا to you لَّكُمْ غَفُورٌ and Allah is وَٱللَّهُ you لَكُمْ and He will forgive may know يَعْلَمَ so that لِّئَلَّا Most Merciful ﴿٢٨﴾ رَّحِيمٌ Oft-Forgiving they يَقْدِرُونَ that not أَلَّا of the Scripture ٱلْكِتَٰبِ the people أَهْلُ the Grace فَضْلِ (from) مِّن anything شَىْءٍ over عَلَىٰ have power is in Allah's بِيَدِ ٱللَّهِ the Grace ٱلْفَضْلَ and that وَأَنَّ of Allah ٱللَّهِ وَٱللَّهُ He wills يَشَآءُ on whomsoever مَن He bestows it يُؤْتِيهِ Hand Great ﴿٢٩﴾ ٱلْعَظِيمِ Bounty ٱلْفَضْلِ the Owner of ذُو and Allah is

28. O you who believe [in Mûsâ (Moses) (i.e. Jews) and 'Îsâ (Jesus) (i.e. Christians)]! Fear Allâh, and believe in His Messenger (Muhammad ﷺ), He will give you a double portion of His Mercy, and He will give you a light by which you shall walk (straight). And He will forgive you. And Allâh is Oft-Forgiving, Most Merciful.
29. So that the people of the Scripture (Jews and Christians) may know that they have no power whatsoever over the Grace of Allâh, and that (His) Grace is (entirely) in His Hand to bestow it on whomsoever He wills. And Allâh is the Owner of Great Bounty.

سُورَةُ ٱلْمُجَادَلَةِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

قَدْ سَمِعَ ٱللَّهُ قَوْلَ ٱلَّتِى تُجَـٰدِلُكَ فِى زَوْجِهَا وَتَشْتَكِىٓ إِلَى ٱللَّهِ وَٱللَّهُ يَسْمَعُ تَحَاوُرَكُمَآ ۚ إِنَّ ٱللَّهَ سَمِيعٌۢ بَصِيرٌ ﴿١﴾ ٱلَّذِينَ
يُظَـٰهِرُونَ مِنكُم مِّن نِّسَآئِهِم مَّا هُنَّ أُمَّهَـٰتِهِمْ ۖ إِنْ أُمَّهَـٰتُهُمْ إِلَّا ٱلَّـٰٓـِٔى وَلَدْنَهُمْ ۚ وَإِنَّهُمْ لَيَقُولُونَ مُنكَرًا مِّنَ ٱلْقَوْلِ
وَزُورًا ۚ وَإِنَّ ٱللَّهَ لَعَفُوٌّ غَفُورٌ ﴿٢﴾ وَٱلَّذِينَ يُظَـٰهِرُونَ مِن نِّسَآئِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا۟ فَتَحْرِيرُ رَقَبَةٍ مِّن قَبْلِ أَن يَتَمَآسَّا ۚ
ذَٰلِكُمْ تُوعَظُونَ بِهِۦ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٣﴾

of her ٱلَّتِى the statement قَوْلَ Allah ٱللَّهُ has heard سَمِعَ indeed قَدْ
her husband زَوْجِهَا concerning فِى disputes with you تُجَـٰدِلُكَ that
يَسْمَعُ and Allah وَٱللَّهُ Allah ٱللَّهِ to إِلَى and she complains وَتَشْتَكِىٓ
ٱللَّهَ verily إِنَّ the conversation between you both تَحَاوُرَكُمَآ hears
who يُظَـٰهِرُونَ those ٱلَّذِينَ All-Seer بَصِيرٌ ﴿١﴾ All-Hearer سَمِيعٌۢ Allah is
مَّا their wives نِّسَآئِهِم from مِّن among you مِنكُم make unlawful
can أُمَّهَـٰتُهُمْ none إِنْ can be their mothers أُمَّهَـٰتِهِمْ they هُنَّ not
who gave them وَلَدْنَهُمْ those ٱلَّـٰٓـِٔى except إِلَّا be their mothers
مِّنَ ٱلْقَوْلِ an evil مُنكَرًا they say لَيَقُولُونَ and verily وَإِنَّهُمْ birth
لَعَفُوٌّ Allah is ٱللَّهَ and verily وَإِنَّ and a lie وَزُورًا word
who يُظَـٰهِرُونَ and those وَٱلَّذِينَ Oft-Forgiving غَفُورٌ ﴿٢﴾ Oft-Pardoning
ثُمَّ their wives نِّسَآئِهِمْ to مِن make unlawful by Dhihar utterance
فَتَحْرِيرُ they said قَالُوا۟ from what لِمَا wish to go back يَعُودُونَ then
they touch يَتَمَآسَّا that أَن before مِّن قَبْلِ of a slave رَقَبَةٍ so freeing
وَٱللَّهُ to it بِهِۦ you are exhorted تُوعَظُونَ that is ذَٰلِكُمْ each other
All-Aware خَبِيرٌ ﴿٣﴾ you do تَعْمَلُونَ of what بِمَا and Allah is

Sûrat Al-Mujâdilah
(The Woman who disputes) LVIII

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. Indeed Allâh has heard the statement of her (Khaulah bint Tha'labah) that disputes with you (O Muhammad ﷺ) concerning her husband (Aus bin As-Sâmit),

and complains to Allâh. And Allâh hears the argument between you both. Verily, Allâh is All-Hearer, All-Seer. **2.** Those among you who make their wives unlawful to them by *Zihâr* الظهار (i.e., by saying to them "You are like my mother's back,") they cannot be their mothers. None can be their mothers except those who gave them birth. And verily, they utter an ill word and a lie. And verily, Allâh is Oft-Pardoning, Oft-Forgiving. **3.** And those who make unlawful to them (their wives) by *Zihâr* and wish to free themselves from what they uttered, (the penalty) in that case is the freeing of a slave before they touch each other. That is an admonition to you (so that you may not repeat such an ill thing). And Allâh is All-Aware of what you do.

فَمَن لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِن قَبْلِ أَن يَتَمَآسَّا ۖ فَمَن لَّمْ يَسْتَطِعْ فَإِطْعَامُ سِتِّينَ مِسْكِينًا ۚ ذَٰلِكَ لِتُؤْمِنُوا بِاللَّهِ
وَرَسُولِهِ ۚ وَتِلْكَ حُدُودُ اللَّهِ ۗ وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ﴿٤﴾ إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ كُبِتُوا كَمَا كُبِتَ الَّذِينَ مِن
قَبْلِهِمْ ۚ وَقَدْ أَنزَلْنَا آيَاتٍ بَيِّنَاتٍ ۚ وَلِلْكَافِرِينَ عَذَابٌ مُّهِينٌ ﴿٥﴾ يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيُنَبِّئُهُم بِمَا عَمِلُوا ۚ
أَحْصَاهُ اللَّهُ وَنَسُوهُ ۚ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿٦﴾

شَهْرَيْنِ then fasting فَصِيَامُ (he) finds يَجِدْ not لَّمْ and he who فَمَن
يَتَمَآسَّا that أَن before مِن قَبْلِ successive مُتَتَابِعَيْنِ for two months
is يَسْتَطِعْ لَّمْ and for him who فَمَن they both touch each other
of the مِسْكِينًا sixty سِتِّينَ is the feeding فَإِطْعَامُ unable to do so
in بِاللَّهِ in order that you may believe لِتُؤْمِنُوا that is ذَٰلِكَ poor
the حُدُودُ and these are وَتِلْكَ and His Messenger وَرَسُولِهِ Allah
torment عَذَابٌ and for disbelievers وَلِلْكَافِرِينَ of Allah اللَّهِ limits
اللَّهَ oppose يُحَادُّونَ those who الَّذِينَ verily إِنَّ a painful ﴿٤﴾ أَلِيمٌ
كَمَا they will be disgraced كُبِتُوا and His Messenger وَرَسُولَهُ Allah
and وَقَدْ before them مِن قَبْلِهِمْ those الَّذِينَ were disgraced كُبِتَ as
وَلِلْكَافِرِينَ clear بَيِّنَاتٍ Signs آيَاتٍ We have sent down أَنزَلْنَا indeed
on يَوْمَ disgracing ﴿٥﴾ مُّهِينٌ torment عَذَابٌ and for the disbelievers
جَمِيعًا Allah اللَّهُ (when) will resurrect them يَبْعَثُهُمُ the Day
they did عَمِلُوا of what بِمَا and inform them فَيُنَبِّئُهُم together
while they have وَنَسُوهُ Allah اللَّهُ has kept account of it أَحْصَاهُ
things شَيْءٍ all كُلِّ over عَلَىٰ and Allah is وَاللَّهُ forgotten it
Witness ﴿٦﴾ شَهِيدٌ

4. And he who finds not (the money for freeing a slave) must fast two successive
months before they both touch each other. And he who is unable to do so, should
feed sixty *Masâkin* (poor). That is in order that you may have perfect faith in
Allâh and His Messenger. These are the limits set by Allâh. And for disbelievers,
there is a painful torment. 5. Verily, those who oppose Allâh and His Messenger
(Muhammad ﷺ), will be disgraced, as those before them (among the past nation)
were disgraced. And We have sent down clear *Ayât* (proofs, evidences, verses,
lessons, signs, revelations, etc.). And for the disbelievers is a disgraceful torment
6. On the Day when Allâh will resurrect them all together (i.e. on the Day of
Resurrection) and inform them of what they did. Allâh has kept account of it,
while they have forgotten it. And Allâh is Witness over all things.

أَلَمْ تَرَ أَنَّ ٱللَّهَ يَعْلَمُ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۖ مَا يَكُونُ مِن نَّجْوَىٰ ثَلَٰثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ
سَادِسُهُمْ وَلَآ أَدْنَىٰ مِن ذَٰلِكَ وَلَآ أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا۟ ۖ ثُمَّ يُنَبِّئُهُم بِمَا عَمِلُوا۟ يَوْمَ ٱلْقِيَٰمَةِ ۚ إِنَّ ٱللَّهَ بِكُلِّ شَىْءٍ
عَلِيمٌ ﴿٧﴾ أَلَمْ تَرَ إِلَى ٱلَّذِينَ نُهُوا۟ عَنِ ٱلنَّجْوَىٰ ثُمَّ يَعُودُونَ لِمَا نُهُوا۟ عَنْهُ وَيَتَنَٰجَوْنَ بِٱلْإِثْمِ وَٱلْعُدْوَٰنِ وَمَعْصِيَتِ ٱلرَّسُولِ وَإِذَا
جَآءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ ٱللَّهُ وَيَقُولُونَ فِىٓ أَنفُسِهِمْ لَوْلَا يُعَذِّبُنَا ٱللَّهُ بِمَا نَقُولُ ۚ حَسْبُهُمْ جَهَنَّمُ يَصْلَوْنَهَا ۖ فَبِئْسَ
ٱلْمَصِيرُ ﴿٨﴾

مَا Knows يَعْلَمُ Allah ٱللَّهَ that أَنَّ have you not seen أَلَمْ تَرَ
فِى and whatsoever وَمَا the heavens ٱلسَّمَٰوَٰتِ is in فِى whatsoever
secret نَّجْوَىٰ any مِن there is يَكُونُ not مَا the earth ٱلْأَرْضِ is on
وَلَا their fourth رَابِعُهُمْ He is هُوَ but إِلَّا of three ثَلَٰثَةٍ council
nor وَلَآ their sixth سَادِسُهُمْ He is هُوَ but إِلَّا of five خَمْسَةٍ nor
هُوَ but إِلَّا more أَكْثَرَ and not وَلَآ that ذَٰلِكَ than مِن of less أَدْنَىٰ
ثُمَّ they may be كَانُوا۟ wheresoever أَيْنَ مَا with them مَعَهُمْ He is
on يَوْمَ they did عَمِلُوا۟ of what بِمَا He will inform them يُنَبِّئُهُم then
بِكُلِّ شَىْءٍ Allah is ٱللَّهَ verily إِنَّ of Resurrection ٱلْقِيَٰمَةِ the Day
you تَرَ have not أَلَمْ All-Knower عَلِيمٌ ﴿٧﴾ of every thing
ٱلنَّجْوَىٰ from عَنِ were forbidden نُهُوا۟ those who ٱلَّذِينَ (to) إِلَى seen
they نُهُوا۟ to what لِمَا returned يَعُودُونَ and afterwards ثُمَّ councils
and conspired together وَيَتَنَٰجَوْنَ from it عَنْهُ had been forbidden
and disobedience وَمَعْصِيَتِ and wrong doing وَٱلْعُدْوَٰنِ for sin بِٱلْإِثْمِ
حَيَّوْكَ they come to you جَآءُوكَ and when وَإِذَا to the Messenger ٱلرَّسُولِ

بِهِ greets you يُحَيِّكَ not لَمْ with what بِمَا they greet you
أَنفُسِهِمْ within فِىٓ and they say وَيَقُولُونَ Allah ٱللَّهُ wherewith
for بِمَا Allah ٱللَّهُ should punish us يُعَذِّبُنَا why not لَوْلَا themselves
Hell جَهَنَّمُ will be sufficient for them حَسْبُهُمْ we say نَقُولُ what
ٱلْمَصِيرُ ﴿٨﴾ and worst indeed is فَبِئْسَ they will burn therein يَصْلَوْنَهَا
that destination

7. Have you not seen that Allâh knows whatsoever is in the heavens and whatsoever is on the earth? There is no *Najwâ* (secret counsel) of three but He is their fourth (with His Knowledge, while He Himself is over the Throne, over the seventh heaven), — nor of five but He is their sixth (with His Knowledge), — nor of less than that or more but He is with them (with His Knowledge) wheresoever they may be. And afterwards on the Day of Resurrection He will inform them of what they did. Verily, Allâh is the All-Knower of everything. **8.** Have you not seen those who were forbidden to hold secret counsels, and afterwards returned to that which they had been forbidden, and conspired together for sin and wrongdoing and disobedience to the Messenger (Muhammad ﷺ). And when they come to you, they greet you with a greeting wherewith Allâh greets you not, and say within themselves: "Why should Allâh punish us not for what we say?" Hell will be sufficient for them; they will burn therein. And worst indeed is that destination!

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا تَنَٰجَيْتُمْ فَلَا تَتَنَٰجَوْاْ بِٱلْإِثْمِ وَٱلْعُدْوَٰنِ وَمَعْصِيَتِ ٱلرَّسُولِ وَتَنَٰجَوْاْ بِٱلْبِرِّ وَٱلتَّقْوَىٰ وَٱتَّقُواْ ٱللَّهَ ٱلَّذِىٓ
إِلَيْهِ تُحْشَرُونَ ﴿٩﴾ إِنَّمَا ٱلنَّجْوَىٰ مِنَ ٱلشَّيْطَٰنِ لِيَحْزُنَ ٱلَّذِينَ ءَامَنُواْ وَلَيْسَ بِضَآرِّهِمْ شَيْـًٔا إِلَّا بِإِذْنِ ٱللَّهِ ۚ وَعَلَى ٱللَّهِ
فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ﴿١٠﴾

you hold تَنَٰجَيْتُمْ when إِذَا believe ءَامَنُوٓاْ who ٱلَّذِينَ O you يَٰٓأَيُّهَا
for sin بِٱلْإِثْمِ hold secret counsel تَتَنَٰجَوْاْ don't فَلَا secret counsel
towards ٱلرَّسُولِ and disobedience وَمَعْصِيَتِ and wrong-doing وَٱلْعُدْوَٰنِ
for بِٱلْبِرِّ but hold secret counsel وَتَنَٰجَوْاْ the Messenger
ٱلَّذِىٓ Allah ٱللَّهَ and fear وَٱتَّقُواْ and piety وَٱلتَّقْوَىٰ righteousness
only إِنَّمَا you shall be gathered ﴿٩﴾ تُحْشَرُونَ unto Him إِلَيْهِ Whom
that he may لِيَحْزُنَ satan ٱلشَّيْطَٰنِ from مِنَ secret councils ٱلنَّجْوَىٰ
بِضَآرِّهِمْ but not وَلَيْسَ who believe ءَامَنُواْ to those ٱلَّذِينَ cause grief

with بِإِذْنِ except إِلَّا in anything شَيْـًٔا he can harm them
let put فَلْيَتَوَكَّلِ Allah ٱللَّهِ and in وَعَلَى of Allah ٱللَّهِ permission
the believers ٱلْمُؤْمِنُونَ ﴿١٠﴾ their trust

9. O you who believe! When you hold secret counsel, do it not for sin and wrongdoing, and disobedience towards the Messenger (Muhammad ﷺ), but do it for *Al-Birr* (righteousness) and *Taqwâ* (virtues and piety); and fear Allâh unto Whom you shall be gathered. **10.** Secret counsels (conspiracies) are only from *Shaitân* (Satan), in order that he may cause grief to the believers. But he cannot harm them in the least, except as Allâh permits. And in Allâh let the believers put their trust.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا قِيلَ لَكُمْ تَفَسَّحُوا۟ فِى ٱلْمَجَٰلِسِ فَٱفْسَحُوا۟ يَفْسَحِ ٱللَّهُ لَكُمْ ۖ وَإِذَا قِيلَ ٱنشُزُوا۟ فَٱنشُزُوا۟ يَرْفَعِ
ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ مِنكُمْ وَٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ دَرَجَٰتٍ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١١﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا نَٰجَيْتُمُ ٱلرَّسُولَ
فَقَدِّمُوا۟ بَيْنَ يَدَىْ نَجْوَىٰكُمْ صَدَقَةً ۚ ذَٰلِكَ خَيْرٌ لَّكُمْ وَأَطْهَرُ ۚ فَإِن لَّمْ تَجِدُوا۟ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٢﴾

لَكُمْ are told قِيلَ when إِذَا believe ءَامَنُوٓا۟ who ٱلَّذِينَ O you يَٰٓأَيُّهَا
فَٱفْسَحُوا۟ the assemblies ٱلْمَجَٰلِسِ in فِى to make room تَفَسَّحُوا۟ you
and وَإِذَا to you لَكُمْ Allah ٱللَّهُ will give room يَفْسَحِ make room
يَرْفَعِ then rise up فَٱنشُزُوا۟ to rise up ٱنشُزُوا۟ (you) are told قِيلَ when
of مِنكُمْ who believe ءَامَنُوا۟ those ٱلَّذِينَ Allah ٱللَّهُ will elevate
knowledge ٱلْعِلْمَ who have been granted أُوتُوا۟ and those وَٱلَّذِينَ you
you do تَعْمَلُونَ with what بِمَا and Allah وَٱللَّهُ in degrees دَرَجَٰتٍ
إِذَا believe ءَامَنُوٓا۟ who ٱلَّذِينَ O you يَٰٓأَيُّهَا Well-Acquainted ﴿١١﴾ خَبِيرٌ
فَقَدِّمُوا۟ the Messenger ٱلرَّسُولَ you consult in private نَٰجَيْتُمُ when
your private consultation نَجْوَىٰكُمْ before بَيْنَ يَدَىْ spend something
وَأَطْهَرُ for you لَّكُمْ will be better خَيْرٌ that ذَٰلِكَ in charity صَدَقَةً
ٱللَّهَ then verily فَإِنَّ you find تَجِدُوا۟ not لَّمْ But if فَإِن and purer
Most Merciful ﴿١٢﴾ رَّحِيمٌ Oft-Forgiving غَفُورٌ Allah

11. O you who believe! When you are told to make room in the assemblies, (spread out and) make room. Allâh will give you (ample) room (from His Mercy). And when you are told to rise up [for prayers, or *Jihâd* (holy fighting in Allâh's

Cause), or for any other good deed], rise up. Allâh will exalt in degree those of you who believe, and those who have been granted knowledge. And Allâh is Well-Acquainted with what you do. **12.** O you who believe! When you (want to) consult the Messenger (Muhammad ﷺ) in private, spend something in charity before your private consultation. That will be better and purer for you. But if you find not (the means for it), then verily, Allâh is Oft-Forgiving, Most Merciful.

ءَأَشْفَقْتُمْ أَن تُقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَاتٍ ۚ فَإِذْ لَمْ تَفْعَلُوا وَتَابَ اللَّهُ عَلَيْكُمْ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا اللَّهَ
وَرَسُولَهُ ۚ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٣﴾ ۞ أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِم مَّا هُم مِّنكُمْ وَلَا مِنْهُمْ وَيَحْلِفُونَ عَلَى
الْكَذِبِ وَهُمْ يَعْلَمُونَ ﴿١٤﴾ أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا ۖ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿١٥﴾ اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَن
سَبِيلِ اللَّهِ فَلَهُمْ عَذَابٌ مُّهِينٌ ﴿١٦﴾

your نَجْوَاكُمْ before بَيْنَ يَدَيْ spend تُقَدِّمُوا to أَن are you afraid ءَأَشْفَقْتُمْ
تَفْعَلُوا not لَمْ if then فَإِذْ in charity صَدَقَاتٍ private consultation
فَأَقِيمُوا (to) you عَلَيْكُمْ Allah اللَّهُ and has forgiven وَتَابَ you do (it)
Zakat (charity) الزَّكَاةَ and give وَآتُوا prayer الصَّلَاةَ then perform
and وَاللَّهُ and His Messenger وَرَسُولَهُ Allah اللَّهَ and obey وَأَطِيعُوا
have أَلَمْ ۞ you do ﴿١٣﴾ تَعْمَلُونَ of what بِمَا All-Aware خَبِيرٌ Allah is
قَوْمًا who take for friends تَوَلَّوْا those الَّذِينَ (to) إِلَى you seen تَرَ not
هُم not مَّا upon them عَلَيْهِم Allah اللَّهُ is angry غَضِبَ a people
and they swear وَيَحْلِفُونَ of them مِنْهُمْ nor وَلَا of you مِّنكُمْ they are
has أَعَدَّ know ﴿١٤﴾ يَعْلَمُونَ while they وَهُمْ a lie الْكَذِبِ to عَلَى
إِنَّهُمْ severe شَدِيدًا torment عَذَابًا for them لَهُمْ Allah اللَّهُ prepared
to do ﴿١٥﴾ يَعْمَلُونَ they used كَانُوا which مَا evil is سَاءَ indeed they
thus فَصَدُّوا a screen جُنَّةً their oaths أَيْمَانَهُمْ they have taken اتَّخَذُوا
so they فَلَهُمْ of Allah اللَّهِ the path سَبِيلِ from عَن they hinder
a humiliating ﴿١٦﴾ مُّهِينٌ torment عَذَابٌ shall have

13. Are you afraid of spending in charity before your private consultation (with him)? If then you do it not, and Allâh has forgiven you, then (at least) perform *Salât* (*Iqâmat-as-Salât*) and give *Zakât* and obey Allâh (i.e. do all that Allâh and His Messenger ﷺ order you to do). And Allâh is All-Aware of what you do. **14.** Have you (O Muhammad ﷺ) not seen those (hypocrites) who take as friends a people upon whom is the Wrath of Allâh (i.e. Jews)? They are neither of you

(Muslims) nor of them (Jews), and they swear to a lie while they know. **15.** Allâh has prepared for them a severe torment. Evil indeed is that which they used to do. **16.** They have made their oaths a screen (for their evil actions). Thus they hinder (men) from the path of Allâh, so they shall have a humiliating torment.

لَّن تُغْنِيَ عَنْهُمْ أَمْوَٰلُهُمْ وَلَآ أَوْلَٰدُهُم مِّنَ ٱللَّهِ شَيْـًٔا ۚ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿١٧﴾ يَوْمَ يَبْعَثُهُمُ ٱللَّهُ جَمِيعًا
فَيَحْلِفُونَ لَهُۥ كَمَا يَحْلِفُونَ لَكُمْ ۖ وَيَحْسَبُونَ أَنَّهُمْ عَلَىٰ شَىْءٍ ۚ أَلَآ إِنَّهُمْ هُمُ ٱلْكَٰذِبُونَ ﴿١٨﴾ ٱسْتَحْوَذَ عَلَيْهِمُ ٱلشَّيْطَٰنُ فَأَنسَىٰهُمْ ذِكْرَ
ٱللَّهِ ۚ أُو۟لَٰٓئِكَ حِزْبُ ٱلشَّيْطَٰنِ ۚ أَلَآ إِنَّ حِزْبَ ٱلشَّيْطَٰنِ هُمُ ٱلْخَٰسِرُونَ ﴿١٩﴾ إِنَّ ٱلَّذِينَ يُحَآدُّونَ ٱللَّهَ وَرَسُولَهُۥٓ أُو۟لَٰٓئِكَ فِى
ٱلْأَذَلِّينَ ﴿٢٠﴾ كَتَبَ ٱللَّهُ لَأَغْلِبَنَّ أَنَا۠ وَرُسُلِىٓ ۚ إِنَّ ٱللَّهَ قَوِىٌّ عَزِيزٌ ﴿٢١﴾

nor وَلَآ their wealth أَمْوَٰلُهُمْ them عَنْهُمْ will avail تُغْنِيَ never لَّن
أُو۟لَٰٓئِكَ anything شَيْـًٔا Allah ٱللَّهِ against مِّنَ their children أَوْلَٰدُهُم
therein فِيهَا they هُمْ of the Fire ٱلنَّارِ will be dwellers أَصْحَٰبُ they
when will يَبْعَثُهُمُ on the Day يَوْمَ to dwell forever ﴿١٧﴾ خَٰلِدُونَ
then they will فَيَحْلِفُونَ together جَمِيعًا Allah ٱللَّهُ resurrect them
and وَيَحْسَبُونَ to you لَكُمْ they swear يَحْلِفُونَ as كَمَا to Him لَهُۥ swear
إِنَّهُمْ Lo! أَلَآ on something عَلَىٰ شَىْءٍ that they are أَنَّهُمْ they think
عَلَيْهِمُ has overtaken ٱسْتَحْوَذَ are liars ﴿١٨﴾ ٱلْكَٰذِبُونَ they هُمُ verily
ذِكْرَ so he has made them forget فَأَنسَىٰهُمْ satan ٱلشَّيْطَٰنُ (over) them
the party حِزْبُ they are أُو۟لَٰٓئِكَ of Allah ٱللَّهِ the remembrance
of satan ٱلشَّيْطَٰنِ the party حِزْبَ verily إِنَّ Lo! أَلَآ of satan ٱلشَّيْطَٰنِ
يُحَآدُّونَ those ٱلَّذِينَ verily إِنَّ the losers ﴿١٩﴾ ٱلْخَٰسِرُونَ they will be هُمُ
they will أُو۟لَٰٓئِكَ and His Messenger وَرَسُولَهُۥٓ Allah ٱللَّهَ who oppose
Allah ٱللَّهُ has decreed كَتَبَ the lowest ﴿٢٠﴾ ٱلْأَذَلِّينَ among فِى be
إِنَّ and My Messengers وَرُسُلِىٓ I أَنَا۠ verily will overcome لَأَغْلِبَنَّ
All-Mighty ﴿٢١﴾ عَزِيزٌ All-Powerful قَوِىٌّ Allah ٱللَّهَ verily

17. Their children and their wealth will avail them nothing against Allâh. They will be the dwellers of the Fire to dwell therein forever. **18.** On the Day when Allâh will resurrect them all together (for their account); then they will swear to Him as they swear to you (O Muslims). And they think that they have something (to stand upon). Verily, they are liars! **19.** *Shaitân* (Satan) has overpowered them. So he has made them forget the remembrance of Allâh. They are the party of

Shaitân (Satan). Verily, it is the party of *Shaitân* (Satan) that will be the losers!
20. Those who oppose Allâh and His Messenger (Muhammad ﷺ), they will be
among the lowest (most humiliated). **21.** Allâh has decreed: "Verily, it is I and My
Messengers who shall be the victorious." Verily, Allâh is All-Powerful,
All-Mighty.

لَّا تَجِدُ قَوْمًا يُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ يُوَآدُّونَ مَنْ حَآدَّ ٱللَّهَ وَرَسُولَهُۥ وَلَوْ كَانُوٓا۟ ءَابَآءَهُمْ أَوْ أَبْنَآءَهُمْ
أَوْ إِخْوَٰنَهُمْ أَوْ عَشِيرَتَهُمْ ۚ أُو۟لَـٰٓئِكَ كَتَبَ فِى قُلُوبِهِمُ ٱلْإِيمَـٰنَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ ۖ وَيُدْخِلُهُمْ جَنَّـٰتٍ تَجْرِى
مِن تَحْتِهَا ٱلْأَنْهَـٰرُ خَـٰلِدِينَ فِيهَا ۚ رَضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ ۚ أُو۟لَـٰٓئِكَ حِزْبُ ٱللَّهِ ۚ أَلَآ إِنَّ حِزْبَ ٱللَّهِ هُمُ
ٱلْمُفْلِحُونَ ﴿٢٢﴾

who believe يُؤْمِنُونَ any people قَوْمًا you will find تَجِدُ not لَّا
مَنْ loving يُوَآدُّونَ the Last ٱلْـَٔاخِرِ and Day وَٱلْيَوْمِ in Allah بِٱللَّهِ
وَلَوْ and His Messenger وَرَسُولَهُۥ Allah ٱللَّهَ who oppose حَآدَّ those
أَبْنَآءَهُمْ or أَوْ their fathers ءَابَآءَهُمْ they were كَانُوٓا۟ even though
their عَشِيرَتَهُمْ or أَوْ their brothers إِخْوَٰنَهُمْ or أَوْ their sons
their قُلُوبِهِمُ in فِى He has written كَتَبَ for such أُو۟لَـٰٓئِكَ kindred
with بِرُوحٍ and strengthened them وَأَيَّدَهُم Faith ٱلْإِيمَـٰنَ hearts
and وَيُدْخِلُهُمْ from Himself مِّنْهُ spirit (lights and true guidance)
under مِن تَحْتِهَا flowing تَجْرِى to Gardens جَنَّـٰتٍ He will admit them
رَضِىَ there in فِيهَا to dwell forever خَـٰلِدِينَ rivers ٱلْأَنْهَـٰرُ which
and they are pleased وَرَضُوا۟ with them عَنْهُمْ Allah ٱللَّهُ is pleased
أَلَآ of Allah ٱللَّهِ the party حِزْبُ they are أُو۟لَـٰٓئِكَ with Him عَنْهُ
ٱلْمُفْلِحُونَ ﴿٢٢﴾ they هُمُ of Allah ٱللَّهِ the party حِزْبَ verily إِنَّ Lo!
will be the successful

22. You (O Muhammad ﷺ) will not find any people who believe in Allâh and the
Last Day, making friendship with those who oppose Allâh and His Messenger
(Muhammad ﷺ), even though they were their fathers or their sons or their brothers
or their kindred (people). For such He has written Faith in their hearts, and
strengthened them with *Rûh* (proofs, light and true guidance) from Himself. And
He will admit them to Gardens (Paradise) under which rivers flow, to dwell
therein (forever). Allâh is pleased with them, and they with Him. They are the
party of Allâh. Verily, it is the party of Allâh that will be the successful.

سُورَةُ الْحَشْرِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

سَبَّحَ لِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلْأَرْضِ ۖ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿١﴾ هُوَ ٱلَّذِيٓ أَخْرَجَ ٱلَّذِينَ كَفَرُوا۟ مِنْ أَهْلِ ٱلْكِتَٰبِ مِن
دِيَٰرِهِمْ لِأَوَّلِ ٱلْحَشْرِ ۚ مَا ظَنَنتُمْ أَن يَخْرُجُوا۟ ۖ وَظَنُّوٓا۟ أَنَّهُم مَّانِعَتُهُمْ حُصُونُهُم مِّنَ ٱللَّهِ فَأَتَىٰهُمُ ٱللَّهُ مِنْ حَيْثُ لَمْ
يَحْتَسِبُوا۟ ۖ وَقَذَفَ فِي قُلُوبِهِمُ ٱلرُّعْبَ ۚ يُخْرِبُونَ بُيُوتَهُم بِأَيْدِيهِمْ وَأَيْدِي ٱلْمُؤْمِنِينَ فَٱعْتَبِرُوا۟ يَٰٓأُو۟لِي ٱلْأَبْصَٰرِ ﴿٢﴾ وَلَوْلَآ أَن
كَتَبَ ٱللَّهُ عَلَيْهِمُ ٱلْجَلَآءَ لَعَذَّبَهُمْ فِي ٱلدُّنْيَا ۖ وَلَهُمْ فِي ٱلْءَاخِرَةِ عَذَابُ ٱلنَّارِ ﴿٣﴾

the ٱلسَّمَٰوَٰتِ in فِي whatsoever مَا (to) Allah لِلَّهِ glorifies سَبَّحَ
and He وَهُوَ the earth ٱلْأَرْضِ on فِي and whatsoever وَمَا heavens
ٱلَّذِي He is هُوَ the All-Wise ﴿١﴾ ٱلْحَكِيمُ the All-Mighty ٱلْعَزِيزُ is
from مِن disbelieved كَفَرُوا۟ those who ٱلَّذِينَ drove out أَخْرَجَ Who
their homes دِيَٰرِهِمْ from مِن of the scripture ٱلْكِتَٰبِ the people أَهْلِ
أَن you did think ظَنَنتُمْ not مَا gathering ٱلْحَشْرِ at the first لِأَوَّلِ
that أَنَّهُم and they thought وَظَنُّوٓا۟ they would get out يَخْرُجُوا۟ that
ٱللَّهِ from مِّنَ their fortresses حُصُونُهُم would defend them مَّانِعَتُهُمْ
from a مِنْ Allah's (torment) ٱللَّهُ But reached them فَأَتَىٰهُمُ Allah
and وَقَذَفَ -they expected it يَحْتَسِبُوا۟ not لَمْ whereof حَيْثُ (place)
they يُخْرِبُونَ terror ٱلرُّعْبَ their hearts قُلُوبِهِمُ into فِي He cast
with their own hands بِأَيْدِيهِمْ their own dwellings بُيُوتَهُم destroyed
then take فَٱعْتَبِرُوا۟ of the believers ٱلْمُؤْمِنِينَ and the hands وَأَيْدِي
and وَلَوْلَآ eyes (to see) ﴿٢﴾ ٱلْأَبْصَٰرِ O you with يَٰٓأُو۟لِي admonition
for عَلَيْهِمُ Allah ٱللَّهُ had decreed كَتَبَ that أَن had it not been
He would certainly have punished them لَعَذَّبَهُمْ exile ٱلْجَلَآءَ them
the ٱلْءَاخِرَةِ in فِي and theirs shall be وَلَهُمْ this world ٱلدُّنْيَا in فِي
of the Fire ﴿٣﴾ ٱلنَّارِ the torment عَذَابُ Hereafter

Sûrat Al-Hashr
(The Gathering) LIX

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allâh. And He is the All-Mighty, the All-Wise. 2. He it is Who drove out the disbelievers among the people of the Scripture (i.e. the Jews of the tribe of Banû An-Nadîr) from their homes at the first gathering. You did not think that they would get out. And they thought that their fortresses would defend them from Allâh! But Allâh's (Torment) reached them from a place whereof they expected it not, and He cast terror into their hearts so that they destroyed their own dwellings with their own hands and the hands of the believers. Then take admonition, O you with eyes (to see). 3. And had it not been that Allâh had decreed exile for them, He would certainly have punished them in this world; and in the Hereafter theirs shall be the torment of the Fire.

ذَٰلِكَ بِأَنَّهُمْ شَآقُّوا۟ ٱللَّهَ وَرَسُولَهُۥ ۖ وَمَن يُشَآقِّ ٱللَّهَ فَإِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ﴿٤﴾ مَا قَطَعْتُم مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا
قَآئِمَةً عَلَىٰٓ أُصُولِهَا فَبِإِذْنِ ٱللَّهِ وَلِيُخْزِىَ ٱلْفَٰسِقِينَ ﴿٥﴾ وَمَآ أَفَآءَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ مِنْهُمْ فَمَآ أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ
وَلَا رِكَابٍ وَلَٰكِنَّ ٱللَّهَ يُسَلِّطُ رُسُلَهُۥ عَلَىٰ مَن يَشَآءُ ۚ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٦﴾

and وَرَسُولَهُۥ Allah ٱللَّهَ opposed شَآقُّوا۟ because they بِأَنَّهُمْ that is ذَٰلِكَ
فَإِنَّ Allah ٱللَّهَ opposes يُشَآقِّ and whosoever وَمَن His Messenger
مَا in punishment ٱلْعِقَابِ ﴿٤﴾ (is) severe شَدِيدُ Allah ٱللَّهَ then verily
or أَوْ the palm-trees لِّينَةٍ of مِّن you cut down قَطَعْتُم what
their roots أُصُولِهَا on عَلَىٰٓ standing قَآئِمَةً you left them تَرَكْتُمُوهَا
and in order that He وَلِيُخْزِىَ of Allah ٱللَّهِ it was by leave فَبِإِذْنِ
gave as أَفَآءَ and what وَمَآ the rebellious ٱلْفَٰسِقِينَ ﴿٥﴾ might disgrace
فَمَآ from them مِنْهُمْ His Messenger رَسُولِهِۦ to عَلَىٰ Allah ٱللَّهُ booty
خَيْلٍ of مِنْ on it عَلَيْهِ you made expedition أَوْجَفْتُمْ for which not
gives يُسَلِّطُ Allah ٱللَّهَ But وَلَٰكِنَّ camelry رِكَابٍ nor وَلَا cavalry
He يَشَآءُ whomsoever مَن over عَلَىٰ to His Messenger رُسُلَهُۥ power
is Able قَدِيرٌ ﴿٦﴾ things شَىْءٍ over all عَلَىٰ كُلِّ and Allah وَٱللَّهُ wills

who will be the successful. **10.** And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.

۞ أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ
وَلَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِنْ قُوتِلْتُمْ لَنَنْصُرَنَّكُمْ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴿١١﴾ لَئِنْ أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ وَلَئِنْ
قُوتِلُوا لَا يَنْصُرُونَهُمْ وَلَئِنْ نَصَرُوهُمْ لَيُوَلُّنَّ الْأَدْبَارَ ثُمَّ لَا يُنْصَرُونَ ﴿١٢﴾

who were نَافَقُوا those إِلَى الَّذِينَ you observed تَرَ Have not ۞ أَلَمْ
those الَّذِينَ to their brothers لِإِخْوَانِهِمُ they say يَقُولُونَ hypocrites
of the الْكِتَابِ the people أَهْلِ among مِنْ who disbelieve كَفَرُوا
we indeed will لَنَخْرُجَنَّ you are expelled أُخْرِجْتُمْ if لَئِنْ scripture
فِيكُمْ we shall obey نُطِيعُ and not وَلَا with you مَعَكُمْ go out
you are قُوتِلْتُمْ and if وَإِنْ ever أَبَدًا anyone أَحَدًا against you
يَشْهَدُ and Allah وَاللَّهُ we shall indeed help you لَنَنْصُرَنَّكُمْ attacked
surely لَئِنْ verily are liars لَكَاذِبُونَ ﴿١١﴾ that they إِنَّهُمْ bears witness
مَعَهُمْ they will go out يَخْرُجُونَ never لَا they are expelled أُخْرِجُوا if
they يَنْصُرُونَهُمْ not لَا they are attacked قُوتِلُوا and if وَلَئِنْ with them
they لَيُوَلُّنَّ they do help them نَصَرُوهُمْ and if وَلَئِنْ will help them
they يُنْصَرُونَ ﴿١٢﴾ not لَا so (then) ثُمَّ their backs الْأَدْبَارَ will turn
will be victorious

11. Have you (O Muhammad ﷺ) not observed the hypocrites who say to their friends among the people of the Scripture who disbelieve: "(By Allâh) if you are expelled, we (too) indeed will go out with you, and we shall never obey any one against you; and if you are attacked (in fight), we shall indeed help you." But Allâh is Witness that they verily are liars. **12.** Surely, if they (the Jews) are expelled, never will they (hypocrites) go out with them; and if they are attacked, they will never help them. And (even) if they do help them, they (hypocrites) will turn their backs, and they will not be victorious.

لَأَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِنَ اللَّهِ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿١٣﴾ لَا يُقَاتِلُونَكُمْ جَمِيعًا إِلَّا فِي
قُرًى مُحَصَّنَةٍ أَوْ مِنْ وَرَاءِ جُدُرٍ بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّىٰ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا

يَعْقِلُونَ ﴿١٤﴾ كَمَثَلِ ٱلَّذِينَ مِن قَبْلِهِمْ قَرِيبًا ۖ ذَاقُوا۟ وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٥﴾

صُدُورِهِم	in فِى	as a fear رَهْبَةً	are more awful أَشَدُّ	verily you لَأَنتُمْ			
because they بِأَنَّهُمْ	that is ذَٰلِكَ	Allah ٱللَّهِ	than مِّنَ	their breasts			
not لَّا	who comprehend يَفْقَهُونَ ﴿١٣﴾	not لَا	a people قَوْمٌ	are			
in فِى	except إِلَّا	together جَمِيعًا	they fight against you يُقَٰتِلُونَكُمْ				
جُدُرٍۭ	behind وَرَآءِ	from مِن	or أَوْ	fortified مُّحَصَّنَةٍ	townships قُرًى		
is very شَدِيدٌ	among themselves بَيْنَهُمْ	their enmity بَأْسُهُم	walls				
but وَقُلُوبُهُمْ	as united جَمِيعًا	you would think them تَحْسَبُهُمْ	great				
because they are بِأَنَّهُمْ	that is ذَٰلِكَ	are divided شَتَّىٰ	their hearts				
(they) are كَمَثَلِ	who understand يَعْقِلُونَ ﴿١٤﴾	not لَّا	a people قَوْمٌ				
قَرِيبًا	before them (predecessors) مِن قَبْلِهِمْ	those ٱلَّذِينَ	like				
of their conduct أَمْرِهِمْ	evil result وَبَالَ	they tasted ذَاقُوا۟	immediate				
painful أَلِيمٌ ﴿١٥﴾	torment عَذَابٌ	and for them وَلَهُمْ					

13. Verily, you (believers in the Oneness of Allâh — Islâmic Monotheism) are more fearful in their (Jews of Banû An-Nadîr) breasts than Allâh. That is because they are a people who comprehend not (the Majesty and Power of Allâh). **14.** They fight not against you even together, except in fortified townships, or from behind walls. Their enmity among themselves is very great. You would think they were united, but their hearts are divided. That is because they are a people who understand not. **15.** They are like their immediate predecessors (the Jews of Banû Qainûqâ', who suffered); they tasted the evil result of their conduct, and (in the Hereafter, there is) for them a painful torment.

كَمَثَلِ ٱلشَّيْطَٰنِ إِذْ قَالَ لِلْإِنسَٰنِ ٱكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّى بَرِىٓءٌ مِّنكَ إِنِّىٓ أَخَافُ ٱللَّهَ رَبَّ ٱلْعَٰلَمِينَ ﴿١٦﴾
فَكَانَ عَٰقِبَتَهُمَآ أَنَّهُمَا فِى ٱلنَّارِ خَٰلِدَيْنِ فِيهَا ۚ وَذَٰلِكَ جَزَٰٓؤُا۟ ٱلظَّٰلِمِينَ ﴿١٧﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَلْتَنظُرْ
نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ ۖ وَٱتَّقُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ خَبِيرٌۢ بِمَا تَعْمَلُونَ ﴿١٨﴾

to man لِلْإِنسَٰنِ	he says قَالَ	when إِذْ	satan ٱلشَّيْطَٰنِ	they are like كَمَثَلِ
(satan) قَالَ	he disbelieves كَفَرَ	so when فَلَمَّا	disbelieve ٱكْفُرْ	
Allah ٱللَّهَ	fear أَخَافُ	I إِنِّىٓ	of you مِّنكَ	free بَرِىٓءٌ	I am إِنِّى	says
the عَٰقِبَتَهُمَآ	so will be فَكَانَ	of the worlds ٱلْعَٰلَمِينَ ﴿١٦﴾	the Lord رَبَّ	

خَـٰلِدَيْنِ the Fire ٱلنَّارِ in فِى that they will be أَنَّهُمَا end of both
the recompence جَزَٰٓؤُا۟ and that وَذَٰلِكَ therein فِيهَا abiding
who ٱلَّذِينَ O you يَـٰٓأَيُّهَا of wrong-doers,disbelievers ٱلظَّـٰلِمِينَ ﴿١٧﴾
every نَفْسٌ and let look وَلْتَنظُرْ Allah ٱللَّهَ fear ٱتَّقُوا۟ believe ءَامَنُوا۟
وَٱتَّقُوا۟ for tomorrow لِغَدٍ he has sent forth قَدَّمَتْ what مَّا person
of بِمَا is All-Aware خَبِيرٌۢ Allah ٱللَّهَ verily إِنَّ Allah ٱللَّهَ and fear
you do تَعْمَلُونَ ﴿١٨﴾ what

16. (Their allies deceived them) like *Shaitân* (Satan), when he says to man: "Disbelieve in Allâh." But when (man) disbelieves in Allâh, *Shaitân* (Satan) says: "I am free of you, I fear Allâh, the Lord of the *'Âlamîn* (mankind, jinn and all that exists)!" **17.** So the end of both will be that they will be in the Fire, abiding therein. Such is the recompense of the *Zâlimûn* (i.e. polytheists, wrongdoers, disbelievers in Allâh and in His Oneness). **18.** O you who believe! Fear Allâh and keep your duty to Him. And let every person look to what he has sent forth for the morrow, and fear Allâh. Verily, Allâh is All-Aware of what you do.

وَلَا تَكُونُوا۟ كَٱلَّذِينَ نَسُوا۟ ٱللَّهَ فَأَنسَىٰهُمْ أَنفُسَهُمْ ۚ أُو۟لَـٰٓئِكَ هُمُ ٱلْفَـٰسِقُونَ ﴿١٩﴾ لَا يَسْتَوِىٓ أَصْحَـٰبُ ٱلنَّارِ وَأَصْحَـٰبُ
ٱلْجَنَّةِ ۚ أَصْحَـٰبُ ٱلْجَنَّةِ هُمُ ٱلْفَآئِزُونَ ﴿٢٠﴾ لَوْ أَنزَلْنَا هَـٰذَا ٱلْقُرْءَانَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُۥ خَـٰشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ
ٱللَّهِ ۚ وَتِلْكَ ٱلْأَمْثَـٰلُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٢١﴾ هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَـٰهَ إِلَّا هُوَ ۖ عَـٰلِمُ ٱلْغَيْبِ
وَٱلشَّهَـٰدَةِ ۖ هُوَ ٱلرَّحْمَـٰنُ ٱلرَّحِيمُ ﴿٢٢﴾

Allah ٱللَّهَ who forgot نَسُوا۟ like those كَٱلَّذِينَ be تَكُونُوا۟ and not وَلَا
أُو۟لَـٰٓئِكَ their own selves أَنفُسَهُمْ and He caused them to forget فَأَنسَىٰهُمْ
equal يَسْتَوِىٓ not لَا the rebellious ٱلْفَـٰسِقُونَ ﴿١٩﴾ they are هُمُ those
and the dwellers وَأَصْحَـٰبُ of the Fire ٱلنَّارِ the dwellers أَصْحَـٰبُ are
of the ٱلْجَنَّةِ (it is) the dwellers أَصْحَـٰبُ of the paradise ٱلْجَنَّةِ
We sent أَنزَلْنَا if لَوْ will be successful ٱلْفَآئِزُونَ ﴿٢٠﴾ they هُمُ paradise
you لَّرَأَيْتَهُۥ a mount جَبَلٍ on عَلَىٰ Quran ٱلْقُرْءَانَ this هَـٰذَا down
rending asunder مُّتَصَدِّعًا humbling itself خَـٰشِعًا would have seen it
are ٱلْأَمْثَـٰلُ and such وَتِلْكَ of Allah ٱللَّهِ the fear خَشْيَةِ from مِّنْ
لَعَلَّهُمْ to mankind لِلنَّاسِ which we put forward نَضْرِبُهَا the parables

whom ٱلَّذِى Allah ٱللَّهُ He is هُوَ reflect يَتَفَكَّرُونَ ﴿٢١﴾ that they may
the All-Knower عَٰلِمُ He هُوَ but إِلَّا god (there is) إِلَٰهَ no لَآ
the ٱلرَّحْمَٰنُ He is هُوَ and the seen وَٱلشَّهَٰدَةِ of the unseen ٱلْغَيْبِ
the Most Merciful ٱلرَّحِيمُ ﴿٢٢﴾ Most-Beneficent

19. And be not like those who forgot Allâh (i.e. became disobedient to Allâh), and He caused them to forget their own selves (let them to forget to do righteous deeds). Those are the *Fâsiqûn* (rebellious, disobedient to Allâh). **20.** Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful. **21.** Had We sent down this Qur'ân on a mountain, you would surely have seen it humbling itself and rent asunder by the fear of Allâh. Such are the parables which We put forward to mankind that they may reflect. **22.** He is Allâh, beside Whom *Lâ ilâha illa Huwa* (none has the right to be worshipped but He) the All-Knower of the unseen and the seen. He is the Most Gracious, the Most Merciful.

هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ ٱلْمَلِكُ ٱلْقُدُّوسُ ٱلسَّلَٰمُ ٱلْمُؤْمِنُ ٱلْمُهَيْمِنُ ٱلْعَزِيزُ ٱلْجَبَّارُ ٱلْمُتَكَبِّرُ
سُبْحَٰنَ ٱللَّهِ عَمَّا يُشْرِكُونَ ﴿٢٣﴾ هُوَ ٱللَّهُ ٱلْخَٰلِقُ ٱلْبَارِئُ ٱلْمُصَوِّرُ لَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ يُسَبِّحُ لَهُۥ مَا فِى
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٢٤﴾

إِلَّا god إِلَٰهَ (there is) no لَآ whom ٱلَّذِى Allah ٱللَّهُ He is هُوَ
the One Free ٱلسَّلَٰمُ the Holy ٱلْقُدُّوسُ the King ٱلْمَلِكُ He هُوَ but
the Watcher ٱلْمُهَيْمِنُ the Giver of security ٱلْمُؤْمِنُ from all defects
the Compeller ٱلْجَبَّارُ All-Mighty ٱلْعَزِيزُ over His creatures
above عَمَّا Allah ٱللَّهِ Glory is to سُبْحَٰنَ the Supreme ٱلْمُتَكَبِّرُ
ٱللَّهُ He is هُوَ they associate partners with him يُشْرِكُونَ ﴿٢٣﴾ all that
ٱلْمُصَوِّرُ the Inventor of all things ٱلْبَارِئُ the Creator ٱلْخَٰلِقُ Allah
ٱلْحُسْنَىٰ Names ٱلْأَسْمَآءُ to Him belong لَهُ the Bestower of forms
the ٱلسَّمَٰوَٰتِ in فِى all that is مَا Him لَهُۥ glorify يُسَبِّحُ the Best
the All- Mighty ٱلْعَزِيزُ and He is وَهُوَ and the earth وَٱلْأَرْضِ heavens
the All-Wise ٱلْحَكِيمُ ﴿٢٤﴾

23. He is Allâh, beside Whom *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), the King, the Holy, the One Free from all defects, the Giver

of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glory be to Allâh! (High is He) above all that they associate as partners with Him. **24.** He is Allâh, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names. All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise.

سُورَةُ الْمُمْتَحِنَةِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ عَدُوِّى وَعَدُوَّكُمْ أَوْلِيَآءَ تُلْقُونَ إِلَيْهِم بِٱلْمَوَدَّةِ وَقَدْ كَفَرُوا۟ بِمَا جَآءَكُم مِّنَ ٱلْحَقِّ يُخْرِجُونَ
ٱلرَّسُولَ وَإِيَّاكُمْ ۙ أَن تُؤْمِنُوا۟ بِٱللَّهِ رَبِّكُمْ إِن كُنتُمْ خَرَجْتُمْ جِهَٰدًا فِى سَبِيلِى وَٱبْتِغَآءَ مَرْضَاتِى ۚ تُسِرُّونَ إِلَيْهِم بِٱلْمَوَدَّةِ وَأَنَا۠
أَعْلَمُ بِمَآ أَخْفَيْتُمْ وَمَآ أَعْلَنتُمْ ۚ وَمَن يَفْعَلْهُ مِنكُمْ فَقَدْ ضَلَّ سَوَآءَ ٱلسَّبِيلِ ﴿١﴾ إِن يَثْقَفُوكُمْ يَكُونُوا۟ لَكُمْ أَعْدَآءً وَيَبْسُطُوٓا۟
إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتَهُم بِٱلسُّوٓءِ وَوَدُّوا۟ لَوْ تَكْفُرُونَ ﴿٢﴾

My عَدُوِّى take تَتَّخِذُوا۟ not لَا believe ءَامَنُوا۟ who ٱلَّذِينَ O you يَٰٓأَيُّهَا
showing تُلْقُونَ as friends أَوْلِيَآءَ and your enemies وَعَدُوَّكُمْ enemies
they have كَفَرُوا۟ while وَقَدْ affection بِٱلْمَوَدَّةِ towards them إِلَيْهِم
the ٱلْحَقِّ of مِّنَ has come to you جَآءَكُم in what بِمَا disbelieved
and وَإِيَّاكُمْ the Messenger ٱلرَّسُولَ and have driven out يُخْرِجُونَ truth
your رَبِّكُمْ in Allah بِٱللَّهِ you believe تُؤْمِنُوا۟ because أَن yourselves
in فِى to strive جِهَٰدًا come forth خَرَجْتُمْ you have كُنتُمْ if إِن Lord
تُسِرُّونَ My good pleasure مَرْضَاتِى and to seek وَٱبْتِغَآءَ My cause سَبِيلِى
أَعْلَمُ while I am وَأَنَا۠ love بِٱلْمَوَدَّةِ to them إِلَيْهِم you show in secret
you أَعْلَنتُمْ and what وَمَآ you conceal أَخْفَيْتُمْ of what بِمَآ All-Aware
then فَقَدْ of you مِنكُمْ does that يَفْعَلْهُ and whosoever وَمَن reveal
﴿١﴾ ٱلسَّبِيلِ from the straight سَوَآءَ he has gone astray ضَلَّ indeed
يَكُونُوا۟ they gain the upper hand over you يَثْقَفُوكُمْ should إِن path
and وَيَبْسُطُوٓا۟ as enemies أَعْدَآءً to you لَكُمْ they would (behave)
and their وَأَلْسِنَتَهُم their hands أَيْدِيَهُمْ against you إِلَيْكُمْ stretch forth
﴿٢﴾ تَكْفُرُونَ that لَوْ and they desire وَوَدُّوا۟ with evil بِٱلسُّوٓءِ tongues
you should disbelieve

Sûrat Al-Mumtahanah
(The Woman to be examined) LX

In the Name of Allâh
the Most Gracious, the Most Merciful

1. O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists) as friends, showing affection towards them, while they have disbelieved in what has come to you of the truth (i.e. Islâmic Monotheism, this Qur'ân, and Muhammad ﷺ), and have driven out the Messenger (Muhammad ﷺ) and yourselves (from your homeland) because you believe in Allâh your Lord! If you have come forth to strive in My Cause and to seek My Good Pleasure, (then take not these disbelievers and polytheists, as your friends). You show friendship to them in secret, while I am All-Aware of what you conceal and what you reveal. And whosoever of you (Muslims) does that, then indeed he has gone (far) astray from the Straight Path. 2. Should they gain the upper hand over you, they would behave to you as enemies, and stretch forth their hands and their tongues against you with evil, and they desire that you should disbelieve.

لَن تَنفَعَكُمْ أَرْحَامُكُمْ وَلَآ أَوْلَٰدُكُمْ يَوْمَ ٱلْقِيَٰمَةِ يَفْصِلُ بَيْنَكُمْ وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٣﴾ قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ
فِىٓ إِبْرَٰهِيمَ وَٱلَّذِينَ مَعَهُۥٓ إِذْ قَالُوا۟ لِقَوْمِهِمْ إِنَّا بُرَءَٰٓؤُا۟ مِنكُمْ وَمِمَّا تَعْبُدُونَ مِن دُونِ ٱللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ ٱلْعَدَٰوَةُ
وَٱلْبَغْضَآءُ أَبَدًا حَتَّىٰ تُؤْمِنُوا۟ بِٱللَّهِ وَحْدَهُۥٓ إِلَّا قَوْلَ إِبْرَٰهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَآ أَمْلِكُ لَكَ مِنَ ٱللَّهِ مِن شَىْءٍ رَّبَّنَا عَلَيْكَ
تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ ٱلْمَصِيرُ ﴿٤﴾

nor وَلَآ your relatives أَرْحَامُكُمْ will benefit you تَنفَعَكُمْ never لَن
He will يَفْصِلُ of resurrection ٱلْقِيَٰمَةِ Day يَوْمَ your children أَوْلَٰدُكُمْ
تَعْمَلُونَ of what بِمَا and Allah is وَٱللَّهُ between you بَيْنَكُمْ separate
for you لَكُمْ has been كَانَتْ indeed قَدْ All-Seer ﴿٣﴾ بَصِيرٌ you do
and وَٱلَّذِينَ Abraham إِبْرَٰهِيمَ in فِىٓ an excellent حَسَنَةٌ example أُسْوَةٌ
to their people لِقَوْمِهِمْ they said قَالُوا۟ when إِذْ with him مَعَهُۥٓ those
and whatever وَمِمَّا from you مِنكُمْ are free بُرَءَٰٓؤُا۟ verily we إِنَّا
we have كَفَرْنَا Allah ٱللَّهِ besides مِن دُونِ you worship تَعْبُدُونَ
between us بَيْنَنَا and there has appeared وَبَدَا you بِكُمْ rejected
أَبَدًا and hatred وَٱلْبَغْضَآءُ hostility ٱلْعَدَٰوَةُ and between you وَبَيْنَكُمُ
Alone وَحْدَهُۥٓ in Allah بِٱللَّهِ you believe تُؤْمِنُوا۟ until حَتَّىٰ for ever

4. That is because they opposed Allâh and His Messenger (Muhammad ﷺ). And whosoever opposes Allâh, then verily, Allâh is Severe in punishment. **5.** What you (O Muslims) cut down of the palm trees (of the enemy), or you left them standing on their stems, it was by Leave of Allâh, and in order that He might disgrace the *Fâsiqûn* (the rebellious, the disobedient to Allâh). **6.** And what Allâh gave as booty (*Fai'*) to His Messenger (Muhammad ﷺ) from them — for this you made no expedition with either cavalry or camelry. But Allâh gives power to His Messengers over whomsoever He wills. And Allâh is Able to do all things.

مَّآ أَفَآءَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ مِنْ أَهْلِ ٱلْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِى ٱلْقُرْبَىٰ وَٱلْيَتَـٰمَىٰ وَٱلْمَسَـٰكِينِ وَٱبْنِ ٱلسَّبِيلِ كَىْ لَا يَكُونَ
دُولَةًۢ بَيْنَ ٱلْأَغْنِيَآءِ مِنكُمْ ۚ وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟ ۚ وَٱتَّقُوا۟ ٱللَّهَ ۖ إِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ﴿٧﴾
لِلْفُقَرَآءِ ٱلْمُهَـٰجِرِينَ ٱلَّذِينَ أُخْرِجُوا۟ مِن دِيَـٰرِهِمْ وَأَمْوَٰلِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ ٱللَّهِ وَرِضْوَٰنًا وَيَنصُرُونَ ٱللَّهَ وَرَسُولَهُۥٓ ۚ
أُو۟لَـٰٓئِكَ هُمُ ٱلصَّـٰدِقُونَ ﴿٨﴾

His رَسُولِهِۦ to عَلَىٰ Allah ٱللَّهُ gave as booty أَفَآءَ what مَّآ

فَلِلَّهِ of the townships ٱلْقُرَىٰ the people أَهْلِ from مِنْ Messenger

and the kindred وَلِذِى ٱلْقُرْبَىٰ His Messenger وَلِلرَّسُولِ (it is) for Allah

and the وَٱبْنِ ٱلسَّبِيلِ and the poor وَٱلْمَسَـٰكِينِ and the orphans وَٱلْيَتَـٰمَىٰ

بَيْنَ a fortune دُولَةًۢ it may become يَكُونَ not لَا that كَىْ wayfarer

and whatsoever وَمَآ among you مِنكُمْ the rich ٱلْأَغْنِيَآءِ between

and وَمَا take it فَخُذُوهُ the Messenger ٱلرَّسُولُ gives you ءَاتَىٰكُمُ

وَٱتَّقُوا۟ abstain فَٱنتَهُوا۟ from it عَنْهُ he forbids you نَهَىٰكُمْ whatsoever

ٱلْعِقَابِ ﴿٧﴾ is severe شَدِيدُ Allah ٱللَّهَ verily إِنَّ Allah ٱللَّهَ and fear

who ٱلَّذِينَ emigrants ٱلْمُهَـٰجِرِينَ for the poor لِلْفُقَرَآءِ in punishment

and وَأَمْوَٰلِهِمْ their homes دِيَـٰرِهِمْ from مِن were expelled أُخْرِجُوا۟

Allah ٱللَّهِ from مِّنَ Bounties فَضْلًا seeking يَبْتَغُونَ their property

and His وَرَسُولَهُۥٓ Allah ٱللَّهَ and helping وَيَنصُرُونَ and pleasure وَرِضْوَٰنًا

are the truthful ٱلصَّـٰدِقُونَ ﴿٨﴾ they هُمُ such أُو۟لَـٰٓئِكَ Messenger

7. What Allâh gave as booty (*Fai'*) to His Messenger (Muhammad ﷺ) from the people of the townships — it is for Allâh, His Messenger (Muhammad ﷺ), the kindred (of Messenger Muhammad ﷺ), the orphans, *Al-Masâkin* (the poor), and the wayfarer, in order that it may not become a fortune used by the rich among

you. And whatsoever the Messenger (Muhammad ﷺ) gives you, take it; and whatsoever he forbids you, abstain (from it). And fear Allâh; verily, Allâh is Severe in punishment. **8.** (And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking Bounties from Allâh and to please Him, and helping Allâh (i.e. helping His religion — Islamic Monotheism) and His Messenger (Muhammad ﷺ). Such are indeed the truthful (to what they say).

وَٱلَّذِينَ تَبَوَّءُو ٱلدَّارَ وَٱلْإِيمَٰنَ مِن قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِى صُدُورِهِمْ حَاجَةً مِّمَّآ أُوتُوا۟
وَيُؤْثِرُونَ عَلَىٰٓ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ وَمَن يُوقَ شُحَّ نَفْسِهِۦ فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿٩﴾
وَٱلَّذِينَ جَآءُو مِنۢ بَعْدِهِمْ يَقُولُونَ رَبَّنَا ٱغْفِرْ لَنَا وَلِإِخْوَٰنِنَا ٱلَّذِينَ سَبَقُونَا بِٱلْإِيمَٰنِ وَلَا تَجْعَلْ فِى قُلُوبِنَا
غِلًّا لِّلَّذِينَ ءَامَنُوا۟ رَبَّنَآ إِنَّكَ رَءُوفٌ رَّحِيمٌ ﴿١٠﴾

and وَٱلْإِيمَٰنَ homes ٱلدَّارَ had adopted تَبَوَّءُو and those who وَٱلَّذِينَ
هَاجَرَ those who مَنْ love يُحِبُّونَ before them مِن قَبْلِهِمْ the Faith
in فِى they find يَجِدُونَ and not وَلَا to them إِلَيْهِمْ emigrate
they أُوتُوا۟ for that which مِّمَّآ jealousy حَاجَةً their breasts صُدُورِهِمْ
over عَلَىٰٓ and give them preference وَيُؤْثِرُونَ have been given
in خَصَاصَةٌ they بِهِمْ were كَانَ even though وَلَوْ themselves أَنفُسِهِمْ
covetousness شُحَّ is saved يُوقَ and whosoever وَمَن need of that
ٱلْمُفْلِحُونَ ﴿٩﴾ who هُمُ such are they فَأُو۟لَٰٓئِكَ from his own نَفْسِهِۦ
مِنۢ بَعْدِهِمْ came جَآءُو and those who وَٱلَّذِينَ will be the successful
us لَنَا forgive ٱغْفِرْ our Lord رَبَّنَا they say يَقُولُونَ after them
have preceded us سَبَقُونَا who ٱلَّذِينَ and our brethren وَلِإِخْوَٰنِنَا
غِلًّا our hearts قُلُوبِنَا in فِى put تَجْعَلْ and not وَلَا in faith بِٱلْإِيمَٰنِ
our رَبَّنَآ have believed ءَامَنُوا۟ against those who لِّلَّذِينَ any hatred
Most ﴿١٠﴾ رَّحِيمٌ full of kindness رَءُوفٌ you are indeed إِنَّكَ Lord
Merciful

9. And (it is also for) those who, before them, had homes (in Al-Madinah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Banû An-Nadîr), and give them (emigrants) preference over themselves even though they were in need of that. And whosoever is saved from his own covetousness, such are they

to his father لِأَبِيهِ of Abraham إِبۡرَٰهِيمَ the saying قَوۡلَ except إِلَّا
and not وَمَآ for you لَكَ verily I will ask for forgiveness لَأَسۡتَغۡفِرَنَّ
مِن شَيۡءٍ Allah ٱللَّهِ before مِنَ for you لَكَ I have power to do أَمۡلِكُ
وَإِلَيۡكَ we put our trust تَوَكَّلۡنَا in You عَلَيۡكَ our Lord رَّبَّنَا anything
ٱلۡمَصِيرُ ٤ and to you وَإِلَيۡكَ we turn in repentance أَنَبۡنَا and to You
is the final return

3. Neither your relatives nor your children will benefit you on the Day of Resurrection (against Allâh). He will judge between you. And Allâh is the All-Seer of what you do. 4. Indeed there has been an excellent example for you in Ibrâhîm (Abraham) and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allâh, we have rejected you, and there has started between us and you, hostility and hatred for ever until you believe in Allâh Alone" — except the saying of Ibrâhîm (Abraham) to his father: "Verily, I will ask forgiveness (from Allâh) for you, but I have no power to do anything for you before Allâh." "Our Lord! In You (Alone) we put our trust, and to You (Alone) we turn in repentance, and to You (Alone) is (our) final Return.

رَّبَّنَا لَا تَجۡعَلۡنَا فِتۡنَةٗ لِّلَّذِينَ كَفَرُواْ وَٱغۡفِرۡ لَنَا رَبَّنَآۖ إِنَّكَ أَنتَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ٥ لَقَدۡ كَانَ لَكُمۡ فِيهِمۡ أُسۡوَةٌ حَسَنَةٞ لِّمَن كَانَ
يَرۡجُواْ ٱللَّهَ وَٱلۡيَوۡمَ ٱلۡأٓخِرَۚ وَمَن يَتَوَلَّ فَإِنَّ ٱللَّهَ هُوَ ٱلۡغَنِيُّ ٱلۡحَمِيدُ ٦ ۞عَسَى ٱللَّهُ أَن يَجۡعَلَ بَيۡنَكُمۡ وَبَيۡنَ ٱلَّذِينَ عَادَيۡتُم مِّنۡهُم
مَّوَدَّةٗۚ وَٱللَّهُ قَدِيرٞۚ وَٱللَّهُ غَفُورٞ رَّحِيمٞ ٧

for those لِّلَّذِينَ a trial فِتۡنَةٗ make us تَجۡعَلۡنَا not لَا our Lord رَّبَّنَا
إِنَّكَ our Lord رَبَّنَآ us لَنَا and forgive وَٱغۡفِرۡ who disbelieve كَفَرُواْ
the ٥ ٱلۡحَكِيمُ the All-Mighty ٱلۡعَزِيزُ You are أَنتَ verily you
for you to follow لَكُمۡ there has been كَانَ certainly لَقَدۡ All-Wise
كَانَ for who لِّمَن an excellent حَسَنَةٞ example أُسۡوَةٌ in them فِيهِمۡ
and the Last Day وَٱلۡيَوۡمَ ٱلۡأٓخِرَ to Allah ٱللَّهَ look forward يَرۡجُواْ did
هُوَ Allah ٱللَّهَ then verily فَإِنَّ turns away يَتَوَلَّ and whosoever وَمَن
ٱللَّهُ perhaps ۞عَسَى Worthy of All praise ٦ ٱلۡحَمِيدُ Rich ٱلۡغَنِيُّ He is
and وَبَيۡنَ between you بَيۡنَكُمۡ will make يَجۡعَلَ that أَن Allah
among مِّنۡهُم whom you hold as enemies عَادَيۡتُم those ٱلَّذِينَ between

and Allah وَٱللَّهُ is Able قَدِيرٌ and Allah وَٱللَّهُ friendship مَّوَدَّةً them
the Most Merciful رَّحِيمٌ ﴿٧﴾ Oft-Forgiving غَفُورٌ is

5. "Our Lord! Make us not a trial for the disbelievers, and forgive us, Our Lord! Verily, You, only You, are the All-Mighty, the All-Wise." 6. Certainly, there has been in them an excellent example for you to follow — for those who look forward to (the Meeting with) Allâh and the Last Day. And whosoever turns away, then verily, Allâh is Rich (Free of all needs), Worthy of all praise. 7. Perhaps Allâh will make friendship between you and those whom you hold as enemies. And Allâh has power (over all things), and Allâh is Oft-Forgiving, Most Merciful.

لَّا يَنْهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ لَمْ يُقَٰتِلُوكُمْ فِى ٱلدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَٰرِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوٓا۟ إِلَيْهِمْ ۚ إِنَّ ٱللَّهَ يُحِبُّ
ٱلْمُقْسِطِينَ ﴿٨﴾ إِنَّمَا يَنْهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ قَٰتَلُوكُمْ فِى ٱلدِّينِ وَأَخْرَجُوكُم مِّن دِيَٰرِكُمْ وَظَٰهَرُوا۟ عَلَىٰٓ إِخْرَاجِكُمْ أَن تَوَلَّوْهُمْ ۚ
وَمَن يَتَوَلَّهُمْ فَأُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ﴿٩﴾

those who ٱلَّذِينَ from عَنِ Allah ٱللَّهُ forbid you يَنْهَىٰكُمُ does not لَّا
of religion ٱلدِّينِ on account فِى fight against you يُقَٰتِلُوكُمْ not لَمْ
أَن your homes دِيَٰرِكُمْ of مِّن drive you out يُخْرِجُوكُم and did not وَلَمْ
إِلَيْهِمْ and (to deal) justly وَتُقْسِطُوٓا۟ to deal kindly with them تَبَرُّوهُمْ
those who deal ٱلْمُقْسِطِينَ ﴿٨﴾ loves يُحِبُّ Allah ٱللَّهَ verily إِنَّ to them
as عَنِ Allah ٱللَّهُ forbids you يَنْهَىٰكُمُ only that إِنَّمَا with equity
on account فِى who fought against you قَٰتَلُوكُمْ those ٱلَّذِينَ regards
of مِّن and have driven out you وَأَخْرَجُوكُم the religion ٱلدِّينِ of
drive you out إِخْرَاجِكُمْ to عَلَىٰٓ and helped وَظَٰهَرُوا۟ your homes دِيَٰرِكُمْ
will befriend يَتَوَلَّهُمْ and whosoever وَمَن befriend them تَوَلَّوْهُمْ to أَن
are the wrong-doers ٱلظَّٰلِمُونَ ﴿٩﴾ they هُمُ then such فَأُو۟لَٰٓئِكَ them

8. Allâh does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allâh loves those who deal with equity. 9. It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out, that Allâh forbids you to befriend them. And whosoever will befriend them, then such are the *Zâlimûn* (wrongdoers — those who disobey Allâh).

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا جَآءَكُمُ ٱلْمُؤْمِنَٰتُ مُهَٰجِرَٰتٍ فَٱمْتَحِنُوهُنَّ ٱللَّهُ أَعْلَمُ بِإِيمَٰنِهِنَّ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَٰتٍ فَلَا تَرْجِعُوهُنَّ إِلَى
ٱلْكُفَّارِ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ وَءَاتُوهُم مَّآ أَنفَقُوا۟ وَلَا جُنَاحَ عَلَيْكُمْ أَن تَنكِحُوهُنَّ إِذَآ ءَاتَيْتُمُوهُنَّ أُجُورَهُنَّ وَلَا
تُمْسِكُوا۟ بِعِصَمِ ٱلْكَوَافِرِ وَسْـَٔلُوا۟ مَآ أَنفَقْتُمْ وَلْيَسْـَٔلُوا۟ مَآ أَنفَقُوا۟ ذَٰلِكُمْ حُكْمُ ٱللَّهِ يَحْكُمُ بَيْنَكُمْ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٠﴾

come to you جَآءَكُمُ when إِذَا believe ءَامَنُوٓا۟ who ٱلَّذِينَ O you يَٰٓأَيُّهَا
examine فَٱمْتَحِنُوهُنَّ as emigrants مُهَٰجِرَٰتٍ believing women ٱلْمُؤْمِنَٰتُ
then فَإِنْ as to their Faith بِإِيمَٰنِهِنَّ knows best أَعْلَمُ Allah ٱللَّهُ them
not فَلَا they are true believers مُؤْمِنَٰتٍ you ascertain them عَلِمْتُمُوهُنَّ if
هُنَّ not لَا the disbelievers ٱلْكُفَّارِ to إِلَى send them back تَرْجِعُوهُنَّ
they (disbelievers) هُمْ nor وَلَا for them لَّهُمْ lawful حِلٌّ they are
that which مَّآ and give them وَءَاتُوهُم for them لَهُنَّ are lawful يَحِلُّونَ
on you عَلَيْكُمْ is there sin جُنَاحَ and not وَلَا they have spent أَنفَقُوا۟
you have paid to them ءَاتَيْتُمُوهُنَّ if إِذَآ marry them تَنكِحُوهُنَّ to أَن
as wives بِعِصَمِ hold تُمْسِكُوا۟ and not وَلَا their doweries أُجُورَهُنَّ
that which مَآ and ask for وَسْـَٔلُوا۟ the disbelieving women ٱلْكَوَافِرِ
that مَآ and let them ask back for وَلْيَسْـَٔلُوا۟ you have spent أَنفَقْتُمْ
ٱللَّهِ the judgement حُكْمُ that is ذَٰلِكُمْ they have spent أَنفَقُوا۟ which
عَلِيمٌ and Allah وَٱللَّهُ between you بَيْنَكُمْ He judges يَحْكُمُ of Allah
All-Wise حَكِيمٌ ﴿١٠﴾ is All-Knowing

10. O you who believe! When believing women come to you as emigrants, examine them; Allâh knows best as to their Faith, then if you ascertain that they are true believers send them not back to the disbelievers. They are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them. But give them (disbelievers) that (amount of money) which they have spent (as their *Mahr*) to them. And there will be no sin on you to marry them if you have paid their *Mahr* to them. Likewise hold not the disbelieving women as wives, and ask for (the return of) that which you have spent (as *Mahr*) and let them (the disbelievers) ask back for that which they have spent. That is the Judgement of Allâh, He judges between you. And Allâh is All-Knowing, All-Wise.

وَإِن فَاتَكُمْ شَىْءٌ مِّنْ أَزْوَٰجِكُمْ إِلَى ٱلْكُفَّارِ فَعَاقَبْتُمْ فَـَٔاتُوا۟ ٱلَّذِينَ ذَهَبَتْ أَزْوَٰجُهُم مِّثْلَ مَآ أَنفَقُوا۟ وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِىٓ أَنتُم بِهِۦ
مُؤْمِنُونَ ﴿١١﴾ يَٰٓأَيُّهَا ٱلنَّبِىُّ إِذَا جَآءَكَ ٱلْمُؤْمِنَٰتُ يُبَايِعْنَكَ عَلَىٰٓ أَن لَّا يُشْرِكْنَ بِٱللَّهِ شَيْـًٔا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ

أَوْلَٰدَهُنَّ وَلَا يَأْتِينَ بِبُهْتَٰنٍ يَفْتَرِينَهُۥ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِينَكَ فِى مَعْرُوفٍ فَبَايِعْهُنَّ وَٱسْتَغْفِرْ لَهُنَّ ٱللَّهَ
إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٢﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَوَلَّوْا۟ قَوْمًا غَضِبَ ٱللَّهُ عَلَيْهِمْ قَدْ يَئِسُوا۟ مِنَ ٱلْءَاخِرَةِ كَمَا يَئِسَ ٱلْكُفَّارُ مِنْ
أَصْحَٰبِ ٱلْقُبُورِ ﴿١٣﴾

أَزْوَٰجِكُمْ of مِّنْ any (thing) شَىْءٌ have gone from you فَاتَكُمْ and if وَإِن
and you have an فَعَاقَبْتُمْ the disbelievers ٱلْكُفَّارِ to إِلَى your wives
أَزْوَٰجُهُم have gone ذَهَبَتْ those ٱلَّذِينَ then pay to فَـَٔاتُوا۟ investment
they have spent أَنفَقُوا۟ of what مَآ the equivalent مِّثْلَ whose wives
مُؤْمِنُونَ ﴿١١﴾ in Him بِهِۦ you أَنتُم whom ٱلَّذِىٓ Allah ٱللَّهَ and fear وَٱتَّقُوا۟
come to you جَآءَكَ when إِذَا Prophet ٱلنَّبِىُّ O يَٰٓأَيُّهَا are believers
أَن to عَلَىٰٓ to give you the pledge يُبَايِعْنَكَ believing women ٱلْمُؤْمِنَٰتُ
with Allah بِٱللَّهِ they will associate in worship يُشْرِكْنَ not لَّا that
nor (and وَلَا they will steal يَسْرِقْنَ nor (and not) وَلَا anything شَيْـًٔا
nor وَلَا they will commit illegal sexual intercourse يَزْنِينَ not)
nor (and وَلَا their children أَوْلَٰدَهُنَّ they will kill يَقْتُلْنَ (and not)
that they forged يَفْتَرِينَهُۥ slander بِبُهْتَٰنٍ they bring يَأْتِينَ not)
and their وَأَرْجُلِهِنَّ their hands أَيْدِيهِنَّ between بَيْنَ (falsehood)
any مَعْرُوفٍ in فِى they will disobey you يَعْصِينَكَ and not وَلَا feet
and ask to وَٱسْتَغْفِرْ then accept their pledge فَبَايِعْهُنَّ just matter
is غَفُورٌ Allah ٱللَّهَ verily إِنَّ Allah ٱللَّهَ to them لَهُنَّ forgive
who ٱلَّذِينَ Oh you يَٰٓأَيُّهَا Most Merciful رَّحِيمٌ ﴿١٢﴾ Oft-Forgiving
غَضِبَ a people قَوْمًا take as friends تَتَوَلَّوْا۟ do not لَا believe ءَامَنُوا۟
they يَئِسُوا۟ surely قَدْ upon (with) them عَلَيْهِمْ Allah ٱللَّهُ is angry
كَمَا (in) the Hereafter ٱلْءَاخِرَةِ from (any good) مِنَ have despaired
from مِنْ the disbelievers ٱلْكُفَّارُ have despaired يَئِسَ just as
the graves ٱلْقُبُورِ ﴿١٣﴾ the people (of) أَصْحَٰبِ

11. And if any of your wives have gone from you to the disbelievers, (as apostates and you asked them to return back your *Mahr* but they refused) — then you went out for a *Ghazwah* (military expedition) (against them) and gained booty; then pay from that booty to those whose wives have gone, the equivalent of what they had spent (on their *Mahr*). And fear Allâh in Whom you believe. **12.** O Prophet! When

believing women come to you to give you the *Bai'ah* (pledge), that they will not associate anything in worship with Allâh, that they will not steal, that they will not commit illegal sexual intercourse, that they will not kill their children, that they will not utter slander, intentionally forging falsehood (i.e. by making illegal children belonging to their husbands), and that they will not disobey you in *Ma'rûf* (Islâmic Monotheism and all that which Islâm ordains), then accept their *Bai'ah* (pledge), and ask Allâh to forgive them. Verily, Allâh is Oft-Forgiving, Most Merciful. **13.** O you who believe! Take not as friends the people who incurred the Wrath of Allâh (i.e. the Jews). Surely, they have despaired of (receiving any good in) the Hereafter, just as the disbelievers have despaired of those (buried) in graves (that they will not be resurrected on the Day of Resurrection).

سُورَةُ الصَّفِّ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

سَبَّحَ لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ۝١ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لِمَ تَقُولُونَ مَا لَا
تَفْعَلُونَ ۝٢ كَبُرَ مَقْتًا عِندَ ٱللَّهِ أَن تَقُولُوا۟ مَا لَا تَفْعَلُونَ ۝٣ إِنَّ ٱللَّهَ يُحِبُّ ٱلَّذِينَ يُقَٰتِلُونَ فِى
سَبِيلِهِۦ صَفًّا كَأَنَّهُم بُنْيَٰنٌ مَّرْصُوصٌ ۝٤

the heavens ٱلسَّمَٰوَٰتِ in فِى whatsoever is مَا Allah لِلَّهِ glorifies سَبَّحَ ٱلْعَزِيزُ and He is وَهُوَ the earth ٱلْأَرْضِ on فِى and whatsoever is وَمَا Who ٱلَّذِينَ O you يَٰٓأَيُّهَا the All-Wise ٱلْحَكِيمُ ۝١ the All-Mighty do لَا that which مَا do you say تَقُولُونَ why لِمَ believe ءَامَنُوا۟ ٱللَّهِ with عِندَ hateful it is مَقْتًا most كَبُرَ you do تَفْعَلُونَ ۝٢ not تَفْعَلُونَ ۝٣ do not لَا that which مَا you say تَقُولُوا۟ that أَن Allah those who ٱلَّذِينَ loves يُحِبُّ Allah ٱللَّهَ verily إِنَّ you do as if كَأَنَّهُم in rows صَفًّا His cause سَبِيلِهِۦ in فِى fight يُقَٰتِلُونَ a solid مَّرْصُوصٌ ۝٤ structure بُنْيَٰنٌ they were

Sûrat As-Saff

(The Row or the Rank) LXI

In the Name of Allâh
the Most Gracious, the Most Merciful

1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allâh.

And He is the All-Mighty, the All-Wise. 2. O you who believe! Why do you say that which you do not do? 3. Most hateful it is with Allâh that you say that which you do not do. 4. Verily, Allâh loves those who fight in His Cause in rows (ranks) as if they were a solid structure.

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِۦ يَٰقَوْمِ لِمَ تُؤْذُونَنِى وَقَد تَّعْلَمُونَ أَنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ ۖ فَلَمَّا زَاغُوٓا۟ أَزَاغَ ٱللَّهُ
قُلُوبَهُمْ ۚ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَٰسِقِينَ ﴿٥﴾ وَإِذْ قَالَ عِيسَى ٱبْنُ مَرْيَمَ يَٰبَنِىٓ إِسْرَٰٓءِيلَ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُم مُّصَدِّقًا لِّمَا
بَيْنَ يَدَىَّ مِنَ ٱلتَّوْرَىٰةِ وَمُبَشِّرًۢا بِرَسُولٍ يَأْتِى مِنۢ بَعْدِى ٱسْمُهُۥٓ أَحْمَدُ ۖ فَلَمَّا جَآءَهُم بِٱلْبَيِّنَٰتِ قَالُوا۟ هَٰذَا سِحْرٌ مُّبِينٌ ﴿٦﴾

to his لِقَوْمِهِۦ Moses مُوسَىٰ said قَالَ and (remember) when وَإِذْ
وَقَد do you hurt me تُؤْذُونَنِى why لِمَ O my people يَٰقَوْمِ people
the رَسُولُ that I am أَنِّى you know تَّعْلَمُونَ while certainly
they زَاغُوٓا۟ so when فَلَمَّا to you إِلَيْكُمْ of Allah ٱللَّهِ Messenger
وَٱللَّهُ their hearts قُلُوبَهُمْ Allah ٱللَّهُ turned away أَزَاغَ turned away
﴿٥﴾ ٱلْفَٰسِقِينَ the people ٱلْقَوْمَ guides يَهْدِى not لَا and Allah
son ٱبْنُ Jesus عِيسَى said قَالَ and (remember) when وَإِذْ rebellious
the رَسُولُ I am إِنِّى of Israel إِسْرَٰٓءِيلَ O children يَٰبَنِىٓ of Mary مَرْيَمَ
لِّمَا بَيْنَ يَدَىَّ confirming مُّصَدِّقًا unto you إِلَيْكُم of Allah ٱللَّهِ Messenger
and وَمُبَشِّرًۢا of the Taurat (Torah) مِنَ ٱلتَّوْرَىٰةِ what was before me
after مِنۢ بَعْدِى to come يَأْتِى of a Messenger بِرَسُولٍ giving glad tidings
he جَآءَهُم but when فَلَمَّا Ahmad أَحْمَدُ whose name shall be ٱسْمُهُۥٓ me
this is هَٰذَا they said قَالُوا۟ with clear proofs بِٱلْبَيِّنَٰتِ came to them
plain ﴿٦﴾ مُّبِينٌ magic سِحْرٌ

5. And (remember) when Mûsâ (Moses) said to his people: "O my people! Why do you annoy me while you know certainly that I am the Messenger of Allâh to you? So, when they turned away (from the path of Allâh), Allâh turned their hearts away (from the Right Path). And Allâh guides not the people who are *Fâsiqûn* (rebellious, disobedient to Allâh). 6. And (remember) when 'Îsâ (Jesus), son of Maryam (Mary), said: "O Children of Israel! I am the Messenger of Allâh unto you, confirming the Taurât [(Torah) which came] before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad." But when he (Ahmad, i.e. Muhammad ﷺ) came to them with clear proofs, they said: "This is plain magic."

وَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ ٱلْكَذِبَ وَهُوَ يُدْعَىٰٓ إِلَى ٱلْإِسْلَـٰمِ ۚ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّـٰلِمِينَ ﴿٧﴾ يُرِيدُونَ لِيُطْفِـُٔوا۟ نُورَ ٱللَّهِ
بِأَفْوَٰهِهِمْ وَٱللَّهُ مُتِمُّ نُورِهِۦ وَلَوْ كَرِهَ ٱلْكَـٰفِرُونَ ﴿٨﴾ هُوَ ٱلَّذِىٓ أَرْسَلَ رَسُولَهُۥ بِٱلْهُدَىٰ وَدِينِ ٱلْحَقِّ لِيُظْهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ وَلَوْ
كَرِهَ ٱلْمُشْرِكُونَ ﴿٩﴾ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ هَلْ أَدُلُّكُمْ عَلَىٰ تِجَـٰرَةٍ تُنجِيكُم مِّنْ عَذَابٍ أَلِيمٍ ﴿١٠﴾

ٱفْتَرَىٰ than the one who مِمَّنِ does more wrong أَظْلَمُ and who وَمَنْ
is يُدْعَىٰٓ while he وَهُوَ a lie ٱلْكَذِبَ Allah ٱللَّهِ against عَلَى invents
يَهْدِى not لَا and Allah وَٱللَّهُ Islam ٱلْإِسْلَـٰمِ to إِلَى being invited
يُرِيدُونَ wrong-doers,disbelievers ﴿٧﴾ ٱلظَّـٰلِمِينَ the people ٱلْقَوْمَ guides
with بِأَفْوَٰهِهِمْ of Allah ٱللَّهِ the light نُورَ to put out لِيُطْفِـُٔوا۟ they intend
وَلَوْ His light نُورِهِۦ will complete مُتِمُّ and Allah وَٱللَّهُ their mouths
He it هُوَ the disbelievers ﴿٨﴾ ٱلْكَـٰفِرُونَ hate (it) كَرِهَ even though
with بِٱلْهُدَىٰ His Messenger رَسُولَهُۥ has sent أَرْسَلَ Who ٱلَّذِىٓ is
to make it لِيُظْهِرَهُۥ of truth ٱلْحَقِّ and the religion وَدِينِ guidance
even though وَلَوْ all other كُلِّهِۦ religion ٱلدِّينِ over عَلَى victorious
who ٱلَّذِينَ O you يَـٰٓأَيُّهَا the Pagans, idolaters ﴿٩﴾ ٱلْمُشْرِكُونَ hate (it) كَرِهَ
a commerce تِجَـٰرَةٍ to عَلَىٰ I guide you أَدُلُّكُمْ shall هَلْ believe ءَامَنُوا۟
a painful ﴿١٠﴾ أَلِيمٍ torment عَذَابٍ from مِّنْ that will save you تُنجِيكُم

7. And who does more wrong than the one who invents a lie against Allâh, while he is being invited to Islâm? And Allâh guides not the people who are *Zâlimûn* (polytheists, wrongdoers and disbelievers). **8.** They intend to put out the Light of Allâh (i.e. the religion of Islâm, this Qur'ân, and Prophet Muhammad ﷺ) with their mouths. But Allâh will bring His Light to perfection even though the disbelievers hate (it). **9.** He it is Who has sent His Messenger (Muhammad ﷺ) with guidance and the religion of truth (Islâmic Monotheism) to make it victorious over all (other) religions even though the *Mushrikûn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muhammad ﷺ) hate (it). **10.** O you who believe! Shall I guide you to a trade that will save you from a painful torment?

تُؤْمِنُونَ بِٱللَّهِ وَرَسُولِهِۦ وَتُجَـٰهِدُونَ فِى سَبِيلِ ٱللَّهِ بِأَمْوَٰلِكُمْ وَأَنفُسِكُمْ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿١١﴾ يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ
جَنَّـٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ وَمَسَـٰكِنَ طَيِّبَةً فِى جَنَّـٰتِ عَدْنٍ ۚ ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿١٢﴾ وَأُخْرَىٰ تُحِبُّونَهَا ۖ نَصْرٌ مِّنَ ٱللَّهِ وَفَتْحٌ قَرِيبٌ ۗ
وَبَشِّرِ ٱلْمُؤْمِنِينَ ﴿١٣﴾

وَتُجَٰهِدُونَ and His Messenger وَرَسُولِهِۦ in Allah بِٱللَّهِ you believe تُؤْمِنُونَ
ٱللَّهِ the cause (way) سَبِيلِ in فِى and that you strive hard and fight
that ذَٰلِكُمْ and your lives وَأَنفُسِكُمْ with your wealth بِأَمْوَٰلِكُمْ of Allah
know ﴿١١﴾ تَعْلَمُونَ you did كُنتُمْ if إِن for you لَّكُمْ better خَيْرٌ will be
and admit وَيُدْخِلْكُمْ your sins ذُنُوبَكُمْ you لَكُمْ He will forgive يَغْفِرْ
under them تَحْتِهَا from مِن flowing تَجْرِى into Gardens جَنَّٰتٍ you
جَنَّٰتِ in فِى pleasant طَيِّبَةً and dwellings وَمَسَٰكِنَ rivers ٱلْأَنْهَٰرُ
﴿١٢﴾ ٱلْعَظِيمُ success ٱلْفَوْزُ that is ذَٰلِكَ of Adn (Eternity) عَدْنٍ Gardens
help نَصْرٌ which you love تُحِبُّونَهَا and also another وَأُخْرَىٰ the great
and give وَبَشِّرِ a near قَرِيبٌ and victory وَفَتْحٌ Allah ٱللَّهِ from مِّنَ
to the believers ﴿١٣﴾ ٱلْمُؤْمِنِينَ glad tidings

11. That you believe in Allâh and His Messenger (Muhammad ﷺ), and that you strive hard and fight in the Cause of Allâh with your wealth and your lives, that will be better for you, if you but know! **12.** (If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwellings in *'Adn* (Eden) Paradise; that is indeed the great success. **13.** And also (He will give ·you) another (blessing) which you love, — help from Allâh (against your enemies) and a near victory. And give glad tidings (O Muhammad ﷺ) to the believers.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُونُوٓا۟ أَنصَارَ ٱللَّهِ كَمَا قَالَ عِيسَى ٱبْنُ مَرْيَمَ لِلْحَوَارِيِّـۧنَ مَنْ أَنصَارِىٓ إِلَى ٱللَّهِ ۖ قَالَ ٱلْحَوَارِيُّونَ نَحْنُ أَنصَارُ ٱللَّهِ ۖ
فَـَٔامَنَت طَّآئِفَةٌ مِّنۢ بَنِىٓ إِسْرَٰٓءِيلَ وَكَفَرَت طَّآئِفَةٌ ۖ فَأَيَّدْنَا ٱلَّذِينَ ءَامَنُوا۟ عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا۟ ظَٰهِرِينَ ﴿١٤﴾

ٱللَّهِ helpers أَنصَارَ be you كُونُوٓا۟ believe ءَامَنُوا۟ who ٱلَّذِينَ O you يَٰٓأَيُّهَا
لِلْحَوَارِيِّـۧنَ of Mary مَرْيَمَ son ٱبْنُ Jesus عِيسَى said قَالَ as كَمَا of Allah
(in the cause) إِلَى are my helpers أَنصَارِىٓ who مَنْ to the disciples
are أَنصَارُ we نَحْنُ the disciples ٱلْحَوَارِيُّونَ said قَالَ Allah ٱللَّهِ of
of مِّنۢ a group طَّآئِفَةٌ then believed فَـَٔامَنَت of Allah ٱللَّهِ helpers
a طَّآئِفَةٌ and disbelieved وَكَفَرَت of Israel إِسْرَٰٓءِيلَ the Children بَنِىٓ
believed ءَامَنُوا۟ to those who ٱلَّذِينَ so We gave power فَأَيَّدْنَا group
﴿١٤﴾ ظَٰهِرِينَ and they became فَأَصْبَحُوا۟ their enemies عَدُوِّهِمْ against عَلَىٰ
the uppermost

14. O you who believe! Be you helpers (in the Cause) of Allâh as said 'Îsâ (Jesus), son of Maryam (Mary), to the *Hawârîyyûn* (the disciples): "Who are my helpers (in the Cause) of Allâh?" The *Hawârîyyûn* (the disciples) said: "We are Allâh's helpers" (i.e. we will strive in His Cause!). Then a group of the Children of Israel believed and a group disbelieved. So, We gave power to those who believed against their enemies, and they became the victorious (uppermost).

سُورَةُ الجُمُعَةِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

يُسَبِّحُ لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ٱلْمَلِكِ ٱلْقُدُّوسِ ٱلْعَزِيزِ ٱلْحَكِيمِ ﴿١﴾ هُوَ ٱلَّذِى بَعَثَ فِى ٱلْأُمِّيِّـۧنَ رَسُولًا مِّنْهُمْ
يَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِهِۦ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَإِن كَانُوا۟ مِن قَبْلُ لَفِى ضَلَٰلٍ مُّبِينٍ ﴿٢﴾ وَءَاخَرِينَ مِنْهُمْ لَمَّا
يَلْحَقُوا۟ بِهِمْ ۚ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٣﴾

the ٱلسَّمَٰوَٰتِ in فِى whatever is مَا (to) Allah لِلَّهِ glorifies يُسَبِّحُ
the ٱلْمَلِكِ the earth ٱلْأَرْضِ on فِى and whatsoever is وَمَا heavens
the All-Wise ٱلْحَكِيمِ ﴿١﴾ the All-Mighty ٱلْعَزِيزِ the Holy ٱلْقُدُّوسِ King
the ٱلْأُمِّيِّـۧنَ (among) in فِى sent بَعَثَ Who ٱلَّذِى He is هُوَ
from among themselves مِّنْهُمْ a Messenger رَسُولًا unlettered ones
and purifying وَيُزَكِّيهِمْ His verses ءَايَٰتِهِۦ to them عَلَيْهِمْ reciting يَتْلُوا۟
and وَٱلْحِكْمَةَ the Book ٱلْكِتَٰبَ and teaching them وَيُعَلِّمُهُمُ them
they had كَانُوا۟ even though وَإِن wisdom (legal ways,As-Sunnah)
manifest مُّبِينٍ ﴿٢﴾ error ضَلَٰلٍ verily in لَفِى before مِن قَبْلُ been
يَلْحَقُوا۟ who not لَمَّا among them مِنْهُمْ and also to others وَءَاخَرِينَ
the All-Mighty ٱلْعَزِيزُ and He is وَهُوَ them بِهِمْ have yet joined
the All-Wise ٱلْحَكِيمُ ﴿٣﴾

Sûrat Al-Jumu'ah
(Friday) LXII

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allâh, — the King (of everything), the Holy, the All-Mighty, the All-Wise. **2.** He it is Who

sent among the unlettered ones a Messenger (Muhammad ﷺ) from among themselves, reciting to them His Verses, purifying them (from the filth of disbelief and polytheism), and teaching them the Book (this Qur'ân, Islâmic laws and Islâmic jurisprudence) and *Al-Hikmah* (*As-Sunnah*: legal ways, orders, acts of worship of Prophet Muhammad ﷺ). And verily, they had been before in mainfest error; **3.** And [He has sent him (Prophet Muhammad ﷺ) also to] others among them (Muslims) who have not yet joined them (but they will come). And He (Allâh) is the All-Mighty, the All-Wise.

ذَٰلِكَ فَضْلُ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ ۚ وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ ﴿٤﴾ مَثَلُ ٱلَّذِينَ حُمِّلُوا۟ ٱلتَّوْرَىٰةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ
ٱلْحِمَارِ يَحْمِلُ أَسْفَارًۢا ۚ بِئْسَ مَثَلُ ٱلْقَوْمِ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَـٰتِ ٱللَّهِ ۚ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّـٰلِمِينَ ﴿٥﴾ قُلْ يَـٰٓأَيُّهَا
ٱلَّذِينَ هَادُوٓا۟ إِن زَعَمْتُمْ أَنَّكُمْ أَوْلِيَآءُ لِلَّهِ مِن دُونِ ٱلنَّاسِ فَتَمَنَّوُا۟ ٱلْمَوْتَ إِن كُنتُمْ صَـٰدِقِينَ ﴿٦﴾

which He bestows يُؤْتِيهِ of Allah ٱللَّهِ the Grace فَضْلُ that is ذَٰلِكَ the Owner ذُو and Allah is وَٱللَّهُ He wills يَشَآءُ on whom مَن of those ٱلَّذِينَ the likeness مَثَلُ Mighty ﴿٤﴾ ٱلْعَظِيمِ of Grace ٱلْفَضْلِ but ثُمَّ the Taurat (Torah) ٱلتَّوْرَىٰةَ were entrusted with حُمِّلُوا۟ who ٱلْحِمَارِ is as the likeness كَمَثَلِ who bore it يَحْمِلُوهَا not لَمْ then بِئْسَ huge burden of books أَسْفَارًۢا who carries يَحْمِلُ of a donkey كَذَّبُوا۟ who ٱلَّذِينَ of people ٱلْقَوْمِ the example مَثَلُ How bad is يَهْدِى not لَا and Allah وَٱللَّهُ of Allah ٱللَّهِ the Signs بِـَٔايَـٰتِ deny say قُلْ who are wrong-doers ﴿٥﴾ ٱلظَّـٰلِمِينَ the people ٱلْقَوْمَ guides you claim زَعَمْتُمْ if إِن are Jews هَادُوٓا۟ who ٱلَّذِينَ O you يَـٰٓأَيُّهَا the دُونِ to مِن of Allah لِلَّهِ are friends أَوْلِيَآءُ that you أَنَّكُمْ ٱلْمَوْتَ then long for فَتَمَنَّوُا۟ (of) all other mankind ٱلنَّاسِ exclusion truthful ﴿٦﴾ صَـٰدِقِينَ you are كُنتُمْ if إِن death

4. That is the Grace of Allâh, which He bestows on whom He wills. And Allâh is the Owner of Mighty Grace. **5.** The likeness of those who were entrusted with the (obligation of the) Taurât (Torah) (i.e. to obey its commandments and to practise its laws), but who subsequently failed in those (obligations), is as the likeness of a donkey which carries huge burdens of books (but understands nothing from them). How bad is the example of people who deny the *Ayât* (proofs, evidences, verses, signs, revelations, etc.) of Allâh. And Allâh guides not the people who are *Zâlimûn* (polytheists, wrongdoers, disbelievers). **6.** Say (O Muhammad ﷺ): "O

you Jews! If you pretend that you are friends of Allâh, to the exclusion of (all) other mankind, then long for death if you are truthful."

وَلَا يَتَمَنَّوْنَهُۥٓ أَبَدًۢا بِمَا قَدَّمَتْ أَيْدِيهِمْ ۚ وَٱللَّهُ عَلِيمٌۢ بِٱلظَّٰلِمِينَ ﴿٧﴾ قُلْ إِنَّ ٱلْمَوْتَ ٱلَّذِى تَفِرُّونَ مِنْهُ فَإِنَّهُۥ
مُلَٰقِيكُمْ ۖ ثُمَّ تُرَدُّونَ إِلَىٰ عَٰلِمِ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٨﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا نُودِىَ
لِلصَّلَوٰةِ مِن يَوْمِ ٱلْجُمُعَةِ فَٱسْعَوْا۟ إِلَىٰ ذِكْرِ ٱللَّهِ وَذَرُوا۟ ٱلْبَيْعَ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿٩﴾

because بِمَا ever أَبَدًا they will long for it يَتَمَنَّوْنَهُۥٓ but not وَلَا
and وَٱللَّهُ their hands أَيْدِيهِمْ have sent before them قَدَّمَتْ of what
say (to قُلْ the wrong doers بِٱلظَّٰلِمِينَ ﴿٧﴾ knows well عَلِيمٌۢ Allah
you Flee تَفِرُّونَ which ٱلَّذِى the death ٱلْمَوْتَ verily إِنَّ them)
then ثُمَّ will meet you مُلَٰقِيكُمْ surely it فَإِنَّهُۥ from which مِنْهُ
of ٱلْغَيْبِ the All-knower عَٰلِمِ to إِلَىٰ you will be sent back تُرَدُّونَ
بِمَا and He will tell you فَيُنَبِّئُكُم and the seen وَٱلشَّهَٰدَةِ the unseen
ءَامَنُوٓا۟ who ٱلَّذِينَ O you يَٰٓأَيُّهَا to do تَعْمَلُونَ ﴿٨﴾ you used كُنتُمْ what
for the لِلصَّلَوٰةِ the call is proclaimed نُودِىَ when إِذَا believe
then hasten فَٱسْعَوْا۟ of Friday ٱلْجُمُعَةِ the day يَوْمِ on مِن prayer
ٱلْبَيْعَ and leave off وَذَرُوا۟ of Allah ٱللَّهِ the remembrance ذِكْرِ to إِلَىٰ
you كُنتُمْ if إِن for you لَّكُمْ better خَيْرٌ that is ذَٰلِكُمْ business
know تَعْلَمُونَ ﴿٩﴾ did

7. But they will never long for it (death), because of what (deeds) their hands have sent before them! And Allâh knows well the *Zâlimûn* (polytheists, wrongdoers, disbelievers). **8.** Say (to them): "Verily, the death from which you flee will surely meet you, then you will be sent back to (Allâh), the All-Knower of the unseen and the seen, and He will tell you what you used to do." **9.** O you who believe (Muslims)! When the call is proclaimed for the *Salât* (prayer) on Friday (*Jumu'ah* prayer), come to the remembrance of Allâh [*Jumu'ah* religious talk (*Khutbah*) and *Salât* (prayer)] and leave off business (and every other thing). That is better for you if you did but know!

فَإِذَا قُضِيَتِ ٱلصَّلَوٰةُ فَٱنتَشِرُوا۟ فِى ٱلْأَرْضِ وَٱبْتَغُوا۟ مِن فَضْلِ ٱللَّهِ وَٱذْكُرُوا۟ ٱللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ﴿١٠﴾ وَإِذَا
رَأَوْا۟ تِجَٰرَةً أَوْ لَهْوًا ٱنفَضُّوٓا۟ إِلَيْهَا وَتَرَكُوكَ قَآئِمًا ۚ قُلْ مَا عِندَ ٱللَّهِ خَيْرٌ مِّنَ ٱللَّهْوِ وَمِنَ ٱلتِّجَٰرَةِ ۚ وَٱللَّهُ خَيْرُ ٱلرَّٰزِقِينَ ﴿١١﴾

the (Jumuah) prayer ٱلصَّلَوٰةُ is finished قُضِيَتِ then when فَإِذَا
مِن and seek وَٱبْتَغُوا۟ the land ٱلْأَرْضِ in فِى you may disperse فَٱنتَشِرُوا۟
Allah ٱللَّهَ and remember وَٱذْكُرُوا۟ of Allah ٱللَّهِ the Grace فَضْلِ of
and وَإِذَا successful (10) تُفْلِحُونَ that you may be لَّعَلَّكُمْ much كَثِيرًا
some لَهْوًا or أَوْ some merchandise تِجَٰرَةً they see رَأَوْا۟ when
and وَتَرَكُوكَ to it إِلَيْهَا they disperse headlong ٱنفَضُّوٓا۟ amusement
Allah ٱللَّهِ has عِندَ that which مَا say قُلْ standing قَآئِمًا leave you
ٱلتِّجَٰرَةِ and than وَمِنَ any amusement ٱللَّهْوِ than مِّنَ is better خَيْرٌ
of providers (11) ٱلرَّٰزِقِينَ is the best خَيْرُ and Allah وَٱللَّهُ merchandise

10. Then when the (*Jumu'ah*) *Salât* (prayer) is ended, you may disperse through the land, and seek the Bounty of Allâh (by working), and remember Allâh much, that you may be successful. **11.** And when they see some merchandise or some amusement [beating of *Tambur* (drum)] they disperse headlong to it, and leave you (Muhammad ﷺ) standing [while delivering *Jumu'ah* religious talk (*Khutbah*)]. Say: "That which Allâh has is better than any amusement or merchandise! And Allâh is the Best of providers."

سُورَةُ المُنَافِقُونَ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

إِذَا جَآءَكَ ٱلْمُنَٰفِقُونَ قَالُوا۟ نَشْهَدُ إِنَّكَ لَرَسُولُ ٱللَّهِ وَٱللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُۥ وَٱللَّهُ يَشْهَدُ إِنَّ ٱلْمُنَٰفِقِينَ
لَكَٰذِبُونَ (1) ٱتَّخَذُوٓا۟ أَيْمَٰنَهُمْ جُنَّةً فَصَدُّوا۟ عَن سَبِيلِ ٱللَّهِ إِنَّهُمْ سَآءَ مَا كَانُوا۟ يَعْمَلُونَ (2) ذَٰلِكَ بِأَنَّهُمْ ءَامَنُوا۟ ثُمَّ
كَفَرُوا۟ فَطُبِعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ (3) ۞ وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِن يَقُولُوا۟ تَسْمَعْ لِقَوْلِهِمْ كَأَنَّهُمْ
خُشُبٌ مُّسَنَّدَةٌ يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ ٱلْعَدُوُّ فَٱحْذَرْهُمْ قَٰتَلَهُمُ ٱللَّهُ أَنَّىٰ يُؤْفَكُونَ (4)

they say قَالُوا۟ the hypocrites ٱلْمُنَٰفِقُونَ come to you جَآءَكَ when إِذَا
indeed the لَرَسُولُ that you are إِنَّكَ we bear witness نَشْهَدُ
that you إِنَّكَ knows يَعْلَمُ and Allah وَٱللَّهُ of Allah ٱللَّهِ Messenger
bears يَشْهَدُ and Allah وَٱللَّهُ are indeed His Messenger لَرَسُولُهُۥ
are indeed (1) لَكَٰذِبُونَ the hypocrites ٱلْمُنَٰفِقِينَ that إِنَّ witness
liars

thus فَصَدُّوا a screen جُنَّةً their oaths أَيْمَٰنَهُمْ they have taken ٱتَّخَذُوٓا
verily they إِنَّهُمْ of Allah ٱللَّهِ the path سَبِيلِ from عَن they hinder
that is ذَٰلِكَ they do يَعْمَلُونَ ﴿٢﴾ used to كَانُوا what مَا is evil سَآءَ
فَطُبِعَ disbelieved كَفَرُوا then ثُمَّ believed ءَامَنُوا because they بِأَنَّهُمْ
لَا so they فَهُمْ their hearts قُلُوبِهِمْ (on) عَلَىٰ therefore is sealed
you look at them رَأَيْتَهُمْ and when وَإِذَا understand يَفْقَهُونَ ﴿٣﴾ not
they يَقُولُوا and if وَإِن their bodies أَجْسَامُهُمْ please you تُعْجِبُكَ
خُشُبٌ they are as كَأَنَّهُمْ to their words لِقَوْلِهِمْ you listen تَسْمَعْ speak
كُلَّ they think that يَحْسَبُونَ propped up مُّسَنَّدَةٌ blocks of wood
the ٱلْعَدُوُّ they are هُمُ against them عَلَيْهِمْ cry is صَيْحَةٍ every
ٱللَّهُ may curse them قَٰتَلَهُمُ so beware of them فَٱحْذَرْهُمْ enemies
are they deviated يُؤْفَكُونَ ﴿٤﴾ How أَنَّىٰ Allah

Sûrat Al-Munâfiqûn
(The Hypocrites) LXIII

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. When the hypocrites come to you (O Muhammad ﷺ), they say: "We bear witness that you are indeed the Messenger of Allâh." Allâh knows that you are indeed His Messenger, and Allâh bears witness that the hypocrites are liars indeed. **2.** They have made their oaths a screen (for their hypocrisy). Thus they hinder (men) from the path of Allâh. Verily, evil is what they used to do. **3.** That is because they believed, and then disbelieved; therefore their hearts are sealed, so they understand not. **4.** And when you look at them, their bodies please you; and when they speak, you listen to their words. They are as blocks of wood propped up. They think that every cry is against them. They are the enemies, so beware of them. May Allâh curse them! How are they denying (or deviating from) the Right Path?

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ ٱللَّهِ لَوَّوْا رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُم مُّسْتَكْبِرُونَ ﴿٥﴾ سَوَآءٌ عَلَيْهِمْ
أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَن يَغْفِرَ ٱللَّهُ لَهُمْ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَٰسِقِينَ ﴿٦﴾ هُمُ ٱلَّذِينَ
يَقُولُونَ لَا تُنفِقُوا عَلَىٰ مَنْ عِندَ رَسُولِ ٱللَّهِ حَتَّىٰ يَنفَضُّوا وَلِلَّهِ خَزَآئِنُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَلَٰكِنَّ ٱلْمُنَٰفِقِينَ لَا
يَفْقَهُونَ ﴿٧﴾

may يَسْتَغْفِرْ come تَعَالَوْا to them لَهُمْ it is said قِيلَ and when وَإِذَا
لَوَّوْا of Allah اللَّهِ Messenger رَسُولُ for you لَكُمْ ask forgiveness
and you would see them وَرَأَيْتَهُمْ their heads رُءُوسَهُمْ they turn aside
سَوَاءٌ are in pride مُسْتَكْبِرُونَ ﴿٥﴾ while they وَهُم turning away يَصُدُّونَ
whether you ask forgiveness أَسْتَغْفَرْتَ to them عَلَيْهِمْ it is equal
for them لَهُمْ ask forgiveness تَسْتَغْفِرْ not لَمْ or أَمْ for them لَهُمْ
اللَّهَ verily إِنَّ (to) them لَهُمْ Allah اللَّهُ shall forgive يَغْفِرَ not لَن
who are الْفَاسِقِينَ ﴿٦﴾ the people الْقَوْمَ guides يَهْدِي not لَا Allah
يَقُولُونَ who الَّذِينَ they are (the ones) هُمُ rebellious, disobedient
with عِندَ those who are مَنْ on عَلَىٰ spend تُنفِقُوا not لَا say
they desert يَنفَضُّوا until حَتَّىٰ of Allah اللَّهِ the Messenger رَسُولِ
of the السَّمَاوَاتِ the treasures خَزَائِنُ and to Allah belong وَلِلَّهِ (him)
لَا the hypocrites الْمُنَافِقِينَ but وَلَٰكِنَّ and the earth وَالْأَرْضِ heavens
comprehend يَفْقَهُونَ ﴿٧﴾ not

5. And when it is said to them: "Come, so that the Messenger of Allâh may ask forgiveness from Allâh for you," they twist their heads, and you would see them turning away their faces in pride. **6.** It is equal to them whether you (Muhammad ﷺ) ask forgiveness or ask not forgiveness for them, Allâh will never forgive them. Verily, Allâh guides not the people who are the *Fâsiqûn* (rebellious, disobedient to Allâh). **7.** They are the ones who say: "Spend not on those who are with Allâh's Messenger (ﷺ), until they desert him." And to Allâh belong the treasures of the heavens and the earth, but the hypocrites comprehend not.

يَقُولُونَ لَئِن رَّجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ ۚ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَٰكِنَّ
الْمُنَافِقِينَ لَا يَعْلَمُونَ ﴿٨﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَن ذِكْرِ اللَّهِ ۚ وَمَن
يَفْعَلْ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٩﴾ وَأَنفِقُوا مِن مَّا رَزَقْنَاكُم مِّن قَبْلِ أَن يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ
لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُن مِّنَ الصَّالِحِينَ ﴿١٠﴾ وَلَن يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا ۚ وَاللَّهُ خَبِيرٌ
بِمَا تَعْمَلُونَ ﴿١١﴾

Al-Madinah الْمَدِينَةِ to إِلَى we return رَّجَعْنَا if لَئِن they say يَقُولُونَ
مِنْهَا the more honorable الْأَعَزُّ indeed will expel لَيُخْرِجَنَّ

the ٱلْعِزَّةُ but to Allah belong وَلِلَّهِ the meaner ٱلْأَذَلَّ therefrom
وَلِلْمُؤْمِنِينَ and to His Messenger وَلِرَسُولِهِۦ honor, power and glory
not لَا the hypocrites ٱلْمُنَٰفِقِينَ but وَلَٰكِنَّ and to the believers
تُلْهِكُمْ not لَا believe ءَامَنُوا۟ who ٱلَّذِينَ O you يَٰٓأَيُّهَا know يَعْلَمُونَ ﴿٨﴾
أَوْلَٰدُكُمْ nor (and not) وَلَآ your properties أَمْوَٰلُكُمْ let distract you
of Allah ٱللَّهِ the remembrance ذِكْرِ from عَن your children
هُمُ then they فَأُو۟لَٰٓئِكَ that ذَٰلِكَ does يَفْعَلْ and whosoever وَمَن
of مِن and spend (in charity) وَأَنفِقُوا۟ the losers ٱلْخَٰسِرُونَ ﴿٩﴾ they are
أَن before مِّن قَبْلِ We have provided you رَزَقْنَٰكُم which مَّا that
and فَيَقُولَ the death ٱلْمَوْتُ to one of you أَحَدَكُمُ comes يَأْتِىَ that
you would give me أَخَّرْتَنِىٓ if only لَوْلَآ My Lord رَبِّ he says
then I would give فَأَصَّدَّقَ a little قَرِيبٍ while أَجَلٍ for إِلَىٰٓ respite
and وَلَن the righteous ٱلصَّٰلِحِينَ ﴿١٠﴾ among مِّنَ and be وَأَكُن charity
جَآءَ when إِذَا to a soul نَفْسًا Allah ٱللَّهُ grants respite يُؤَخِّرَ never
خَبِيرٌۢ and Allah is وَٱللَّهُ its appointed time (death) أَجَلُهَا comes
you do تَعْمَلُونَ ﴿١١﴾ of what بِمَا All-Aware

8. They (hyprocrites) say: "If we return to Al-Madinah, indeed the more honourable ('Abdûllah bin Ubai bin Salûl, the chief of hyprocrites at Al-Madinah) will expel therefrom the meaner (i.e. Allâh's Messenger ﷺ)." But honour, power and glory belong to Allâh, and to His Messenger (Muhammad ﷺ), and to the believers, but the hypocrites know not. **9.** O you who believe! Let not your properties or your children divert you from the remembrance of Allâh. And whosoever does that, then they are the losers. **10.** And spend (in charity) of that with which We have provided you before death comes to one of you, and he says: "My Lord! If only You would give me respite for a little while (i.e. return to the worldly life), then I should give *Sadaqah* (i.e. *Zakât*) of my wealth, and be among the righteous [i.e. perform *Hajj* (pilgrimage to Makkah) and other good deeds]. **11.** And Allâh grants respite to none when his appointed time (death) comes. And Allâh is All-Aware of what you do.

سُورَةُ التَّغَابُنِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

يُسَبِّحُ لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ لَهُ ٱلْمُلْكُ وَلَهُ ٱلْحَمْدُ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١﴾ هُوَ ٱلَّذِى خَلَقَكُمْ فَمِنكُمْ

كَافِرٌ وَمِنكُم مُّؤْمِنٌ وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢﴾ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ وَإِلَيْهِ
ٱلْمَصِيرُ ﴿٣﴾ يَعْلَمُ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَيَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ وَٱللَّهُ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿٤﴾

the heavens ٱلسَّمَٰوَٰتِ in فِى what is مَا (to) Allah لِلَّهِ glorifies يُسَبِّحُ
the ٱلْمُلْكُ His is لَهُ the earth ٱلْأَرْضِ on فِى and what is وَمَا
all the praises and thanks ٱلْحَمْدُ and to Him belong وَلَهُ dominion
He هُوَ Able ﴿١﴾ قَدِيرٌ things شَىْءٍ all كُلِّ over عَلَىٰ and He is وَهُوَ
are كَافِرٌ so some of you فَمِنكُمْ created you خَلَقَكُمْ who ٱلَّذِى it is
and وَٱللَّهُ are believers مُّؤْمِنٌ and some of you وَمِنكُم disbelievers
He has خَلَقَ All-Seer ﴿٢﴾ بَصِيرٌ you do تَعْمَلُونَ of what بِمَا Allah is
with truth بِٱلْحَقِّ and the earth وَٱلْأَرْضَ the heavens ٱلسَّمَٰوَٰتِ created
your صُوَرَكُمْ and made good فَأَحْسَنَ and He shaped you وَصَوَّرَكُمْ
He يَعْلَمُ the final return ﴿٣﴾ ٱلْمَصِيرُ and to Him is وَإِلَيْهِ shapes
and the earth وَٱلْأَرْضِ the heavens ٱلسَّمَٰوَٰتِ in فِى what is مَا knows
and what وَمَا you conceal تُسِرُّونَ what مَا and He knows وَيَعْلَمُ
of بِذَاتِ the All-Knower عَلِيمٌ and Allah is وَٱللَّهُ you reveal تُعْلِنُونَ
the breasts ﴿٤﴾ ٱلصُّدُورِ what is in

Sûrat At-Taghâbun
(Mutual Loss and Gain) LXIV

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allâh. His is the dominion, and to Him belong all the praises and thanks, and He is Able to do all things. **2.** He it is Who created you, then some of you are disbelievers and some of you are believers. And Allâh is All-Seer of what you do. **3.** He has created the heavens and the earth with truth, and He shaped you and made good your shapes. And to Him is the final Return. **4.** He knows what is in the heavens and on earth, and He knows what you conceal and what you reveal. And Allâh is the All-Knower of what is in the breasts (of men).

أَلَمْ يَأْتِكُمْ نَبَؤُا۟ ٱلَّذِينَ كَفَرُوا۟ مِن قَبْلُ فَذَاقُوا۟ وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٥﴾ ذَٰلِكَ بِأَنَّهُۥ كَانَت تَّأْتِيهِمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ
فَقَالُوٓا۟ أَبَشَرٌ يَهْدُونَنَا فَكَفَرُوا۟ وَتَوَلَّوا۟ وَّٱسْتَغْنَى ٱللَّهُ وَٱللَّهُ غَنِىٌّ حَمِيدٌ ﴿٦﴾ زَعَمَ ٱلَّذِينَ كَفَرُوٓا۟ أَن لَّن يُبْعَثُوا۟ قُلْ بَلَىٰ وَرَبِّى لَتُبْعَثُنَّ ثُمَّ

لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ ۚ وَذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٧﴾ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنزَلْنَا ۚ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٨﴾

of those who الَّذِينَ the news نَبَؤُا reached you يَأْتِكُمْ Has not أَلَمْ
وَبَالَ and so they tasted فَذَاقُوا aforetime مِن قَبْلُ disbelieved كَفَرُوا
عَذَابٌ and theirs will be وَلَهُمْ of their disbelief أَمْرِهِمْ the evil result
تَأْتِيهِمْ was كَانَت because it بِأَنَّهُ that ذَٰلِكَ a painful أَلِيمٌ ﴿٥﴾ torment
with clear proofs بِالْبَيِّنَاتِ their Messengers رُسُلُهُم come to them
so فَكَفَرُوا guide us يَهْدُونَنَا shall mere men أَبَشَرٌ but they said فَقَالُوا
and was not in وَّاسْتَغْنَى and turned away وَتَوَلَّوا they disbelieved
Worthy of all ﴿٦﴾ حَمِيدٌ Rich غَنِيٌّ and Allah is وَاللَّهُ Allah اللَّهُ need
لَّن that أَن disbelieved كَفَرُوا those who الَّذِينَ claim زَعَمَ praise
By my وَرَبِّي yes بَلَىٰ say قُلْ they will be resurrected يُبْعَثُوا never
you لَتُنَبَّؤُنَّ then ثُمَّ you will certainly be resurrected لَتُبْعَثُنَّ Lord
عَلَى and that is وَذَٰلِكَ you did عَمِلْتُمْ of what بِمَا will be informed
in Allah بِاللَّهِ (therefore) believe فَآمِنُوا easy ﴿٧﴾ يَسِيرٌ Allah اللَّهِ on
الَّذِي and in the Light (this Quran) وَالنُّورِ and His Messenger وَرَسُولِهِ
of what بِمَا and Allah is وَاللَّهُ We have sent down أَنزَلْنَا which
All-Aware ﴿٨﴾ خَبِيرٌ you do تَعْمَلُونَ

5. Has not the news reached you of those who disbelieved aforetime? And so they tasted the evil result of their disbelief, and theirs will be a painful torment. **6.** That was because there came to them their Messengers with clear proofs (signs), but they said: "Shall mere men guide us?" So they disbelieved and turned away (from the truth). But Allâh was not in need (of them). And Allâh is Rich (Free of all needs), Worthy of all praise. **7.** The disbelievers pretend that they will never be resurrected (for the Account). Say (O Muhammad ﷺ): "Yes! By my Lord, you will certainly be resurrected, then you will be informed of (and recompensed for) what you did; and that is easy for Allâh." **8.** Therefore, believe in Allâh and His Messenger (Muhammad ﷺ) and in the Light (this Qur'ân) which We have sent down. And Allâh is All-Aware of what you do.

يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ۖ ذَٰلِكَ يَوْمُ التَّغَابُنِ ۗ وَمَن يُؤْمِن بِاللَّهِ وَيَعْمَلْ صَالِحًا يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ وَيُدْخِلْهُ جَنَّاتٍ تَجْرِي مِن
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۚ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ ﴿٩﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ
أَصْحَابُ النَّارِ خَالِدِينَ فِيهَا ۖ وَبِئْسَ الْمَصِيرُ ﴿١٠﴾

on the لِيَوْمِ He will gather you (all) يَجْمَعُكُمْ the Day (when) يَوْمَ
of ٱلتَّغَابُنِ the day يَوْمُ that will be ذَٰلِكَ of Gathering ٱلْجَمْعِ Day
in بِٱللَّهِ believes يُؤْمِنۢ and whosoever وَمَن mutual loss and gain
He يُكَفِّرْ righteous good deeds صَٰلِحًا and performs وَيَعْمَلْ Allah
and He will admit وَيُدْخِلْهُ his sins سَيِّـَٔاتِهِۦ from him عَنْهُ will remit
ٱلْأَنْهَٰرُ under them مِن تَحْتِهَا flowing تَجْرِى to Gardens جَنَّٰتٍ him
ذَٰلِكَ forever أَبَدًا therein فِيهَآ (they will) dwell خَٰلِدِينَ rivers
but those وَٱلَّذِينَ the great ٱلْعَظِيمُ ﴿٩﴾ success ٱلْفَوْزُ that will be
أُوْلَٰٓئِكَ Our signs بِـَٔايَٰتِنَآ and denied وَكَذَّبُوا۟ who disbelieved كَفَرُوا۟
(they خَٰلِدِينَ of the Fire ٱلنَّارِ the dwellers أَصْحَٰبُ they will be
that ٱلْمَصِيرُ ﴿١٠﴾ and worst is وَبِئْسَ there in فِيهَا will) dwell
destination

9. (And remember) the Day when He will gather you (all) on the Day of Gathering, — loss and gain (i.e. loss for the disbelievers as they will enter the Hell-fire and gain for the believers as they will enter Paradise). And whosoever believes in Allâh and performs righteous good deeds, He will expiate from him his sins, and will admit him to Gardens under which rivers flow (Paradise), to dwell therein forever; that will be the great success. **10.** But those who disbelieved (in the Oneness of Allâh — Islâmic Monotheism) and denied Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), they will be the dwellers of the Fire, to dwell therein forever. And worst indeed is that destination.

مَآ أَصَابَ مِن مُّصِيبَةٍ إِلَّا بِإِذْنِ ٱللَّهِ ۗ وَمَن يُؤْمِنۢ بِٱللَّهِ يَهْدِ قَلْبَهُۥ ۚ وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿١١﴾ وَأَطِيعُوا۟ ٱللَّهَ وَأَطِيعُوا۟
ٱلرَّسُولَ ۚ فَإِن تَوَلَّيْتُمْ فَإِنَّمَا عَلَىٰ رَسُولِنَا ٱلْبَلَٰغُ ٱلْمُبِينُ ﴿١٢﴾ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ۚ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ
ٱلْمُؤْمِنُونَ ﴿١٣﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّ مِنْ أَزْوَٰجِكُمْ وَأَوْلَٰدِكُمْ عَدُوًّا لَّكُمْ فَٱحْذَرُوهُمْ ۚ وَإِن
تَعْفُوا۟ وَتَصْفَحُوا۟ وَتَغْفِرُوا۟ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٤﴾

with بِإِذْنِ but إِلَّا calamity مُّصِيبَةٍ any مِن befalls أَصَابَ not مَآ
in بِٱللَّهِ believes يُؤْمِنۢ and whosoever وَمَن of Allah ٱللَّهِ the leave
of بِكُلِّ and Allah is وَٱللَّهُ his heart قَلْبَهُۥ He guides يَهْدِ Allah
ٱللَّهَ and you obey وَأَطِيعُوا۟ All-Knower عَلِيمٌ ﴿١١﴾ thing شَىْءٍ every

تَوَلَّيْتُمْ then if فَإِن the Messenger ٱلرَّسُولَ and obey وَأَطِيعُوا۟ Allah
Our رَسُولِنَا (the duty) of عَلَىٰ then only فَإِنَّمَا you turn away
ٱللَّهُ the clear ﴿١٢﴾ ٱلْمُبِينُ conveying (preaching) ٱلْبَلَٰغُ Messenger
ٱللَّهِ and in وَعَلَى He هُوَ but إِلَّا god إِلَٰهَ there is no لَآ Allah
يَٰٓأَيُّهَا the believers ﴿١٣﴾ ٱلْمُؤْمِنُونَ let put their trust فَلْيَتَوَكَّلِ Allah
from (among) مِنْ verily إِنَّ believe ءَامَنُوٓا۟ who ٱلَّذِينَ O you
there are عَدُوًّا and your children وَأَوْلَٰدِكُمْ your wives أَزْوَٰجِكُمْ
and if وَإِن so beware of them فَٱحْذَرُوهُمْ for you لَّكُمْ enemies
فَإِنَّ and forgive وَتَغْفِرُوا۟ and overlook وَتَصْفَحُوا۟ you pardon تَعْفُوا۟
Most ﴿١٤﴾ رَّحِيمٌ Oft-Forgiving غَفُورٌ Allah ٱللَّهَ then verily
Merciful

11. No calamity befalls, but by the Leave [i.e. Decision and *Qadar* (Divine Preordainments)] of Allâh, and whosoever believes in Allâh, He guides his heart [to the true Faith with certainty, i.e. what has befallen him was already written for him by Allâh from the *Qadar* (Divine Preordainments)]. And Allâh is the All-Knower of everything. **12.** Obey Allâh, and obey the Messenger (Muhammad ﷺ); but if you turn away, then the duty of Our Messenger is only to convey (the Message) clearly. **13.** Allâh! *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He). And in Allâh (Alone) therefore let the believers put their trust. **14.** O you who believe! Verily, among your wives and your children there are enemies for you (who may stop you from the obedience of Allâh); therefore beware of them! But if you pardon (them) and overlook, and forgive (their faults), then verily, Allâh is Oft-Forgiving, Most Merciful.

إِنَّمَآ أَمْوَٰلُكُمْ وَأَوْلَٰدُكُمْ فِتْنَةٌ ۚ وَٱللَّهُ عِندَهُۥٓ أَجْرٌ عَظِيمٌ ﴿١٥﴾ فَٱتَّقُوا۟ ٱللَّهَ مَا ٱسْتَطَعْتُمْ وَٱسْمَعُوا۟ وَأَطِيعُوا۟ وَأَنفِقُوا۟
خَيْرًا لِّأَنفُسِكُمْ ۗ وَمَن يُوقَ شُحَّ نَفْسِهِۦ فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿١٦﴾ إِن تُقْرِضُوا۟ ٱللَّهَ قَرْضًا حَسَنًا يُضَٰعِفْهُ
لَكُمْ وَيَغْفِرْ لَكُمْ ۚ وَٱللَّهُ شَكُورٌ حَلِيمٌ ﴿١٧﴾ عَٰلِمُ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿١٨﴾

a فِتْنَةٌ and your children وَأَوْلَٰدُكُمْ your wealth أَمْوَٰلُكُمْ only إِنَّمَآ
a ﴿١٥﴾ عَظِيمٌ reward أَجْرٌ with Him is عِندَهُۥٓ and Allah وَٱللَّهُ trial
you can ٱسْتَطَعْتُمْ as much as مَا Allah ٱللَّهَ so fear فَٱتَّقُوا۟ great
and spend in charity وَأَنفِقُوا۟ and obey وَأَطِيعُوا۟ and listen وَٱسْمَعُوا۟

يُوقَ and whosoever وَمَن for yourselves لِّأَنفُسِكُمْ is better خَيْرًا
then those فَأُو۟لَٰٓئِكَ from his self نَفْسِهِۦ covetousness شُحَّ is saved
you lend تُقْرِضُوا۟ if إِن are the successful ones ٱلْمُفْلِحُونَ ﴿١٦﴾ they هُمُ
He will double it يُضَٰعِفْهُ a goodly حَسَنًا loan قَرْضًا to Allah ٱللَّهَ
and Allah is وَٱللَّهُ you لَكُمْ and will forgive وَيَغْفِرْ for you لَكُمْ
عَٰلِمُ Most Forbearing ﴿١٧﴾ حَلِيمٌ Most Appreciative شَكُورٌ
the ٱلْعَزِيزُ and seen وَٱلشَّهَٰدَةِ of the unseen ٱلْغَيْبِ All-Knower
the All-Wise ﴿١٨﴾ ٱلْحَكِيمُ All-Mighty

15. Your wealth and your children are only a trial, whereas Allâh! With Him is a great reward (Paradise). **16.** So keep your duty to Allâh and fear Him as much as you can; listen and obey, and spend in charity; that is better for yourselves. And whosoever is saved from his own covetousness, then they are the successful ones. **17.** If you lend to Allâh a goodly loan (i.e. spend in Allâh's Cause), He will double it for you, and will forgive you. And Allâh is Most Ready to appreciate and to reward, Most Forbearing, **18.** All-Knower of the unseen and seen, the All-Mighty, the All-Wise.

سُورَةُ الطَّلَاقِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

يَٰٓأَيُّهَا ٱلنَّبِىُّ إِذَا طَلَّقْتُمُ ٱلنِّسَآءَ فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ وَأَحْصُوا۟ ٱلْعِدَّةَ ۖ وَٱتَّقُوا۟ ٱللَّهَ رَبَّكُمْ ۖ لَا تُخْرِجُوهُنَّ مِنۢ
بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّآ أَن يَأْتِينَ بِفَٰحِشَةٍ مُّبَيِّنَةٍ ۚ وَتِلْكَ حُدُودُ ٱللَّهِ ۚ وَمَن يَتَعَدَّ حُدُودَ ٱللَّهِ فَقَدْ ظَلَمَ نَفْسَهُۥ ۚ لَا
تَدْرِى لَعَلَّ ٱللَّهَ يُحْدِثُ بَعْدَ ذَٰلِكَ أَمْرًا ﴿١﴾

women ٱلنِّسَآءَ you divorce طَلَّقْتُمُ when إِذَا Prophet ٱلنَّبِىُّ O يَٰٓأَيُّهَا
وَأَحْصُوا۟ at their prescribed periods لِعِدَّتِهِنَّ so divorce them فَطَلِّقُوهُنَّ
رَبَّكُمْ Allah ٱللَّهَ and fear وَٱتَّقُوا۟ their periods ٱلْعِدَّةَ and count
بُيُوتِهِنَّ of(from) مِنۢ turn out them تُخْرِجُوهُنَّ not لَا your Lord
أَن except إِلَّآ they shall leave يَخْرُجْنَ and nor وَلَا their homes
and وَتِلْكَ openly مُّبَيِّنَةٍ adultery بِفَٰحِشَةٍ they commit يَأْتِينَ that
and وَمَن of Allah ٱللَّهِ the limits (bounds) حُدُودُ those are

of ٱللَّهِ the limits(bounds) حُدُودَ transgresses يَتَعَدَّ whosoever
not لَا himself نَفْسَهُۥ he has wronged ظَلَمَ then indeed فَقَدْ Allah
will bring يُحْدِثُ Allah ٱللَّهَ it may be that لَعَلَّ you know تَدْرِى
something أَمْرًا ﴿١﴾ that ذَٰلِكَ after بَعْدَ new

Sûrat At-Talâq
(The Divorce) LXV

In the Name of Allâh
the Most Gracious, the Most Merciful

1. O Prophet (ﷺ)! When you divorce women, divorce them at their *'Iddah* (prescribed periods) and count (accurately) their *'Iddah* (periods). And fear Allâh your Lord (O Muslims). And turn them not out of their (husband's) homes nor shall they (themselves) leave, except in case they are guilty of some open illegal sexual intercourse. And those are the set limits of Allâh. And whosoever transgresses the set limits of Allâh, then indeed he has wronged himself. You (the one who divorces his wife) know not it may be that Allâh will afterward bring some new thing to pass (i.e. to return her back to you if that was the first or second divorce).

فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا۟ ذَوَىْ عَدْلٍ مِّنكُمْ وَأَقِيمُوا۟ ٱلشَّهَٰدَةَ لِلَّهِ
ذَٰلِكُمْ يُوعَظُ بِهِۦ مَن كَانَ يُؤْمِنُ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَمَن يَتَّقِ ٱللَّهَ يَجْعَل لَّهُۥ مَخْرَجًا ﴿٢﴾ وَيَرْزُقْهُ مِنْ حَيْثُ لَا
يَحْتَسِبُ وَمَن يَتَوَكَّلْ عَلَى ٱللَّهِ فَهُوَ حَسْبُهُۥٓ إِنَّ ٱللَّهَ بَٰلِغُ أَمْرِهِۦ قَدْ جَعَلَ ٱللَّهُ لِكُلِّ شَىْءٍ قَدْرًا ﴿٣﴾

they have attained (they are about to fulfill) بَلَغْنَ then when فَإِذَا
بِمَعْرُوفٍ either take them back فَأَمْسِكُوهُنَّ their term appointed أَجَلَهُنَّ
in a good بِمَعْرُوفٍ part with them فَارِقُوهُنَّ or أَوْ in a good manner
just عَدْلٍ two persons ذَوَىْ and take for witness وَأَشْهِدُوا۟ manner
for لِلَّهِ witness ٱلشَّهَٰدَةَ and establish وَأَقِيمُوا۟ from among you مِّنكُمْ
كَانَ who مَن with it بِهِۦ admonished يُوعَظُ that ذَٰلِكُمْ Allah
last ٱلْءَاخِرِ and the Day وَٱلْيَوْمِ in Allah بِٱللَّهِ believes يُؤْمِنُ was
لَّهُۥ He will make يَجْعَل Allah ٱللَّهَ fears يَتَّقِ and whosoever وَمَن
مِنْ and He will provide him وَيَرْزُقْهُ a way out مَخْرَجًا ﴿٢﴾ for him
and وَمَن he could imagine يَحْتَسِبُ not لَا where حَيْثُ from

then He will فَهُوَ Allah ٱللَّهِ in عَلَى puts his trust يَتَوَكَّلْ whosoever
أَمْرِهِۦ will accomplish بَٰلِغُ Allah ٱللَّهَ verily إِنَّ suffice him حَسْبُهُۥٓ
for لِكُلِّ Allah ٱللَّهُ has set (made) جَعَلَ indeed قَدْ his purpose
a measure قَدْرًا ﴿٣﴾ thing شَىْءٍ every

2. Then when they are about to attain their term appointed, either take them back in a good manner or part with them in a good manner. And take as witness two just persons from among you (Muslims). And establish the testimony for Allâh. That will be an admonition given to him who believes in Allâh and the Last Day. And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty). 3. And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allâh, then He will suffice him. Verily, Allâh will accomplish his purpose. Indeed Allâh has set a measure for all things.

وَٱلَّٰٓـِٔى يَئِسْنَ مِنَ ٱلْمَحِيضِ مِن نِّسَآئِكُمْ إِنِ ٱرْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَٰثَةُ أَشْهُرٍ وَٱلَّٰٓـِٔى لَمْ يَحِضْنَ ۚ وَأُو۟لَٰتُ ٱلْأَحْمَالِ أَجَلُهُنَّ أَن
يَضَعْنَ حَمْلَهُنَّ ۚ وَمَن يَتَّقِ ٱللَّهَ يَجْعَل لَّهُۥ مِنْ أَمْرِهِۦ يُسْرًا ﴿٤﴾ ذَٰلِكَ أَمْرُ ٱللَّهِ أَنزَلَهُۥٓ إِلَيْكُمْ ۚ وَمَن يَتَّقِ ٱللَّهَ يُكَفِّرْ عَنْهُ
سَيِّـَٔاتِهِۦ وَيُعْظِمْ لَهُۥٓ أَجْرًا ﴿٥﴾

ٱلْمَحِيضِ of مِنَ who have passed the age يَئِسْنَ and those وَٱلَّٰٓـِٔى
you have ٱرْتَبْتُمْ if إِنِ your women نِّسَآئِكُمْ of مِن monthly courses
months أَشْهُرٍ three ثَلَٰثَةُ their prescribed period is فَعِدَّتُهُنَّ doubts
and وَأُو۟لَٰتُ who have courses يَحِضْنَ not لَمْ and (for) those وَٱلَّٰٓـِٔى
their prescribed period أَجَلُهُنَّ are pregnant ٱلْأَحْمَالِ (for) those who
and وَمَن their burdens حَمْلَهُنَّ they deliver يَضَعْنَ until أَن is
for him لَّهُۥ He will make يَجْعَل Allah ٱللَّهَ fears يَتَّقِ whosoever
the command أَمْرُ that is ذَٰلِكَ ease يُسْرًا ﴿٤﴾ his matter أَمْرِهِۦ of مِنْ
and وَمَن to you إِلَيْكُمْ which He has sent down أَنزَلَهُۥٓ of Allah ٱللَّهِ
from him عَنْهُ He will remit يُكَفِّرْ Allah ٱللَّهَ fears يَتَّقِ whosoever
(his) أَجْرًا ﴿٥﴾ for him لَهُۥٓ and will enlarge وَيُعْظِمْ his sins سَيِّـَٔاتِهِۦ
reward

4. And those of your women as have passed the age of monthly courses, for them the '*Iddah* (prescribed period), if you have doubt (about their periods), is three

months; and for those who have no courses [(i.e. they are still immature) their '*Iddah* (prescribed period) is three months likewise, except in case of death]. And for those who are pregnant (whether they are divorced or their husbands are dead), their '*Iddah* (prescribed period) is until they lay down their burden; and whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him. **5.** That is the Command of Allâh, which He has sent down to you; and whosoever fears Allâh and keeps his duty to Him, He will expiate from him his sins, and will enlarge his reward.

أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنتُم مِّن وُجْدِكُمْ وَلَا تُضَآرُّوهُنَّ لِتُضَيِّقُوا عَلَيْهِنَّ وَإِن كُنَّ أُولَٰتِ حَمْلٍ فَأَنفِقُوا عَلَيْهِنَّ حَتَّىٰ يَضَعْنَ
حَمْلَهُنَّ فَإِنْ أَرْضَعْنَ لَكُمْ فَـَٔاتُوهُنَّ أُجُورَهُنَّ وَأْتَمِرُوا بَيْنَكُم بِمَعْرُوفٍ وَإِن تَعَاسَرْتُمْ فَسَتُرْضِعُ لَهُۥٓ أُخْرَىٰ ﴿٦﴾

مِّن you dwell سَكَنتُم where حَيْثُ (from) مِنْ lodge them أَسْكِنُوهُنَّ
treat them تُضَآرُّوهُنَّ and do not وَلَا your means وُجْدِكُمْ according to
and if وَإِن (on) them عَلَيْهِنَّ as to straiten لِتُضَيِّقُوا in a harmful way
حَتَّىٰ on them عَلَيْهِنَّ then spend فَأَنفِقُوا pregnant أُولَٰتِ حَمْلٍ they are كُنَّ
they أَرْضَعْنَ then if فَإِنْ their burdens حَمْلَهُنَّ they deliver يَضَعْنَ till
then give them فَـَٔاتُوهُنَّ for you لَكُمْ give suck (to the children)
and let each of you accept the وَأْتَمِرُوا their due payment أُجُورَهُنَّ
وَإِن in a just way بِمَعْرُوفٍ between you بَيْنَكُم advice of the other
then فَسَتُرْضِعُ you make difficulties for one another تَعَاسَرْتُمْ and if
some other woman أُخْرَىٰ ﴿٦﴾ for him لَهُۥٓ may give suck

6. Lodge them (the divorced women) where you dwell, according to your means, and do not harm them so as to straiten them (that they be obliged to leave your house). And if they are pregnant, then spend on them till they lay down their burden. Then if they give suck to the children for you, give them their due payment, and let each of you accept the advice of the other in a just way. But if you make difficulties for one another, then some other woman may give suck for him (the father of the child).

لِيُنفِقْ ذُو سَعَةٍ مِّن سَعَتِهِۦ وَمَن قُدِرَ عَلَيْهِ رِزْقُهُۥ فَلْيُنفِقْ مِمَّآ ءَاتَىٰهُ ٱللَّهُ لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا مَآ ءَاتَىٰهَا سَيَجْعَلُ ٱللَّهُ
بَعْدَ عُسْرٍ يُسْرًا ﴿٧﴾ وَكَأَيِّن مِّن قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِۦ فَحَاسَبْنَٰهَا حِسَابًا شَدِيدًا وَعَذَّبْنَٰهَا عَذَابًا نُّكْرًا ﴿٨﴾ فَذَاقَتْ
وَبَالَ أَمْرِهَا وَكَانَ عَٰقِبَةُ أَمْرِهَا خُسْرًا ﴿٩﴾

(from) according to مِّن the rich سَعَةٍ man ذُو let spend لِيُنفِقْ
(on him) عَلَيْهِ restricted قُدِرَ and the man وَمَن his means سَعَتِهِۦ
according to what مِمَّآ let him spend فَلْيُنفِقْ his resources رِزْقُهُۥ
Allah ٱللَّهُ puts burden يُكَلِّفُ not لَا Allah ٱللَّهُ has given him ءَاتَىٰهُ
He has ءَاتَىٰهَا what مَآ except (beyond) إِلَّا on any person نَفْسًا
hardship عُسْرٍ after بَعْدَ Allah ٱللَّهُ will grant سَيَجْعَلُ given him
عَنْ revolted عَتَتْ a town قَرْيَةٍ of مِّن and many وَكَأَيِّن ease يُسْرًا ﴿٧﴾
and His وَرُسُلِهِۦ of its Lord رَبِّهَا the command أَمْرِ against
an account حِسَابًا so we called it to account فَحَاسَبْنَٰهَا Messengers
﴿٨﴾ نُّكْرًا torment عَذَابًا and We punish it وَعَذَّبْنَٰهَا a severe شَدِيدًا
of its affairs أَمْرِهَا the evil result وَبَالَ so it tasted فَذَاقَتْ a horrible
of its affairs أَمْرِهَا the consequence عَٰقِبَةُ and was وَكَانَ (disbelief)
loss خُسْرًا ﴿٩﴾ (disbelief)

7. Let the rich man spend according to his means; and the man whose resources are restricted, let him spend according to what Allâh has given him. Allâh puts no burden on any person beyond what He has given him. Allâh will grant after hardship, ease. 8. And many a town (population) revolted against the Command of its Lord and His Messengers; and We called it to a severe account (i.e. torment in this worldly life), and We shall punish it with a horrible torment (in Hell in the Hereafter). 9. So it tasted the evil result of its affair (disbelief), and the consequence of its affair (disbelief) was loss (destruction in this life and an eternal punishment in the Hereafter).

أَعَدَّ ٱللَّهُ لَهُمْ عَذَابًا شَدِيدًا فَٱتَّقُوا۟ ٱللَّهَ يَٰٓأُو۟لِى ٱلْأَلْبَٰبِ ٱلَّذِينَ ءَامَنُوا۟ قَدْ أَنزَلَ ٱللَّهُ إِلَيْكُمْ ذِكْرًا ﴿١٠﴾ رَّسُولًا يَتْلُوا۟ عَلَيْكُمْ ءَايَٰتِ ٱللَّهِ
مُبَيِّنَٰتٍ لِّيُخْرِجَ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ مِنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ وَمَن يُؤْمِنۢ بِٱللَّهِ وَيَعْمَلْ صَٰلِحًا يُدْخِلْهُ جَنَّٰتٍ تَجْرِى
مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا قَدْ أَحْسَنَ ٱللَّهُ لَهُۥ رِزْقًا ﴿١١﴾ ٱللَّهُ ٱلَّذِى خَلَقَ سَبْعَ سَمَٰوَٰتٍ وَمِنَ ٱلْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ
ٱلْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوٓا۟ أَنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ وَأَنَّ ٱللَّهَ قَدْ أَحَاطَ بِكُلِّ شَىْءٍ عِلْمًۢا ﴿١٢﴾

a شَدِيدًا torment عَذَابًا for them لَهُمْ Allah ٱللَّهُ has prepared أَعَدَّ
of ٱلْأَلْبَٰبِ O men يَٰٓأُو۟لِى Allah ٱللَّهَ so fear فَٱتَّقُوا۟ severe
has أَنزَلَ indeed قَدْ have believed ءَامَنُوا۟ who ٱلَّذِينَ understanding
a Reminder (the Quran) ذِكْرًا ﴿١٠﴾ to you إِلَيْكُمْ Allah ٱللَّهُ sent down
the verses ءَايَٰتِ to you عَلَيْكُمْ who recites يَتْلُوا۟ a Messenger رَّسُولًا

that he may take out لِّيُخْرِجَ clear explanations مُبَيِّنَـٰتٍ of Allah ٱللَّهِ
righteous good ٱلصَّـٰلِحَـٰتِ and do وَعَمِلُوا۟ who believe ءَامَنُوا۟ those ٱلَّذِينَ
the darknesses (of disbelief, polytheism) ٱلظُّلُمَـٰتِ from مِنَ deeds
بِٱللَّهِ believes يُؤْمِنۢ and whosoever وَمَن the light (Faith) ٱلنُّورِ to إِلَى
He will يُدْخِلْهُ righteous deeds صَـٰلِحًا and performs وَيَعْمَلْ in Allah
under تَحْتِهَا from مِن flowing تَجْرِى into Gardens جَنَّـٰتٍ admit him
أَبَدًا therein فِيهَآ (they will abide) dwell خَـٰلِدِينَ rivers ٱلْأَنْهَـٰرُ them
to him لَهُۥ Allah ٱللَّهُ has granted good أَحْسَنَ indeed قَدْ forever
a provision رِزْقًا ﴿١١﴾

heavens سَمَـٰوَٰتٍ seven سَبْعَ has created خَلَقَ Who ٱلَّذِى Allah ٱللَّهُ
ٱلْأَمْرُ descends يَتَنَزَّلُ like them مِثْلَهُنَّ the earth ٱلْأَرْضِ and of وَمِنَ
أَنَّ that you may know لِتَعْلَمُوٓا۟ between them بَيْنَهُنَّ (His) command
وَأَنَّ has power قَدِيرٌ things شَىْءٍ all كُلِّ over عَلَىٰ Allah ٱللَّهَ that
things شَىْءٍ all بِكُلِّ surrounds أَحَاطَ indeed قَدْ Allah ٱللَّهَ and that
in (His) knowledge عِلْمًۢا ﴿١٢﴾

10. Allâh has prepared for them a severe torment. So fear Allâh and keep your duty to Him, O men of understanding who have believed! Allâh has indeed sent down to you a Reminder (this Qur'ân). **11.** (And has also sent to you) a Messenger (Muhammad ﷺ), who recites to you the Verses of Allâh (the Qur'ân) containing clear explanations, that He may take out those who believe and do righteous good deeds, from the darkness (of polytheism and disbelief) to the light (of Islamic Monotheism). And whosoever believes in Allâh and performs righteous good deeds, He will admit him into Gardens under which rivers flow (Paradise) to dwell therein forever. Allâh has indeed granted for him an excellent provision. **12.** It is Allâh Who has created seven heavens and of the earth the like thereof (i.e. seven). His Command descends between them (heavens and earth), that you may know that Allâh has power over all things, and that Allâh surrounds all things in (His) Knowledge.

سُورَةُ التَّحْرِيمِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

يَـٰٓأَيُّهَا ٱلنَّبِىُّ لِمَ تُحَرِّمُ مَآ أَحَلَّ ٱللَّهُ لَكَ تَبْتَغِى مَرْضَاتَ أَزْوَٰجِكَ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿١﴾ قَدْ فَرَضَ ٱللَّهُ لَكُمْ تَحِلَّةَ أَيْمَـٰنِكُمْ وَٱللَّهُ
مَوْلَىٰكُمْ وَهُوَ ٱلْعَلِيمُ ٱلْحَكِيمُ ﴿٢﴾ وَإِذْ أَسَرَّ ٱلنَّبِىُّ إِلَىٰ بَعْضِ أَزْوَٰجِهِۦ حَدِيثًا فَلَمَّا نَبَّأَتْ بِهِۦ وَأَظْهَرَهُ ٱللَّهُ عَلَيْهِ عَرَّفَ بَعْضَهُۥ

وَأَعْرَضَ عَنۢ بَعْضٍۢ ۖ فَلَمَّا نَبَّأَهَا بِهِۦ قَالَتْ مَنْ أَنۢبَأَكَ هَـٰذَا ۖ قَالَ نَبَّأَنِىَ ٱلْعَلِيمُ ٱلْخَبِيرُ ﴿٣﴾ إِن تَتُوبَآ إِلَى ٱللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا ۖ
وَإِن تَظَـٰهَرَا عَلَيْهِ فَإِنَّ ٱللَّهَ هُوَ مَوْلَىٰهُ وَجِبْرِيلُ وَصَـٰلِحُ ٱلْمُؤْمِنِينَ ۖ وَٱلْمَلَـٰٓئِكَةُ بَعْدَ ذَٰلِكَ ظَهِيرٌ ﴿٤﴾

that which مَا do you ban تُحَرِّمُ why لِمَ Prophet ٱلنَّبِىُّ O يَـٰٓأَيُّهَا
مَرْضَاتَ seeking تَبْتَغِى to you لَكَ Allah ٱللَّهُ has made lawful أَحَلَّ
غَفُورٌ and Allah is وَٱللَّهُ of your wives أَزْوَٰجِكَ the pleasure
Most Merciful ﴿١﴾ رَّحِيمٌ Oft-Forgiving

dissolution تَحِلَّةَ for you لَكُمْ Allah ٱللَّهُ ordained فَرَضَ has قَدْ
your Lord or master مَوْلَىٰكُمْ and Allah is وَٱللَّهُ of your oaths أَيْمَـٰنِكُمْ
the ﴿٢﴾ ٱلْحَكِيمُ the All-Knower ٱلْعَلِيمُ and He is وَهُوَ Protector
to إِلَىٰ the prophet ٱلنَّبِىُّ disclosed أَسَرَّ and when وَإِذْ All-Wise
so when فَلَمَّا a matter حَدِيثًا of his wives (Hafsa) أَزْوَٰجِهِۦ one بَعْضِ
عَلَيْهِ Allah ٱللَّهُ and made it known وَأَظْهَرَهُ of it بِهِۦ she told نَبَّأَتْ
and left وَأَعْرَضَ part of it (there of) بَعْضَهُۥ he informed عَرَّفَ to him
he told her(Hafsa) نَبَّأَهَا then when فَلَمَّا a part بَعْضٍ of(from) عَنۢ
this هَـٰذَا told you أَنۢبَأَكَ who مَنْ she said قَالَتْ there of(of it) بِهِۦ
the ﴿٣﴾ ٱلْخَبِيرُ the All-knower ٱلْعَلِيمُ has told me نَبَّأَنِىَ He said قَالَ
ٱللَّهِ to إِلَى you two turn in repentance تَتُوبَآ if إِن All-Aware
وَإِن your hearts قُلُوبُكُمَا are inclined صَغَتْ so indeed فَقَدْ Allah
then فَإِنَّ against him عَلَيْهِ you help one another تَظَـٰهَرَا and if
his Lord, Master or Protector مَوْلَىٰهُ He is هُوَ Allah ٱللَّهَ verily
(among) the ٱلْمُؤْمِنِينَ and the righteous وَصَـٰلِحُ and Gabriel وَجِبْرِيلُ
ذَٰلِكَ after (further more) بَعْدَ and the angels وَٱلْمَلَـٰٓئِكَةُ believers
are (his) helpers ﴿٤﴾ ظَهِيرٌ that

Sûrat At-Tahrîm
(The Prohibition) LXVI

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. O Prophet! Why do you forbid (for yourself) that which Allâh has allowed to you, seeking to please your wives? And Allâh is Oft-Forgiving, Most Merciful.

2. Allâh has already ordained for you (O men) the absolution from your oaths.
And Allâh is your *Maulâ* (Lord, or Master, or Protector) and He is the
All-Knower, the All-Wise. **3.** And (remember) when the Prophet (ﷺ) disclosed a
matter in confidence to one of his wives (Hafsah), then she told it (to another i.e.
'Âishah). And Allâh made it known to him; he informed part thereof and left a
part. Then when he told her (Hafsah) thereof, she said: "Who told you this?" He
said: "The All-Knower, the All-Aware (Allâh) has told me." **4.** If you two (wives
of the Prophet ﷺ : 'Âishah and Hafsah ﷺ) turn in repentance to Allâh, (it will be
better for you), your hearts are indeed so inclined (to oppose what the Prophet ﷺ
likes); but if you help one another against him (Muhammad ﷺ), then verily, Allâh
is his *Maulâ* (Lord, or Master, or Protector), and Jibrîl (Gabriel), and the righteous
among the believers; and furthermore, the angels are his helpers.

عَسَىٰ رَبُّهُۥٓ إِن طَلَّقَكُنَّ أَن يُبْدِلَهُۥٓ أَزْوَٰجًا خَيْرًا مِّنكُنَّ مُسْلِمَٰتٍ مُّؤْمِنَٰتٍ قَٰنِتَٰتٍ تَٰٓئِبَٰتٍ عَٰبِدَٰتٍ سَٰٓئِحَٰتٍ ثَيِّبَٰتٍ وَأَبْكَارًا ﴿٥﴾
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ قُوٓا۟ أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا ٱلنَّاسُ وَٱلْحِجَارَةُ عَلَيْهَا مَلَٰٓئِكَةٌ غِلَاظٌ شِدَادٌ لَّا يَعْصُونَ ٱللَّهَ مَآ
أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦﴾

أَن he divorced you طَلَّقَكُنَّ if إِن his Lord رَبُّهُۥٓ it may be عَسَىٰ better خَيْرًا wives أَزْوَٰجًا He will give him in exchange يُبْدِلَهُۥٓ that obedient to قَٰنِتَٰتٍ believers مُّؤْمِنَٰتٍ Muslims مُسْلِمَٰتٍ than you مِّنكُنَّ worshippers عَٰبِدَٰتٍ turning to Allah in repentance تَٰٓئِبَٰتٍ Allah and ﴿٥﴾ وَأَبْكَارًا previously married ثَيِّبَٰتٍ fasting or emigrating سَٰٓئِحَٰتٍ أَنفُسَكُمْ ward off قُوٓا۟ believe ءَامَنُوا۟ who ٱلَّذِينَ O you يَٰٓأَيُّهَا virgins whose وَقُودُهَا a Fire نَارًا and your families وَأَهْلِيكُمْ from yourselves are مَلَٰٓئِكَةٌ over which عَلَيْهَا and stones وَٱلْحِجَارَةُ men ٱلنَّاسُ fuel is ٱللَّهَ who disobey يَعْصُونَ not لَّا severe شِدَادٌ stern غِلَاظٌ angels and they do وَيَفْعَلُونَ He commands them أَمَرَهُمْ in what مَآ Allah they are commanded ﴿٦﴾ يُؤْمَرُونَ what مَا

5. It may be if he divorced you (all) that his Lord will give him instead of you,
wives better than you — Muslims (who submit to Allâh), believers, obedient (to
Allâh), turning to Allâh in repentance, worshipping Allâh sincerely, given to
fasting or emigrants (for Allâh's sake), previously married and virgins. **6.** O you
who believe! Ward off yourselves and your families against a Fire (Hell) whose
fuel is men and stones, over which are (appointed) angels stern (and) severe, who
disobey not, (from executing) the Commands they receive from Allâh, but do that

which they are commanded.

يَٰٓأَيُّهَا ٱلَّذِينَ كَفَرُوا۟ لَا تَعْتَذِرُوا۟ ٱلْيَوْمَ ۖ إِنَّمَا تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ ﴿٧﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ تُوبُوٓا۟ إِلَى ٱللَّهِ تَوْبَةً نَّصُوحًا
عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ عَنكُمْ سَيِّـَٔاتِكُمْ وَيُدْخِلَكُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ يَوْمَ لَا يُخْزِى ٱللَّهُ ٱلنَّبِىَّ
وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ ۖ نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَٰنِهِمْ يَقُولُونَ رَبَّنَآ أَتْمِمْ لَنَا نُورَنَا وَٱغْفِرْ لَنَآ ۖ إِنَّكَ عَلَىٰ
كُلِّ شَىْءٍ قَدِيرٌ ﴿٨﴾

make لَا تَعْتَذِرُوا۟ not لَا disbelieve كَفَرُوا۟ who ٱلَّذِينَ O you يَٰٓأَيُّهَا
مَا you are being requited تُجْزَوْنَ only إِنَّمَا this Day ٱلْيَوْمَ excuses
who ٱلَّذِينَ O you يَٰٓأَيُّهَا do تَعْمَلُونَ ﴿٧﴾ you used to كُنتُمْ for what
نَّصُوحًا repentance تَوْبَةً Allah ٱللَّهِ to إِلَى turn تُوبُوٓا۟ believe ءَامَنُوا۟
will يُكَفِّرَ that أَن your Lord رَبُّكُمْ it may be عَسَىٰ with sincere
and admit you وَيُدْخِلَكُمْ your sins سَيِّـَٔاتِكُمْ from you عَنكُمْ remit
ٱلْأَنْهَٰرُ under them مِن تَحْتِهَا flowing تَجْرِى into Gardens جَنَّٰتٍ
the ٱلنَّبِىَّ Allah ٱللَّهُ will disgrace يُخْزِى not لَا the Day يَوْمَ rivers
نُورُهُمْ with him مَعَهُۥ who believe ءَامَنُوا۟ and those وَٱلَّذِينَ Prophet
and in وَبِأَيْمَٰنِهِمْ before them بَيْنَ أَيْدِيهِمْ will run يَسْعَىٰ their light
keep أَتْمِمْ our Lord رَبَّنَآ they will say يَقُولُونَ their right hands
لَنَآ and grant forgiveness وَٱغْفِرْ our light نُورَنَا for us لَنَا perfect
قَدِيرٌ ﴿٨﴾ things شَىْءٍ all كُلِّ over عَلَىٰ verily you are إِنَّكَ to us
Able to do

7. (It will be said in the Hereafter) O you who disbelieve (in the Oneness of Allâh — Islâmic Monotheism)! Make no excuses this Day! You are being requited only for what you used to do. **8.** O you who believe! Turn to Allâh with sincere repentance! It may be that your Lord will expiate from you your sins, and admit you into Gardens under which rivers flow (Paradise) — the Day that Allâh will not disgrace the Prophet (Muhammad ﷺ) and those who believe with him. Their Light will run forward before them and (with their Records — Books of deeds) in their right hands. They will say: "Our Lord! Keep perfect our Light for us [and do not put it off till we cross over the *Sirât* (a slippery bridge over the Hell) safely] and grant us forgiveness. Verily, You are Able to do all things."

يَٰٓأَيُّهَا ٱلنَّبِىُّ جَٰهِدِ ٱلْكُفَّارَ وَٱلْمُنَٰفِقِينَ وَٱغْلُظْ عَلَيْهِمْ ۚ وَمَأْوَىٰهُمْ جَهَنَّمُ ۖ وَبِئْسَ ٱلْمَصِيرُ ﴿٩﴾ ضَرَبَ ٱللَّهُ مَثَلًا
لِّلَّذِينَ كَفَرُوا۟ ٱمْرَأَتَ نُوحٍ وَٱمْرَأَتَ لُوطٍ ۖ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَٰلِحَيْنِ فَخَانَتَاهُمَا فَلَمْ يُغْنِيَا

عَنْهُمَا مِنَ ٱللَّهِ شَيْـًٔا وَقِيلَ ٱدْخُلَا ٱلنَّارَ مَعَ ٱلدَّٰخِلِينَ ﴿١٠﴾

against the ٱلْكُفَّارَ strive hard جَٰهِدِ Prophet ٱلنَّبِىُّ O يَٰٓأَيُّهَا
عَلَيْهِمْ and be severe وَٱغْلُظْ and the hypocrites وَٱلْمُنَٰفِقِينَ disbelievers
وَبِئْسَ Hell جَهَنَّمُ and their abode will be وَمَأْوَىٰهُمْ against them
ٱللَّهُ set forth ضَرَبَ that destination ٱلْمَصِيرُ ﴿٩﴾ and worst indeed
who disbelieve كَفَرُوا۟ for those لِّلَّذِينَ an example مَثَلًا Allah
of Lot لُوطٍ and the wife وَٱمْرَأَتَ of Noah نُوحٍ the wife ٱمْرَأَتَ
Our عِبَادِنَا of مِنْ two slaves عَبْدَيْنِ under تَحْتَ they were كَانَتَا
فَلَمْ but they both betrayed them فَخَانَتَاهُمَا righteous صَٰلِحَيْنِ slaves
Allah ٱللَّهِ against مِنَ them عَنْهُمَا they benefited يُغْنِيَا so not
مَعَ the Fire ٱلنَّارَ enter ٱدْخُلَا and it was said وَقِيلَ at all شَيْـًٔا
those who enter ٱلدَّٰخِلِينَ ﴿١٠﴾ along with

9. O Prophet (Muhammad ﷺ)! Strive hard against the disbelievers and the hypocrites, and be severe against them; their abode will be Hell, and worst indeed is that destination. **10.** Allâh sets forth an example for those who disbelieve: the wife of Nûh (Noah) and the wife of Lût (Lot). They were under two of our righteous slaves, but they both betrayed them (their husbands by rejecting their doctrine). So, they [Nûh (Noah) and Lût (Lot) عليهما السلام] availed them (their respective wives) not against Allâh and it was said: "Enter the Fire along with those who enter!"

وَضَرَبَ ٱللَّهُ مَثَلًا لِّلَّذِينَ ءَامَنُوا۟ ٱمْرَأَتَ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ٱبْنِ لِى عِندَكَ بَيْتًا فِى ٱلْجَنَّةِ وَنَجِّنِى مِن
فِرْعَوْنَ وَعَمَلِهِۦ وَنَجِّنِى مِنَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ ﴿١١﴾ وَمَرْيَمَ ٱبْنَتَ عِمْرَٰنَ ٱلَّتِىٓ أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِن
رُّوحِنَا وَصَدَّقَتْ بِكَلِمَٰتِ رَبِّهَا وَكُتُبِهِۦ وَكَانَتْ مِنَ ٱلْقَٰنِتِينَ ﴿١٢﴾

for لِّلَّذِينَ an example مَثَلًا Allah ٱللَّهُ and has set forth وَضَرَبَ
إِذْ of Pharaoh فِرْعَوْنَ the wife ٱمْرَأَتَ who believe ءَامَنُوا۟ those
عِندَكَ for me لِى build ٱبْنِ My Lord رَبِّ she said قَالَتْ when
and save me وَنَجِّنِى Paradise ٱلْجَنَّةِ in فِى a home بَيْتًا with You
and save me وَنَجِّنِى and his work وَعَمَلِهِۦ Pharaoh فِرْعَوْنَ from مِن

and وَمَرْيَمَ wrong-doers ﴿١١﴾ ٱلظَّٰلِمِينَ the people ٱلْقَوْمِ from مِنَ
guarded أَحْصَنَتْ who ٱلَّتِىٓ of Imran عِمْرَٰنَ the daughter ٱبْنَتَ Mary
مِن into it فِيهِ so We breathed فَنَفَخْنَا her chastity فَرْجَهَا
and she وَصَدَّقَتْ Our spirit (Gabriel) رُّوحِنَا (from) through
and His وَكُتُبِهِۦ of her Lord رَبِّهَا in the Words بِكَلِمَٰتِ believed
the devout ﴿١٢﴾ ٱلْقَٰنِتِينَ among مِنَ and she was وَكَانَتْ Scriptures
obedient ones

11. And Allâh has set forth an example for those who believe: the wife of Fir'aun (Pharaoh), when she said: "My Lord! Build for me a home with You in Paradise, and save me from Fir'aun (Pharaoh) and his work, and save me from the people who are *Zâlimûn* (polytheists, wrongdoers and disbelievers in Allâh). **12.** And Maryam (Mary), the daughter of 'Imrân who guarded her chastity. And We breathed into (the sleeve of her shirt or her garment) through Our *Rûh* [i.e. Jibrîl (Gabriel), and she testified to the truth of the Words of her Lord [i.e. believed in the Words of Allâh: "Be!" — and he was; that is 'Îsâ (Jesus), son of Maryam (Mary) as a Messenger of Allâh], and (also believed in) His Scriptures, and she was of the *Qanitûn* (i.e. obedient to Allâh).

سُورَةُ المُلْك

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

تَبَٰرَكَ ٱلَّذِى بِيَدِهِ ٱلْمُلْكُ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١﴾ ٱلَّذِى خَلَقَ ٱلْمَوْتَ وَٱلْحَيَوٰةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۚ وَهُوَ ٱلْعَزِيزُ
ٱلْغَفُورُ ﴿٢﴾ ٱلَّذِى خَلَقَ سَبْعَ سَمَٰوَٰتٍ طِبَاقًا ۖ مَّا تَرَىٰ فِى خَلْقِ ٱلرَّحْمَٰنِ مِن تَفَٰوُتٍ ۖ فَٱرْجِعِ ٱلْبَصَرَ هَلْ تَرَىٰ مِن فُطُورٍ ﴿٣﴾ ثُمَّ
ٱرْجِعِ ٱلْبَصَرَ كَرَّتَيْنِ يَنقَلِبْ إِلَيْكَ ٱلْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ ﴿٤﴾

is the ٱلْمُلْكُ in Whose Hand بِيَدِهِ He ٱلَّذِى Blessed is تَبَٰرَكَ
able ﴿١﴾ قَدِيرٌ things شَىْءٍ all كُلِّ over عَلَىٰ and He is وَهُوَ dominion
that لِيَبْلُوَكُمْ and life وَٱلْحَيَوٰةَ death ٱلْمَوْتَ has created خَلَقَ Who ٱلَّذِى
وَهُوَ in deed عَمَلًا is best أَحْسَنُ which of you أَيُّكُمْ He may test you
ٱلَّذِى the Oft-Forgiving ﴿٢﴾ ٱلْغَفُورُ the All-Mighty ٱلْعَزِيزُ and He is
one طِبَاقًا heavens سَمَٰوَٰتٍ the seven سَبْعَ has created خَلَقَ Who
the creation خَلْقِ in فِى you can see تَرَىٰ not مَّا above another
so repeat فَٱرْجِعِ fault تَفَٰوُتٍ any مِن the Most Gracious ٱلرَّحْمَٰنِ of
then ثُمَّ rifts ﴿٣﴾ فُطُورٍ any مِن you see تَرَىٰ can هَلْ the look ٱلْبَصَرَ
إِلَيْكَ will return يَنقَلِبْ and yet again كَرَّتَيْنِ the look ٱلْبَصَرَ repeat ٱرْجِعِ
and it وَهُوَ in a state of humiliation خَاسِئًا the sight ٱلْبَصَرُ to you
is worn out ﴿٤﴾ حَسِيرٌ

Sûrat Al-Mulk
(Dominion) LXVII

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. Blessed be He in Whose Hand is the dominion; and He is Able to do all things. **2.** Who has created death and life that He may test you which of you is best in deed. And He is the All-Mighty, the Oft-Forgiving; **3.** Who has created the seven heavens one above another; you can see no fault in the creation of the Most Gracious. Then look again: "Can you see any rifts?" **4.** Then look again and yet again, your sight will return to you in a state of humiliation and worn out.

وَلَقَدْ زَيَّنَّا ٱلسَّمَآءَ ٱلدُّنْيَا بِمَصَٰبِيحَ وَجَعَلْنَٰهَا رُجُومًا لِّلشَّيَٰطِينِ ۖ وَأَعْتَدْنَا لَهُمْ عَذَابَ ٱلسَّعِيرِ ﴿٥﴾ وَلِلَّذِينَ كَفَرُوا۟ بِرَبِّهِمْ عَذَابُ
جَهَنَّمَ ۖ وَبِئْسَ ٱلْمَصِيرُ ﴿٦﴾ إِذَآ أُلْقُوا۟ فِيهَا سَمِعُوا۟ لَهَا شَهِيقًا وَهِىَ تَفُورُ ﴿٧﴾ تَكَادُ تَمَيَّزُ مِنَ ٱلْغَيْظِ ۖ كُلَّمَآ أُلْقِىَ فِيهَا فَوْجٌ سَأَلَهُمْ

خَزَنَتُهَآ أَلَمْ يَأْتِكُمْ نَذِيرٌ ٨

the ٱلدُّنْيَا the heaven ٱلسَّمَآءَ We have adorned زَيَّنَّا and indeed وَلَقَدْ
and We have made such lamps وَجَعَلْنَٰهَا with lamps بِمَصَٰبِيحَ nearest
and We وَأَعْتَدْنَا the devils لِّلشَّيَٰطِينِ (as) missiles to drive away رُجُومًا
the ٱلسَّعِيرِ ٥ the torment of عَذَابَ for them لَهُمْ have prepared
in بِرَبِّهِمْ disbelieve كَفَرُوا۟ and for those who وَلِلَّذِينَ blazing Fire
and worst وَبِئْسَ Hell جَهَنَّمَ is the torment of عَذَابُ their Lord
they are cast أُلْقُوا۟ when إِذَآ that destination ٱلْمَصِيرُ ٦ indeed is
the شَهِيقًا of its (breath) لَهَا they will hear سَمِعُوا۟ therein فِيهَا
it almost تَكَادُ blazes forth تَفُورُ ٧ as it وَهِىَ (terrible) drawing in
فِيهَا is cast أُلْقِىَ everytime كُلَّمَآ fury ٱلْغَيْظِ from مِنَ bursts up تَمَيَّزُ
أَلَمْ its keepers خَزَنَتُهَآ will ask them سَأَلَهُمْ a group فَوْجٌ therein
a warner نَذِيرٌ ٨ come to you يَأْتِكُمْ did no

5. And indeed We have adorned the nearest heaven with lamps, and We have made such lamps (as) missiles to drive away the *Shayâtîn* (devils), and have prepared for them the torment of the blazing Fire. **6.** And for those who disbelieve in their Lord (Allâh) is the torment of Hell, and worst indeed is that destination. **7.** When they are cast therein, they will hear the (terrible) drawing in of its breath as it blazes forth. **8.** It almost bursts up with fury. Every time a group is cast therein, its keepers will ask: "Did no warner come to you?"

قَالُوا۟ بَلَىٰ قَدْ جَآءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ ٱللَّهُ مِن شَىْءٍ إِنْ أَنتُمْ إِلَّا فِى ضَلَٰلٍ كَبِيرٍ ٩ وَقَالُوا۟ لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا
كُنَّا فِىٓ أَصْحَٰبِ ٱلسَّعِيرِ ١٠ فَٱعْتَرَفُوا۟ بِذَنۢبِهِمْ فَسُحْقًا لِّأَصْحَٰبِ ٱلسَّعِيرِ ١١ إِنَّ ٱلَّذِينَ يَخْشَوْنَ رَبَّهُم بِٱلْغَيْبِ لَهُم
مَّغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ١٢ وَأَسِرُّوا۟ قَوْلَكُمْ أَوِ ٱجْهَرُوا۟ بِهِۦٓ إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ١٣

a نَذِيرٌ did come to us جَآءَنَا indeed قَدْ yes بَلَىٰ they will say قَالُوا۟
نَزَّلَ not مَا and we said وَقُلْنَا but we denied (him) فَكَذَّبْنَا warner
إِلَّا you are أَنتُمْ but إِنْ thing شَىْءٍ any مِن Allah ٱللَّهُ sent down
if لَوْ and they will say وَقَالُوا۟ great كَبِيرٍ ٩ error ضَلَٰلٍ in فِى only
not مَا used our intelligence نَعْقِلُ or أَوْ listened نَسْمَعُ we but كُنَّا

كُنَّا we would have been فِىٓ among أَصْحَٰبِ the dwellers of ٱلسَّعِيرِ ﴿١٠﴾
the blazing Fire فَٱعْتَرَفُوا۟ then they will confess بِذَنۢبِهِمْ their sin
فَسُحْقًا so away with لِّأَصْحَٰبِ the dwellers of ٱلسَّعِيرِ ﴿١١﴾ the blazing
Fire إِنَّ verily ٱلَّذِينَ those who يَخْشَوْنَ fear رَبَّهُم their Lord بِٱلْغَيْبِ
unseen لَهُم theirs will be مَّغْفِرَةٌ forgiveness وَأَجْرٌ and reward
كَبِيرٌ ﴿١٢﴾ a great وَأَسِرُّوا۟ and whether you keep secret قَوْلَكُمْ your talk
أَوِ or ٱجْهَرُوا۟ disclose بِهِۦٓ it إِنَّهُۥ verily He is عَلِيمٌۢ the All-Knower
بِذَاتِ of what is in ٱلصُّدُورِ ﴿١٣﴾ the breasts

9. They will say: "Yes, indeed a warner did come to us, but we belied him and said: 'Allâh never sent down anything (of revelation); you are only in great error.'" **10.** And they will say: "Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!" **11.** Then they will confess their sin. So, away with the dwellers of the blazing Fire! **12.** Verily, those who fear their Lord unseen (i.e. they do not see Him, nor His punishment in the Hereafter), theirs will be forgiveness and a great reward (i.e. Paradise). **13.** And whether you keep your talk secret or disclose it, verily, He is the All-Knower of what is in the breasts (of men).

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ ٱللَّطِيفُ ٱلْخَبِيرُ ﴿١٤﴾ هُوَ ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَرْضَ ذَلُولًا فَٱمْشُوا۟ فِى مَنَاكِبِهَا وَكُلُوا۟ مِن رِّزْقِهِۦ ۖ وَإِلَيْهِ
ٱلنُّشُورُ ﴿١٥﴾ ءَأَمِنتُم مَّن فِى ٱلسَّمَآءِ أَن يَخْسِفَ بِكُمُ ٱلْأَرْضَ فَإِذَا هِىَ تَمُورُ ﴿١٦﴾ أَمْ أَمِنتُم مَّن فِى ٱلسَّمَآءِ أَن يُرْسِلَ عَلَيْكُمْ
حَاصِبًا ۖ فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ ﴿١٧﴾ وَلَقَدْ كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ ﴿١٨﴾

أَلَا should not يَعْلَمُ He know مَنْ who خَلَقَ created وَهُوَ and He is
ٱللَّطِيفُ the Most Kind and Courteous ٱلْخَبِيرُ ﴿١٤﴾ the All-Aware هُوَ
He it is ٱلَّذِى Who جَعَلَ has made لَكُمُ for you ٱلْأَرْضَ the earth
ذَلُولًا subservient فَٱمْشُوا۟ so walk فِى in مَنَاكِبِهَا the path thereof وَكُلُوا۟
and eat مِن of رِّزْقِهِۦ His provision وَإِلَيْهِ and to Him ٱلنُّشُورُ ﴿١٥﴾ will
be the Resurrection ءَأَمِنتُم do you feel secure (from) مَّن He Who
is فِى over ٱلسَّمَآءِ the heaven أَن that يَخْسِفَ He will cause to sink
بِكُمُ with you ٱلْأَرْضَ the earth فَإِذَا so when هِىَ it تَمُورُ ﴿١٦﴾ shakes
أَمْ or أَمِنتُم do you feel secure from مَّن He Who is فِى over ٱلسَّمَآءِ
the heaven أَن that يُرْسِلَ He send عَلَيْكُمْ against you حَاصِبًا

how has كَيْفَ then you shall know فَسَتَعْلَمُونَ a violent whirlwind
الَّذِينَ denied كَذَّبَ and indeed وَلَقَدْ My Warning نَذِيرِ ﴿١٧﴾ been
نَكِيرِ ﴿١٨﴾ was كَانَ then how terrible فَكَيْفَ before them مِن قَبْلِهِمْ those
My denial

14. Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves), All-Aware (of everything). **15.** He it is Who has made the earth subservient to you (i.e. easy for you to walk, to live and to do agriculture on it); so walk in the path thereof and eat of His provision. And to Him will be the Resurrection. **16.** Do you feel secure that He, Who is over the heaven (Allâh), will not cause the earth to sink with you, and then it should quake? **17.** Or do you feel secure that He, Who is over the heaven (Allâh), will not send against you a violent whirlwind? Then you shall know how (terrible) has been My Warning. **18.** And indeed those before them belied (the Messengers of Allâh), then how terrible was My denial (punishment)?

أَوَلَمْ يَرَوْا إِلَى ٱلطَّيْرِ فَوْقَهُمْ صَٰٓفَّٰتٍ وَيَقْبِضْنَ ۚ مَا يُمْسِكُهُنَّ إِلَّا ٱلرَّحْمَٰنُ ۚ إِنَّهُۥ بِكُلِّ شَىْءٍۭ بَصِيرٌ ﴿١٩﴾ أَمَّنْ هَٰذَا ٱلَّذِى هُوَ جُندٌ
لَّكُمْ يَنصُرُكُم مِّن دُونِ ٱلرَّحْمَٰنِ ۚ إِنِ ٱلْكَٰفِرُونَ إِلَّا فِى غُرُورٍ ﴿٢٠﴾ أَمَّنْ هَٰذَا ٱلَّذِى يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُۥ ۚ بَل لَّجُّوا۟ فِى عُتُوٍّ
وَنُفُورٍ ﴿٢١﴾

above them فَوْقَهُمْ the birds ٱلطَّيْرِ to إِلَى see يَرَوْا do they not أَوَلَمْ
مَا and folding them in وَيَقْبِضْنَ spreading out their wings صَٰٓفَّٰتٍ
the Most Gracious ٱلرَّحْمَٰنُ except إِلَّا upholds them يُمْسِكُهُنَّ none
أَمَّنْ the All-Seer بَصِيرٌ ﴿١٩﴾ thing شَىْءٍ of every بِكُلِّ verily He is إِنَّهُۥ
to you لَّكُمْ any army جُندٌ be هُوَ that can ٱلَّذِى this هَٰذَا who is
إِنِ the Most Gracious ٱلرَّحْمَٰنِ besides مِّن دُونِ to help you يَنصُرُكُم
غُرُورٍ ﴿٢٠﴾ in فِى but إِلَّا the disbelievers (are in) ٱلْكَٰفِرُونَ nothing
can provide for يَرْزُقُكُمْ that ٱلَّذِى this هَٰذَا Who is أَمَّنْ delusion
Nay بَل His provision رِزْقَهُۥ He should withold أَمْسَكَ if إِنْ you
and (they) وَنُفُورٍ ﴿٢١﴾ pride عُتُوٍّ be in فِى they continue to لَّجُّوا۟ but
flee (from the truth)

19. Do they not see the birds above them, spreading out their wings and folding them in? None upholds them except the Most Gracious (Allâh). Verily, He is the

All-Seer of everything. **20.** Who is he besides the Most Gracious that can be an army to you to help you? The disbelievers are in nothing but delusion. **21.** Who is he that can provide for you if He should withhold His provision? Nay, but they continue to be in pride, and (they) flee (from the truth).

أَفَمَن يَمْشِي مُكِبًّا عَلَىٰ وَجْهِهِۦٓ أَهْدَىٰٓ أَمَّن يَمْشِي سَوِيًّا عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٢٢﴾ قُلْ هُوَ ٱلَّذِىٓ أَنشَأَكُمْ وَجَعَلَ لَكُمُ ٱلسَّمْعَ
وَٱلْأَبْصَٰرَ وَٱلْأَفْـِٔدَةَ ۖ قَلِيلًا مَّا تَشْكُرُونَ ﴿٢٣﴾ قُلْ هُوَ ٱلَّذِى ذَرَأَكُمْ فِى ٱلْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٢٤﴾ وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن
كُنتُمْ صَٰدِقِينَ ﴿٢٥﴾ قُلْ إِنَّمَا ٱلْعِلْمُ عِندَ ٱللَّهِ وَإِنَّمَآ أَنَا۠ نَذِيرٌ مُّبِينٌ ﴿٢٦﴾

on عَلَىٰ bent down without seeing مُكِبًّا walks يَمْشِي is he who أَفَمَن
يَمْشِي or he who أَمَّن more rightly guided أَهْدَىٰٓ his face وَجْهِهِۦٓ
say قُلْ a Straight مُّسْتَقِيمٍ ﴿٢٢﴾ Way صِرَٰطٍ on عَلَىٰ upright سَوِيًّا walks
لَكُمُ and made وَجَعَلَ has created you أَنشَأَكُمْ Who ٱلَّذِىٓ it is He هُوَ
قَلِيلًا and hearts وَٱلْأَفْـِٔدَةَ and seeing وَٱلْأَبْصَٰرَ hearing ٱلسَّمْعَ for you
ٱلَّذِى it is He هُوَ say قُلْ you give thanks تَشْكُرُونَ ﴿٢٣﴾ that مَّا little
and to Him وَإِلَيْهِ the earth ٱلْأَرْضِ in فِى has created you ذَرَأَكُمْ Who
هَٰذَا when مَتَىٰ and they say وَيَقُولُونَ shall you be gathered تُحْشَرُونَ ﴿٢٤﴾
you are كُنتُمْ if إِن promise (come to pass) ٱلْوَعْدُ will this
the knowledge ٱلْعِلْمُ is only إِنَّمَا say قُلْ telling the truth صَٰدِقِينَ ﴿٢٥﴾
مُّبِينٌ ﴿٢٦﴾ a warner نَذِيرٌ I am أَنَا۠ and only وَإِنَّمَآ Allah ٱللَّهِ with عِندَ
a plain

22. Is he who walks prone (without seeing) on his face, more rightly guided, or he who (sees and) walks upright on the Straight Way (i.e. Islâmic Monotheism)? **23.** Say it is He Who has created you, and endowed you with hearing (ears) and seeing (eyes), and hearts. Little thanks you give. **24.** Say: "It is He Who has created you on the earth, and to Him shall you be gathered (in the Hereafter)." **25.** They say: "When will this promise (i.e. the Day of Resurrection) come to pass if you are telling the truth?" **26.** Say (O Muhammad ﷺ): "The knowledge (of its exact time) is with Allâh only, and I am only a plain warner."

فَلَمَّا رَأَوْهُ زُلْفَةً سِيٓـَٔتْ وُجُوهُ ٱلَّذِينَ كَفَرُوا۟ وَقِيلَ هَٰذَا ٱلَّذِى كُنتُم بِهِۦ تَدَّعُونَ ﴿٢٧﴾ قُلْ أَرَءَيْتُمْ إِنْ أَهْلَكَنِىَ ٱللَّهُ وَمَن
مَّعِىَ أَوْ رَحِمَنَا فَمَن يُجِيرُ ٱلْكَٰفِرِينَ مِنْ عَذَابٍ أَلِيمٍ ﴿٢٨﴾ قُلْ هُوَ ٱلرَّحْمَٰنُ ءَامَنَّا بِهِۦ وَعَلَيْهِ تَوَكَّلْنَا ۖ فَسَتَعْلَمُونَ مَنْ هُوَ فِى
ضَلَٰلٍ مُّبِينٍ ﴿٢٩﴾ قُلْ أَرَءَيْتُمْ إِنْ أَصْبَحَ مَآؤُكُمْ غَوْرًا فَمَن يَأْتِيكُم بِمَآءٍ مَّعِينٍۭ ﴿٣٠﴾

will be سِيٓـَٔتْ approaching زُلْفَةً they will see it رَأَوْهُ but when فَلَمَّا
disbelieve كَفَرُوا those who ٱلَّذِينَ the faces of وُجُوهُ displeased
كُنتُم which ٱلَّذِى this is (the promise) هَٰذَا and it will be said وَقِيلَ
have you أَرَءَيْتُمْ say قُلْ calling تَدَّعُونَ ۝٢٧ for it بِهِۦ you were
with مَّعِىَ and those وَمَن Allah ٱللَّهُ destroys me أَهْلَكَنِىَ if إِنْ seen
can يُجِيرُ Who فَمَن He bestows His Mercy on us رَحِمَنَا or أَوْ me
أَلِيمٍ ۝٢٨ torment عَذَابٍ from مِنْ the disbelievers ٱلْكَٰفِرِينَ save
we ءَامَنَّا the Most Gracious ٱلرَّحْمَٰنُ He is هُوَ say قُلْ a painful
فَسَتَعْلَمُونَ we put our trust تَوَكَّلْنَا and in Him وَعَلَيْهِ in Him بِهِۦ believe
ضَلَٰلٍ in فِى that is هُوَ who is it مَنْ so you will come to know
أَصْبَحَ if إِنْ have you seen أَرَءَيْتُمْ say قُلْ manifest مُّبِينٍ ۝٢٩ error
can يَأْتِيكُم who then فَمَن sunk away غَوْرًا your water مَآؤُكُمْ became
flowing مَّعِينٍ ۝٣٠ with water بِمَآءٍ supply you

27. But when they will see it (the torment on the Day of Resurrection) approaching, the faces of those who disbelieve will change and turn black with sadness and in grief and it will be said (to them): "This is (the promise) which you were calling for!" **28.** Say (O Muhammad ﷺ): "Tell me! If Allâh destroys me, and those with me, or He bestows His Mercy on us — who can save the disbelievers from a painful torment?" **29.** Say: "He is the Most Gracious (Allâh), in Him we believe, and in Him we put our trust. So, you will come to know who it is that is in manifest error." **30.** Say (O Muhammad ﷺ): "Tell me! If (all) your water were to sink away, who then can supply you with flowing (spring) water?"

سُورَةُ الْقَلَمِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

نٓ ۚ وَالْقَلَمِ وَمَا يَسْطُرُونَ ۝١ مَآ أَنتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ ۝٢ وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ ۝٣ وَإِنَّكَ لَعَلَىٰ خُلُقٍ
عَظِيمٍ ۝٤ فَسَتُبْصِرُ وَيُبْصِرُونَ ۝٥ بِأَييِّكُمُ الْمَفْتُونُ ۝٦ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِۦ وَهُوَ أَعْلَمُ
بِالْمُهْتَدِينَ ۝٧ فَلَا تُطِعِ الْمُكَذِّبِينَ ۝٨ وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ ۝٩ وَلَا تُطِعْ كُلَّ حَلَّافٍ مَّهِينٍ ۝١٠

they (angels) يَسْطُرُونَ ۝١ and what وَمَا by the pen وَٱلْقَلَمِ Nun نٓ
your Lord رَبِّكَ by the Grace of بِنِعْمَةِ you are أَنتَ not مَآ write

will be a لَأَجْرًا for you لَكَ and verily وَإِنَّ a madman بِمَجْنُونٍ ﴿٢﴾
on لَعَلَىٰ and verily you are وَإِنَّكَ an endless غَيْرَ مَمْنُونٍ ﴿٣﴾ reward
so you will فَسَتُبْصِرُ an exalted عَظِيمٍ ﴿٤﴾ standard of character خُلُقٍ
is ٱلْمَفْتُونُ ﴿٦﴾ which of you بِأَييِّكُمُ and they will see وَيُبْصِرُونَ ﴿٥﴾ see
أَعْلَمُ He هُوَ your Lord رَبَّكَ verily إِنَّ afflicted with madness
His سَبِيلِهِۦ from عَن has gone astray ضَلَّ who بِمَن knows better
those who are بِٱلْمُهْتَدِينَ ﴿٧﴾ knows better أَعْلَمُ and He وَهُوَ path
they wish وَدُّوا۟ the deniers ٱلْمُكَذِّبِينَ ﴿٨﴾ obey تُطِعِ so not فَلَا guided
so فَيُدْهِنُونَ ﴿٩﴾ you should compromise (with them) تُدْهِنُ that لَوْ
كُلَّ obey تُطِعْ and not وَلَا they would compromise (with you)
and is considered مَهِينٍ ﴿١٠﴾ who swears much حَلَّافٍ everyone
worthless

Sûrat Al-Qalam or *Nûn*
(The Pen) LXVIII

In the Name of Allâh
the Most Gracious, the Most Merciful

1. *Nûn*. [These letters (*Nûn*, etc.) are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] By the pen and by what they (the angels) write (in the Records of men). **2.** You (O Muhammad ﷺ), by the Grace of your Lord, are not mad. **3.** And verily, for you (O Muhammad ﷺ) will be an endless reward. **4.** And verily, you (O Muhammad ﷺ) are on an exalted (standard of) character. **5.** You will see, and they will see, **6.** Which of you is afflicted with madness. **7.** Verily, your Lord is the Best Knower of him who has gone astray from His path, and He is the Best Knower of those who are guided. **8.** So (O Muhammad ﷺ), obey you not the deniers [(of Islâmic Monotheism — those who belie the Verses of Allâh), the Oneness of Allâh, and the Messengership of Muhammad ﷺ]. **9.** They wish that you should compromise (in religion out of courtesy) with them, so they (too) would compromise with you. **10.** And (O Muhammad ﷺ) obey you not everyone *Hallâf Mahîn* (the one who swears much and is a liar or is worthless). (*Tafsir At-Tabari*)

هَمَّازٍ مَّشَّآءِۭ بِنَمِيمٍ ﴿١١﴾ مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ أَثِيمٍ ﴿١٢﴾ عُتُلٍّۭ بَعْدَ ذَٰلِكَ زَنِيمٍ ﴿١٣﴾ أَن كَانَ ذَا مَالٍ وَبَنِينَ ﴿١٤﴾ إِذَا تُتْلَىٰ
عَلَيْهِ ءَايَٰتُنَا قَالَ أَسَٰطِيرُ ٱلْأَوَّلِينَ ﴿١٥﴾ سَنَسِمُهُۥ عَلَى ٱلْخُرْطُومِ ﴿١٦﴾ إِنَّا بَلَوْنَٰهُمْ كَمَا بَلَوْنَآ أَصْحَٰبَ ٱلْجَنَّةِ إِذْ أَقْسَمُوا۟ لَيَصْرِمُنَّهَا

مُصْبِحِينَ ﴿١٧﴾ وَلَا يَسْتَثْنُونَ ﴿١٨﴾ فَطَافَ عَلَيْهَا طَآئِفٌ مِّن رَّبِّكَ وَهُمْ نَآئِمُونَ ﴿١٩﴾ فَأَصْبَحَتْ كَٱلصَّرِيمِ ﴿٢٠﴾

مَّنَّاعٍ with calumnies ﴿١١﴾ بِنَمِيمٍ going about مَّشَّآءٍ a slanderer هَمَّازٍ
عُتُلٍّ sinful ﴿١٢﴾ أَثِيمٍ transgressor مُعْتَدٍ the good لِّلْخَيْرِ hinderer of
he كَانَ because أَن wicked ﴿١٣﴾ زَنِيمٍ all that ذَٰلِكَ after بَعْدَ cruel
are تُتْلَىٰ when إِذَا and children ﴿١٤﴾ وَبَنِينَ wealth مَالٍ had ذَا
tales أَسَٰطِيرُ he says قَالَ Our verses ءَايَٰتُنَا to him عَلَيْهِ recited
over عَلَى We shall brand him سَنَسِمُهُۥ the men of old ﴿١٥﴾ ٱلْأَوَّلِينَ of
بَلَوْنَا as كَمَا have tried them بَلَوْنَٰهُمْ verily We إِنَّا the nose ﴿١٦﴾ ٱلْخُرْطُومِ
they أَقْسَمُوا when إِذْ the garden ٱلْجَنَّةِ the people of أَصْحَٰبَ We tried
in the ﴿١٧﴾ مُصْبِحِينَ to pluck the fruits of (the garden) لَيَصْرِمُنَّهَا swore
then فَطَافَ saying if Allah wills ﴿١٨﴾ يَسْتَثْنُونَ without وَلَا morning
مِّن something (fire) طَآئِفٌ on it (garden) عَلَيْهَا there passed by
فَأَصْبَحَتْ were asleep ﴿١٩﴾ نَآئِمُونَ while they وَهُمْ your Lord رَّبِّكَ from
black-like a ﴿٢٠﴾ كَٱلصَّرِيمِ so the (garden) became by the morning
pitch dark night

11. A slanderer, going about with calumnies, **12.** Hinderer of the good, transgressor, sinful, **13.** Cruel, and moreover baseborn (of illegitimate birth). **14.** (He was so) because he had wealth and children. **15.** When Our Verses (of the Qur'ân) are recited to him, he says: "Tales of the men of old!" **16.** We shall brand him on the snout (nose)! **17.** Verily, We have tried them as We tried the People of the Garden, when they swore to pluck the fruits of the (garden) in the morning, **18.** Without saying: *In shâ' Allâh* (If Allâh wills). **19.** Then there passed by on the (garden) a visitation (fire) from your Lord at night and burnt it while they were asleep. **20.** So the (garden) became black by the morning, like a pitch dark night (in complete ruins).

فَتَنَادَوْا مُصْبِحِينَ ﴿٢١﴾ أَنِ ٱغْدُوا عَلَىٰ حَرْثِكُمْ إِن كُنتُمْ صَٰرِمِينَ ﴿٢٢﴾ فَٱنطَلَقُوا وَهُمْ يَتَخَٰفَتُونَ ﴿٢٣﴾ أَن لَّا يَدْخُلَنَّهَا ٱلْيَوْمَ عَلَيْكُم
مِّسْكِينٌ ﴿٢٤﴾ وَغَدَوْا عَلَىٰ حَرْدٍ قَٰدِرِينَ ﴿٢٥﴾ فَلَمَّا رَأَوْهَا قَالُوٓا إِنَّا لَضَآلُّونَ ﴿٢٦﴾ بَلْ نَحْنُ مَحْرُومُونَ ﴿٢٧﴾ قَالَ أَوْسَطُهُمْ أَلَمْ أَقُل لَّكُمْ لَوْلَا
تُسَبِّحُونَ ﴿٢٨﴾ قَالُوا سُبْحَٰنَ رَبِّنَآ إِنَّا كُنَّا ظَٰلِمِينَ ﴿٢٩﴾

as soon as the ﴿٢١﴾ مُصْبِحِينَ then they called out one to another فَتَنَادَوْا
حَرْثِكُمْ to عَلَىٰ go in the morning ٱغْدُوا (saying) to أَنِ morning broke

فَانطَلَقُوا pluck the fruits صَارِمِينَ ﴿٢٢﴾ you would كُنتُمْ if إِن your tilth
whispering in secret low يَتَخَافَتُونَ ﴿٢٣﴾ and they وَهُمْ so they departed
today الْيَوْمَ shall enter into it يَدْخُلَنَّهَا not لَّا (saying) that أَن tones
and they went in وَغَدَوْا any poor person مِّسْكِينٌ ﴿٢٤﴾ upon you عَلَيْكُم
(thinking that) قَادِرِينَ ﴿٢٥﴾ strong intention حَرْدٍ with عَلَىٰ the morning
قَالُوا they saw the (garden) رَأَوْهَا but when فَلَمَّا they have powers
nay indeed بَلْ have gone astray لَضَالُّونَ ﴿٢٦﴾ verily we إِنَّا they said
the best among them أَوْسَطُهُمْ said قَالَ are deprived مَحْرُومُونَ ﴿٢٧﴾ we نَحْنُ
تُسَبِّحُونَ ﴿٢٨﴾ why do you not لَوْلَا you لَّكُمْ I tell أَقُل did not أَلَمْ
إِنَّا our Lord رَبِّنَا glory to سُبْحَانَ they said قَالُوا glorify Allah
been wrong-doers ظَالِمِينَ ﴿٢٩﴾ we have كُنَّا verily

21. Then they called out one to another as soon as the morning broke. **22.** Saying: "Go to your tilth in the morning, if you would pluck the fruits." **23.** So they departed, conversing in secret low tones (saying): **24.** "No *Miskîn* (poor man) shall enter upon you into it today." **25.** And they went in the morning with strong intention, thinking that they have power (to prevent the poor taking anything of the fruits therefrom). **26.** But when they saw the (garden), they said: "Verily, we have gone astray." **27.** (Then they said): "Nay! Indeed we are deprived of (the fruits)!" **28.** The best among them said: "Did I not tell you, why say you not: *In shâ' Allâh* (If Allâh wills)." **29.** They said: "Glory to Our Lord! Verily, we have been *Zâlimûn* (wrongdoers).

فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَلَاوَمُونَ ﴿٣٠﴾ قَالُوا يَا وَيْلَنَا إِنَّا كُنَّا طَاغِينَ ﴿٣١﴾ عَسَىٰ رَبُّنَا أَن يُبْدِلَنَا خَيْرًا مِّنْهَا إِنَّا إِلَىٰ رَبِّنَا رَاغِبُونَ ﴿٣٢﴾
كَذَٰلِكَ الْعَذَابُ ۖ وَلَعَذَابُ الْآخِرَةِ أَكْبَرُ ۚ لَوْ كَانُوا يَعْلَمُونَ ﴿٣٣﴾ إِنَّ لِلْمُتَّقِينَ عِندَ رَبِّهِمْ جَنَّاتِ النَّعِيمِ ﴿٣٤﴾ أَفَنَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ ﴿٣٥﴾
مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٦﴾ أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ ﴿٣٧﴾

in يَتَلَاوَمُونَ ﴿٣٠﴾ others بَعْضٍ to عَلَىٰ some بَعْضُهُمْ so they turned فَأَقْبَلَ
we were كُنَّا verily إِنَّا woe to us يَا وَيْلَنَا they said قَالُوا blaming
that أَن our Lord رَبُّنَا we hope (maybe) عَسَىٰ transgressors طَاغِينَ ﴿٣١﴾
than this مِّنْهَا a better (garden) خَيْرًا He give us in exchange يُبْدِلَنَا
الْعَذَابُ such is كَذَٰلِكَ we turn رَاغِبُونَ ﴿٣٢﴾ our Lord رَبِّنَا to إِلَىٰ truly إِنَّا
the الْآخِرَةِ and truly the punishment of وَلَعَذَابُ the punishment

إِنَّ but knew يَعْلَمُونَ ﴿٣٣﴾ they كَانُوا۟ if لَوْ is greater أَكْبَرُ Hereafter
are جَنَّٰتِ their Lord رَبِّهِمْ with عِندَ for the pious لِلْمُتَّقِينَ verily
the ٱلْمُسْلِمِينَ shall We then treat أَفَنَجْعَلُ delight ٱلنَّعِيمِ ﴿٣٤﴾ gardens of
what is the matter with مَا لَكُمْ like the criminals كَٱلْمُجْرِمِينَ ﴿٣٥﴾ Muslims
a كِتَٰبٌ have you لَكُمْ or أَمْ do you judge تَحْكُمُونَ ﴿٣٦﴾ how كَيْفَ you
you learn تَدْرُسُونَ ﴿٣٧﴾ through which فِيهِ Book

30. Then they turned one against another, blaming. **31.** They said: "Woe to us! Verily, we were *Tâghûn* (transgressors and disobedient) **32.** We hope that our Lord will give us in exchange a better (garden) than this. Truly, we turn to our Lord (wishing for good that He may forgive our sins and reward us in the Hereafter). **33.** Such is the punishment (in this life), but truly, the punishment of the Hereafter is greater if they but knew. **34.** Verily, for the *Muttaqûn* (the pious and righteous persons. See V.2:2) are Gardens of Delight (Paradise) with their Lord. **35.** Shall We then treat the Muslims (believers of Islamic Monotheism, doers of righteous deeds) like the *Mujrimûn* (criminals, polytheists and disbelievers)? **36.** What is the matter with you? How judge you? **37.** Or have you a Book wherein you learn,

إِنَّ لَكُمْ فِيهِ لَمَا تَخَيَّرُونَ ﴿٣٨﴾ أَمْ لَكُمْ أَيْمَٰنٌ عَلَيْنَا بَٰلِغَةٌ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ إِنَّ لَكُمْ لَمَا تَحْكُمُونَ ﴿٣٩﴾ سَلْهُمْ أَيُّهُم بِذَٰلِكَ زَعِيمٌ ﴿٤٠﴾ أَمْ لَهُمْ
شُرَكَآءُ فَلْيَأْتُوا۟ بِشُرَكَآئِهِمْ إِن كَانُوا۟ صَٰدِقِينَ ﴿٤١﴾ يَوْمَ يُكْشَفُ عَن سَاقٍ وَيُدْعَوْنَ إِلَى ٱلسُّجُودِ فَلَا يَسْتَطِيعُونَ ﴿٤٢﴾

you تَخَيَّرُونَ ﴿٣٨﴾ all that لَمَا in it فِيهِ you shall have لَكُمْ that إِنَّ
reaching بَٰلِغَةٌ from us عَلَيْنَا oaths أَيْمَٰنٌ have you لَكُمْ or أَمْ choose
yours will لَكُمْ that إِنَّ Resurrection ٱلْقِيَٰمَةِ the Day of يَوْمِ to إِلَىٰ
which of أَيُّهُم ask them سَلْهُمْ you judge تَحْكُمُونَ ﴿٣٩﴾ what لَمَا be
شُرَكَآءُ they have لَهُمْ or أَمْ will vouch زَعِيمٌ ﴿٤٠﴾ for that بِذَٰلِكَ them
كَانُوا۟ if إِن their partners بِشُرَكَآئِهِمْ then let them bring فَلْيَأْتُوا۟ partners
يُكْشَفُ (remember) the Day which يَوْمَ truthful صَٰدِقِينَ ﴿٤١﴾ they are
and they shall وَيُدْعَوْنَ the shin سَاقٍ from عَن shall be uncovered
they يَسْتَطِيعُونَ ﴿٤٢﴾ but shall not فَلَا prostrate ٱلسُّجُودِ to إِلَى be called
be able to do so

38. That you shall therein have all that you choose? **39.** Or have you oaths from Us, reaching to the Day of Resurrection, that yours will be what you judge?

40. Ask them, which of them will stand surety for that! **41.** Or have they "partners"? Then let them bring their "partners" if they are truthful! **42.** (Remember) the Day when the Shin shall be laid bare (i.e. the Day of Resurrection) and they shall be called to prostrate themselves (to Allâh), but they (hypocrites) shall not be able to do so.

خَٰشِعَةً أَبْصَٰرُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ۖ وَقَدْ كَانُوا۟ يُدْعَوْنَ إِلَى ٱلسُّجُودِ وَهُمْ سَٰلِمُونَ ﴿٤٣﴾ فَذَرْنِى وَمَن يُكَذِّبُ بِهَٰذَا ٱلْحَدِيثِ ۖ سَنَسْتَدْرِجُهُم مِّنْ
حَيْثُ لَا يَعْلَمُونَ ﴿٤٤﴾ وَأُمْلِى لَهُمْ ۚ إِنَّ كَيْدِى مَتِينٌ ﴿٤٥﴾ أَمْ تَسْـَٔلُهُمْ أَجْرًا فَهُم مِّن مَّغْرَمٍ مُّثْقَلُونَ ﴿٤٦﴾

ذِلَّةٌ will cover them تَرْهَقُهُمْ their eyes أَبْصَٰرُهُمْ will be cast down خَٰشِعَةً
إِلَى be called يُدْعَوْنَ they used to كَانُوا۟ and verily وَقَدْ humiliation
healthy and secure سَٰلِمُونَ ﴿٤٣﴾ and they were وَهُمْ prostrate ٱلسُّجُودِ to
this بِهَٰذَا denies يُكَذِّبُ and whoever وَمَن then leave Me alone فَذَرْنِى
We shall punish them gradually سَنَسْتَدْرِجُهُم speech (Quran) ٱلْحَدِيثِ
and I وَأُمْلِى they perceive يَعْلَمُونَ ﴿٤٤﴾ not لَا where حَيْثُ from مِّنْ
مَتِينٌ ﴿٤٥﴾ My Plan كَيْدِى verily إِنَّ to them لَهُمْ will grant a respite
so فَهُم a wage أَجْرًا you ask them تَسْـَٔلُهُمْ or is it that أَمْ is strong
are heavily burdened مُّثْقَلُونَ ﴿٤٦﴾ debt مَّغْرَمٍ from مِّن they

43. Their eyes will be cast down and ignominy will cover them; they used to be called to prostrate themselves (offer prayers), while they were healthy and good (in the life of the world, but they did not). **44.** Then leave Me Alone with such as belie this Qur'ân. We shall punish them gradually from directions they perceive not. **45.** And I will grant them a respite. Verily, My Plan is strong. **46.** Or is it that you (O Muhammad ﷺ) ask them a wage, so that they are heavily burdened with debt?

أَمْ عِندَهُمُ ٱلْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٤٧﴾ فَٱصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُن كَصَاحِبِ ٱلْحُوتِ إِذْ نَادَىٰ وَهُوَ مَكْظُومٌ ﴿٤٨﴾ لَّوْلَآ أَن تَدَٰرَكَهُۥ
نِعْمَةٌ مِّن رَّبِّهِۦ لَنُبِذَ بِٱلْعَرَآءِ وَهُوَ مَذْمُومٌ ﴿٤٩﴾ فَٱجْتَبَٰهُ رَبُّهُۥ فَجَعَلَهُۥ مِنَ ٱلصَّٰلِحِينَ ﴿٥٠﴾ وَإِن يَكَادُ ٱلَّذِينَ كَفَرُوا۟ لَيُزْلِقُونَكَ بِأَبْصَٰرِهِمْ لَمَّا
سَمِعُوا۟ ٱلذِّكْرَ وَيَقُولُونَ إِنَّهُۥ لَمَجْنُونٌ ﴿٥١﴾ وَمَا هُوَ إِلَّا ذِكْرٌ لِّلْعَٰلَمِينَ ﴿٥٢﴾

so they فَهُمْ the unseen ٱلْغَيْبُ is with them عِندَهُمُ or that أَمْ
for لِحُكْمِ so wait with patience فَٱصْبِرْ can write it down يَكْتُبُونَ ﴿٤٧﴾
like كَصَاحِبِ be تَكُن and not وَلَا your Lord رَبِّكَ the Decision of

the companion of ٱلْحُوتِ the fish إِذْ when نَادَىٰ he cried out وَهُوَ	
while he مَكْظُومٌ ﴿٤٨﴾ restrained, supressed لَّوْلَآ had not أَن that تَدَٰرَكَهُۥ	
reached him نِعْمَةٌ a Grace مِّن from رَّبِّهِۦ his Lord لَنُبِذَ he would	
cast off (so he was) indeed have been بِٱلْعَرَآءِ on the naked shore	
وَهُوَ while he مَذْمُومٌ ﴿٤٩﴾ was to be blamed فَٱجْتَبَٰهُ but chose him رَبُّهُۥ	
his Lord فَجَعَلَهُۥ and made him مِنَ of ٱلصَّٰلِحِينَ ﴿٥٠﴾ the righteous وَإِن	
and verily يَكَادُ would almost ٱلَّذِينَ those who كَفَرُوا۟ disbelieve	
لَيُزْلِقُونَكَ make you slip بِأَبْصَٰرِهِمْ with their eyes (through hatred) لَمَّا	
when سَمِعُوا۟ they hear ٱلذِّكْرَ the Reminder وَيَقُولُونَ and they say إِنَّهُۥ	
verily he لَمَجْنُونٌ ﴿٥١﴾ is a madman وَمَا and not هُوَ it is إِلَّا but ذِكْرٌ a	
reminder لِّلْعَٰلَمِينَ ﴿٥٢﴾ to all the worlds	

47. Or that the *Ghaib* (the Unseen — here in this Verse it means *Al-Lauh Al-Mahfûz*) is in their hands, so that they can write it down? **48.** So, wait with patience for the Decision of your Lord, and be not like the Companion of the Fish — when he cried out (to Us) while he was in deep sorrow. (See the Qur'ân, Verse 21:87) **49.** Had not a Grace from his Lord reached him, he would indeed have been (left in the stomach of the fish, but We forgave him), so he was cast off on the naked shore, while he was to be blamed. **50.** Then his Lord chose him and made him of the righteous. **51.** And verily, those who disbelieve would almost make you slip with their eyes (through hatred) when they hear the Reminder (the Qur'ân), and they say: "Verily, he (Muhammad ﷺ) is a madman!" **52.** But it is nothing else than a Reminder to all the *'Âlamîn* (mankind, jinn and all that exists).

سُورَةُ الحَاقَّةِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

ٱلْحَآقَّةُ ﴿١﴾ مَا ٱلْحَآقَّةُ ﴿٢﴾ وَمَآ أَدْرَىٰكَ مَا ٱلْحَآقَّةُ ﴿٣﴾ كَذَّبَتْ ثَمُودُ وَعَادٌۢ بِٱلْقَارِعَةِ ﴿٤﴾ فَأَمَّا ثَمُودُ فَأُهْلِكُوا۟ بِٱلطَّاغِيَةِ ﴿٥﴾
وَأَمَّا عَادٌ فَأُهْلِكُوا۟ بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ ﴿٦﴾ سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَٰنِيَةَ أَيَّامٍ حُسُومًا فَتَرَى ٱلْقَوْمَ فِيهَا
صَرْعَىٰ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ خَاوِيَةٍ ﴿٧﴾

ٱلْحَآقَّةُ ﴿١﴾ the reality مَا what is ٱلْحَآقَّةُ ﴿٢﴾ the reality وَمَآ and what	
أَدْرَىٰكَ will make you know مَا what is ٱلْحَآقَّةُ ﴿٣﴾ the reality كَذَّبَتْ	

the calamity بِٱلْقَارِعَةِ ﴿٤﴾ and Ad people وَعَادٌۢ Thamud ثَمُودُ denied
بِٱلطَّاغِيَةِ ﴿٥﴾ they were destroyed فَأُهْلِكُوا۟ Thamud ثَمُودُ as for فَأَمَّا
they were فَأُهْلِكُوا۟ Ad عَادٌ and as for وَأَمَّا by the awful cry
سَخَّرَهَا violent عَاتِيَةٍ ﴿٦﴾ a furious صَرْصَرٍ by wind بِرِيحٍ destroyed
nights لَيَالٍ for seven سَبْعَ on them عَلَيْهِمْ which Allah imposed
so that you فَتَرَى in succession حُسُومًا days أَيَّامٍ and eight وَثَمَٰنِيَةَ
كَأَنَّهُمْ lying overthrown صَرْعَىٰ in it فِيهَا the people ٱلْقَوْمَ could see
hollow خَاوِيَةٍ ﴿٧﴾ date-palms نَخْلٍ trunks of أَعْجَازُ as if they were

Sûrat Al-Hâqqah
(The Inevitable) LXIX

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. The Inevitable (i.e. the Day of Resurrection)! **2.** What is the Inevitable? **3.** And what will make you know what the Inevitable is? **4.** Thamûd and 'Âd people denied the *Qâri'ah* (the striking Hour of Judgement)! **5.** As for Thamûd, they were destroyed by the awful cry! **6.** And as for 'Âd, they were destroyed by a furious violent wind! **7.** Which Allâh imposed on them for seven nights and eight days in succession, so that you could see men lying overthrown (destroyed), as if they were hollow trunks of date palms!

فَهَلْ تَرَىٰ لَهُم مِّنۢ بَاقِيَةٍ ﴿٨﴾ وَجَآءَ فِرْعَوْنُ وَمَن قَبْلَهُۥ وَٱلْمُؤْتَفِكَٰتُ بِٱلْخَاطِئَةِ ﴿٩﴾ فَعَصَوْا۟ رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخْذَةً
رَّابِيَةً ﴿١٠﴾ إِنَّا لَمَّا طَغَا ٱلْمَآءُ حَمَلْنَٰكُمْ فِى ٱلْجَارِيَةِ ﴿١١﴾ لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعِيَهَآ أُذُنٌ وَٰعِيَةٌ ﴿١٢﴾ فَإِذَا نُفِخَ فِى ٱلصُّورِ نَفْخَةٌ
وَٰحِدَةٌ ﴿١٣﴾ وَحُمِلَتِ ٱلْأَرْضُ وَٱلْجِبَالُ فَدُكَّتَا دَكَّةً وَٰحِدَةً ﴿١٤﴾

remnants بَاقِيَةٍ ﴿٨﴾ any مِّنۢ of them لَهُم you see تَرَىٰ so do فَهَلْ
before him قَبْلَهُۥ and those وَمَن Pharaoh فِرْعَوْنُ and brought وَجَآءَ
رَسُولَ and they disobeyed فَعَصَوْا۟ sin بِٱلْخَاطِئَةِ ﴿٩﴾ and the cities وَٱلْمُؤْتَفِكَٰتُ
أَخْذَةً so He seized them فَأَخَذَهُمْ their Lord's رَبِّهِمْ Messenger
rose beyond طَغَا when لَمَّا verily we إِنَّا a strong رَّابِيَةً ﴿١٠﴾ a seizing
the ٱلْجَارِيَةِ ﴿١١﴾ in فِى We carried you حَمَلْنَٰكُمْ the water ٱلْمَآءُ limits
a تَذْكِرَةً for you لَكُمْ that We might make it لِنَجْعَلَهَا floating

﴿١٢﴾ وَٰعِيَةٌ an ear أُذُنٌ and may understand it وَتَعِيَهَآ remembrance
the Trumpet ٱلصُّورِ in فِى will be blown نُفِخَ then when فَإِذَا a keen
and shall be removed (from وَحُمِلَتِ one ﴿١٣﴾ وَٰحِدَةٌ with blowing نَفْخَةٌ
and دَكَّتَا and the mountains وَٱلْجِبَالُ the earth ٱلْأَرْضُ their places)
with a single ﴿١٤﴾ وَٰحِدَةً crushing دَكَّةً crushed

8. Do you see any remnants of them? **9.** And Fir'aun (Pharaoh), and those before him, and the cities overthrown [the towns of the people of [Lût (Lot)] committed sin. **10.** And they disobeyed their Lord's Messenger, so He seized them with a strong punishment. **11.** Verily, when the water rose beyond its limits [Nûh's (Noah) Flood], We carried you (mankind) in the floating [ship that was constructed by Nûh (Noah)]. **12.** That We might make it (Noah's ship) an admonition for you and that it might be retained by the retaining ears. **13.** Then when the Trumpet will be blown with one blowing (the first one). **14.** And the earth and the mountains shall be removed from their places, and crushed with a single crushing.

فَيَوْمَئِذٍ وَقَعَتِ ٱلْوَاقِعَةُ ﴿١٥﴾ وَٱنشَقَّتِ ٱلسَّمَآءُ فَهِىَ يَوْمَئِذٍ وَاهِيَةٌ ﴿١٦﴾ وَٱلْمَلَكُ عَلَىٰٓ أَرْجَآئِهَا ۚ وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ
ثَمَٰنِيَةٌ ﴿١٧﴾ يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَىٰ مِنكُمْ خَافِيَةٌ ﴿١٨﴾ فَأَمَّا مَنْ أُوتِىَ كِتَٰبَهُۥ بِيَمِينِهِۦ فَيَقُولُ هَآؤُمُ ٱقْرَءُوا۟ كِتَٰبِيَهْ ﴿١٩﴾ إِنِّى
ظَنَنتُ أَنِّى مُلَٰقٍ حِسَابِيَهْ ﴿٢٠﴾ فَهُوَ فِى عِيشَةٍ رَّاضِيَةٍ ﴿٢١﴾ فِى جَنَّةٍ عَالِيَةٍ ﴿٢٢﴾ قُطُوفُهَا دَانِيَةٌ ﴿٢٣﴾

the (great) ﴿١٥﴾ ٱلْوَاقِعَةُ shall befall وَقَعَتِ then on that Day فَيَوْمَئِذٍ
so it فَهِىَ the heaven ٱلسَّمَآءُ and will split asunder وَٱنشَقَّتِ event
and the وَٱلْمَلَكُ it will be frail and torn up ﴿١٦﴾ وَاهِيَةٌ on that Day يَوْمَئِذٍ
the عَرْشَ and will bear وَيَحْمِلُ its sides أَرْجَآئِهَا will be on عَلَىٰٓ angels
﴿١٧﴾ ثَمَٰنِيَةٌ that Day يَوْمَئِذٍ above them فَوْقَهُمْ your Lord رَبِّكَ Throne of
shall you be brought to تُعْرَضُونَ that Day يَوْمَئِذٍ eight angels
a ﴿١٨﴾ خَافِيَةٌ of you مِنكُمْ will be hidden تَخْفَىٰ not لَا judgement
his كِتَٰبَهُۥ will be given أُوتِىَ him who مَنْ then as for فَأَمَّا secret
read ٱقْرَءُوا۟ take هَآؤُمُ will say فَيَقُولُ in his right hand بِيَمِينِهِۦ record
مُلَٰقٍ that I أَنِّى did believe ظَنَنتُ surely I إِنِّى my record ﴿١٩﴾ كِتَٰبِيَهْ
a عِيشَةٍ in فِى so he shall be فَهُوَ my account ﴿٢٠﴾ حِسَابِيَهْ shall meet

a lofty عَالِيَةٍ (٢٢) Paradise جَنَّةٍ in فِي well-pleasing رَاضِيَةٍ (٢١) life
will be low and near دَانِيَةٌ (٢٣) the fruits in bunches whereof قُطُوفُهَا
at hand

15. Then on that Day shall the (Great) Event befall. 16. And the heaven will be rent asunder, for that Day it (the heaven) will be frail and torn up. 17. And the angels will be on its sides, and eight angels will, that Day, bear the Throne of your Lord above them. 18. That Day shall you be brought to Judgement, not a secret of you will be hidden. 19. Then as for him who will be given his Record in his right hand will say: "Here! read my Record! 20. "Surely, I did believe that I shall meet my Account!" 21. So, he shall be in a life, well-pleasing. 22. In a lofty Paradise, 23. The fruits in bunches whereof will be low and near at hand.

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ (٢٤) وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَا لَيْتَنِي لَمْ أُوتَ كِتَابِيَهْ (٢٥) وَلَمْ
أَدْرِ مَا حِسَابِيَهْ (٢٦) يَا لَيْتَهَا كَانَتِ الْقَاضِيَةَ (٢٧) مَا أَغْنَىٰ عَنِّي مَالِيَهْ (٢٨) هَلَكَ عَنِّي سُلْطَانِيَهْ (٢٩) خُذُوهُ فَغُلُّوهُ (٣٠) ثُمَّ الْجَحِيمَ
صَلُّوهُ (٣١) ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ (٣٢) إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ (٣٣)

أَسْلَفْتُمْ for that which بِمَا at ease هَنِيئًا and drink وَاشْرَبُوا eat كُلُوا
وَأَمَّا past الْخَالِيَةِ (٢٤) days الْأَيَّامِ in فِي you have sent on before you
بِشِمَالِهِ his record كِتَابَهُ will be given أُوتِيَ him who مَنْ but as for
I had been أُوتَ not لَمْ I wish يَا لَيْتَنِي will say فَيَقُولُ in his left hand
مَا I had known أَدْرِ and that not وَلَمْ my record كِتَابِيَهْ (٢٥) given
had been كَانَتِ If only it يَا لَيْتَهَا my account حِسَابِيَهْ (٢٦) what is
my مَالِيَهْ (٢٨) me عَنِّي has availed أَغْنَىٰ not مَا my end الْقَاضِيَةَ (٢٧)
my power and سُلْطَانِيَهْ (٢٩) from me عَنِّي have gone هَلَكَ wealth
in الْجَحِيمَ then ثُمَّ and fetter him فَغُلُّوهُ (٣٠) seize him خُذُوهُ arguments
a chain سِلْسِلَةٍ in فِي then ثُمَّ burn him صَلُّوهُ (٣١) the blazing Fire
فَاسْلُكُوهُ (٣٢) cubits ذِرَاعًا is seventy سَبْعُونَ whereof the length ذَرْعُهَا
in بِاللَّهِ believe يُؤْمِنُ not لَا used to كَانَ verily he إِنَّهُ fasten him
the Most Great الْعَظِيمِ (٣٣) Allah

24. Eat and drink at ease for that which you have sent on before you in days past!
25. But as for him who will be given his Record in his left hand, will say: "I wish

that I had not been given my Record! **26.** "And that I had never known how my Account is! **27.** "Would that it had been my end (death)! **28.** "My wealth has not availed me; **29.** "My power (and arguments to defend myself) have gone from me!" **30.** (It will be said): "Seize him and fetter him; **31.** Then throw him in the blazing Fire. **32.** "Then fasten him with a chain whereof the length is seventy cubits!" **33.** Verily, he used not to believe in Allâh, the Most Great,

وَلَا يَحُضُّ عَلَىٰ طَعَامِ ٱلْمِسْكِينِ ﴿٣٤﴾ فَلَيْسَ لَهُ ٱلْيَوْمَ هَٰهُنَا حَمِيمٌ ﴿٣٥﴾ وَلَا طَعَامٌ إِلَّا مِنْ غِسْلِينٍ ﴿٣٦﴾ لَّا يَأْكُلُهُۥٓ إِلَّا ٱلْخَٰطِـُٔونَ ﴿٣٧﴾ فَلَآ
أُقْسِمُ بِمَا تُبْصِرُونَ ﴿٣٨﴾ وَمَا لَا تُبْصِرُونَ ﴿٣٩﴾ إِنَّهُۥ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿٤٠﴾ وَمَا هُوَ بِقَوْلِ شَاعِرٍ ۚ قَلِيلًا مَّا تُؤْمِنُونَ ﴿٤١﴾ وَلَا بِقَوْلِ كَاهِنٍ ۚ
قَلِيلًا مَّا تَذَكَّرُونَ ﴿٤٢﴾ تَنزِيلٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ ﴿٤٣﴾ وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ ٱلْأَقَاوِيلِ ﴿٤٤﴾ لَأَخَذْنَا مِنْهُ بِٱلْيَمِينِ ﴿٤٥﴾ ثُمَّ لَقَطَعْنَا مِنْهُ
ٱلْوَتِينَ ﴿٤٦﴾ فَمَا مِنكُم مِّنْ أَحَدٍ عَنْهُ حَٰجِزِينَ ﴿٤٧﴾ وَإِنَّهُۥ لَتَذْكِرَةٌ لِّلْمُتَّقِينَ ﴿٤٨﴾ وَإِنَّا لَنَعْلَمُ أَنَّ مِنكُم مُّكَذِّبِينَ ﴿٤٩﴾ وَإِنَّهُۥ لَحَسْرَةٌ
عَلَى ٱلْكَٰفِرِينَ ﴿٥٠﴾ وَإِنَّهُۥ لَحَقُّ ٱلْيَقِينِ ﴿٥١﴾ فَسَبِّحْ بِٱسْمِ رَبِّكَ ٱلْعَظِيمِ ﴿٥٢﴾

﴿٣٤﴾ ٱلْمِسْكِينِ the feeding of طَعَامِ on عَلَىٰ he urged يَحُضُّ and not وَلَا
﴿٣٥﴾ حَمِيمٌ here هَٰهُنَا this Day ٱلْيَوْمَ has he لَهُ so not فَلَيْسَ the poor
filth from the ﴿٣٦﴾ مِنْ غِسْلِينٍ except إِلَّا any food طَعَامٌ nor وَلَا friend
﴿٣٧﴾ ٱلْخَٰطِـُٔونَ except إِلَّا will eat it يَأْكُلُهُۥٓ none لَّا washing of wounds
﴿٣٨﴾ تُبْصِرُونَ by whatsoever بِمَا I swear أُقْسِمُ so verily فَلَآ the sinners
إِنَّهُۥ you see ﴿٣٩﴾ تُبْصِرُونَ not لَا and by whatsoever وَمَا you see
an honored ﴿٤٠﴾ كَرِيمٍ Messenger رَسُولٍ the word of لَقَوْلُ verily this is
مَّا little is قَلِيلًا a poet شَاعِرٍ the word of بِقَوْلِ it is هُوَ and not وَمَا
كَاهِنٍ the word of بِقَوْلِ nor is it وَلَا you believe ﴿٤١﴾ تُؤْمِنُونَ that
تَنزِيلٌ you remember ﴿٤٢﴾ تَذَكَّرُونَ that مَّا little is قَلِيلًا a sooth sayer
﴿٤٣﴾ ٱلْعَٰلَمِينَ the Lord of رَّبِّ from مِّن this is the revelation sent down
بَعْضَ concerning Us عَلَيْنَا he forged تَقَوَّلَ and if وَلَوْ the worlds
We surely should have seized لَأَخَذْنَا false sayings ﴿٤٤﴾ ٱلْأَقَاوِيلِ some
certainly We لَقَطَعْنَا and then ثُمَّ by his right hand ﴿٤٥﴾ بِٱلْيَمِينِ him مِنْهُ
مِنكُم and not فَمَا the life artery ﴿٤٦﴾ ٱلْوَتِينَ from him مِنْهُ would cut
could withold ﴿٤٧﴾ حَٰجِزِينَ from him عَنْهُ one أَحَدٍ any مِّنْ of you
for the ﴿٤٨﴾ لِّلْمُتَّقِينَ is a Reminder لَتَذْكِرَةٌ and verily this (Quran) وَإِنَّهُۥ
there are some مِنكُم that أَنَّ know لَنَعْلَمُ and verily We وَإِنَّا pious

will be an لَحَسْرَةٌ and indeed it وَإِنَّهُۥ deny مُكَذِّبِينَ ﴿٤٩﴾ among you that
لَحَقُّ and verily it is وَإِنَّهُۥ the disbelievers ٱلْكَٰفِرِينَ ﴿٥٠﴾ for عَلَى anguish
the بِٱسْمِ so glorify فَسَبِّحْ with certainty ٱلْيَقِينِ ﴿٥١﴾ an absolute truth
the Most Great ٱلْعَظِيمِ ﴿٥٢﴾ your Lord رَبِّكَ Name of

34. And urged not on the feeding of *Al-Miskîn* (the poor). **35.** So, no friend has he here this Day, **36.** Nor any food except filth from the washing of wounds. **37.** None will eat it except the *Khâti'ûn* (sinners, disbelievers, polytheists). **38.** So, I swear by whatsoever you see, **39.** And by whatsoever you see not, **40.** That this is verily, the word of an honoured Messenger [i.e. Jibrîl (Gabriel) or Muhammad ﷺ which he has brought from Allâh]. **41.** It is not the word of a poet, little is that you believe! **42.** Nor is it the word of a soothsayer (or a foreteller), little is that you remember! **43.** This is the Revelation sent down from the Lord of the *'Âlamîn* (mankind, jinn and all that exists). **44.** And if he (Muhammad ﷺ) had forged a false saying concerning Us (Allâh ﷻ), **45.** We surely would have seized him by his right hand (or with power and might), **46.** And then We certainly would have cut off his life artery (aorta), **47.** And none of you could have withheld Us from (punishing) him. **48.** And verily, this (Qur'ân) is a Reminder for the *Muttaqûn* (the pious. See V.2:2). **49.** And verily, We know that there are some among you that belie (this Qur'ân). [*Tafsir At-Tabarî*] **50.** And indeed it (this Qur'ân) will be an anguish for the disbelievers (on the Day of Resurrection). **51.** And verily, it (this Qur'ân) is an absolute truth with certainty. **52.** So, glorify the Name of your Lord, the Most Great.

سُورَةُ المَعَارِجِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

سَأَلَ سَآئِلٌۢ بِعَذَابٍ وَاقِعٍ ﴿١﴾ لِّلْكَٰفِرِينَ لَيْسَ لَهُۥ دَافِعٌ ﴿٢﴾ مِّنَ ٱللَّهِ ذِى ٱلْمَعَارِجِ ﴿٣﴾ تَعْرُجُ ٱلْمَلَٰٓئِكَةُ وَٱلرُّوحُ
إِلَيْهِ فِى يَوْمٍ كَانَ مِقْدَارُهُۥ خَمْسِينَ أَلْفَ سَنَةٍ ﴿٤﴾ فَٱصْبِرْ صَبْرًا جَمِيلًا ﴿٥﴾ إِنَّهُمْ يَرَوْنَهُۥ بَعِيدًا ﴿٦﴾ وَنَرَىٰهُ قَرِيبًا ﴿٧﴾ يَوْمَ
تَكُونُ ٱلسَّمَآءُ كَٱلْمُهْلِ ﴿٨﴾ وَتَكُونُ ٱلْجِبَالُ كَٱلْعِهْنِ ﴿٩﴾ وَلَا يَسْـَٔلُ حَمِيمٌ حَمِيمًا ﴿١٠﴾ يُبَصَّرُونَهُمْ ۚ يَوَدُّ ٱلْمُجْرِمُ لَوْ يَفْتَدِى مِنْ
عَذَابِ يَوْمِئِذٍۭ بِبَنِيهِ ﴿١١﴾

وَاقِعٍ ﴿١﴾ concerning a torment بِعَذَابٍ a questioner سَآئِلٌۢ asked سَأَلَ
for it لَهُۥ none لَيْسَ upon the disbelievers لِّلْكَٰفِرِينَ about to befall
ٱلْمَعَارِجِ ﴿٣﴾ the Lord of ذِى Allah ٱللَّهِ from مِّنَ can avert دَافِعٌ ﴿٢﴾

and وَٱلرُّوحُ the angels ٱلْمَلَٰٓئِكَةُ ascend تَعْرُجُ the ways of ascent
the مِقْدَارُهُۥ is كَانَ a Day يَوْمٍ in فِى to Him إِلَيْهِ the spirit
so فَٱصْبِرْ years سَنَةٍ (٤) thousand أَلْفَ fifty خَمْسِينَ measure whereof
يَرَوْنَهُۥ verily they إِنَّهُمْ with a good جَمِيلًا (٥) patience صَبْرًا be patient
the Day يَوْمَ near قَرِيبًا (٧) but We see it وَنَرَىٰهُ afar off بَعِيدًا (٦) see it
وَتَكُونُ like melted lead كَٱلْمُهْلِ (٨) the sky ٱلسَّمَآءُ will be تَكُونُ that
وَلَا like flakes of wool كَٱلْعِهْنِ (٩) the mountains ٱلْجِبَالُ and will be
يُبَصَّرُونَهُمْ of a friend حَمِيمًا (١٠) a friend حَمِيمٌ will ask يَسْـَٔلُ and not
would desire يَوَدُّ though they shall be made to see one another
عَذَابِ from مِنْ he ransom himself يَفْتَدِى if لَوْ the criminal ٱلْمُجْرِمُ
by his children بِبَنِيهِ (١١) that Day يَوْمِئِذٍۭ the punishment of

Sûrat Al-Ma'ârij
(The Ways of Ascent) LXX

In the Name of Allâh
the Most Gracious,the Most Merciful.

1. A questioner asked concerning a torment about to befall **2.** Upon the disbelievers, which none can avert, **3.** From Allâh, the Lord of the ways of ascent. **4.** The angels and the *Rûh* [Jibrîl (Gabriel)] ascend to Him in a Day the measure whereof is fifty thousand years. **5.** So be patient (O Muhammad ﷺ), with a good patience. **6.** Verily, they see it (the torment) afar off. **7.** But We see it (quite) near. **8.** The Day that the sky will be like the boiling filth of oil (or molten copper or silver or lead). **9.** And the mountains will be like flakes of wool. **10.** And no friend will ask a friend (about his condition), **11.** Though they shall be made to see one another [(i.e. on the Day of Resurrection), there will be none but see his father, children and relatives, but he will neither speak to them nor will ask them for any help]. The *Mujrim*, (criminal, sinner, disbeliever) would desire to ransom himself from the punishment of that Day by his children.

وَصَٰحِبَتِهِۦ وَأَخِيهِ (١٢) وَفَصِيلَتِهِ ٱلَّتِى تُـْٔوِيهِ (١٣) وَمَن فِى ٱلْأَرْضِ جَمِيعًا ثُمَّ يُنجِيهِ (١٤) كَلَّآ ۖ إِنَّهَا لَظَىٰ (١٥) نَزَّاعَةً لِّلشَّوَىٰ (١٦)
تَدْعُوا۟ مَنْ أَدْبَرَ وَتَوَلَّىٰ (١٧) وَجَمَعَ فَأَوْعَىٰٓ (١٨) ۞ إِنَّ ٱلْإِنسَٰنَ خُلِقَ هَلُوعًا (١٩) إِذَا مَسَّهُ ٱلشَّرُّ جَزُوعًا (٢٠) وَإِذَا مَسَّهُ ٱلْخَيْرُ
مَنُوعًا (٢١) إِلَّا ٱلْمُصَلِّينَ (٢٢)

and his وَفَصِيلَتِهِ and his brother ﴿١٢﴾ وَأَخِيهِ and his wife وَصَٰحِبَتِهِۦ
in فِي and whoever وَمَن sheltered him ﴿١٣﴾ تُـْٔوِيهِ who ٱلَّتِي kindred
كَلَّآ it might save him ﴿١٤﴾ يُنجِيهِ so then ثُمَّ all جَمِيعًا the earth ٱلْأَرْضِ
نَزَّاعَةً the Fire of Hell ﴿١٥﴾ لَظَىٰ verily it will be إِنَّهَا but no means
(all) such as مَنْ calling تَدْعُوا۟ the head skin ﴿١٦﴾ لِّلشَّوَىٰ taking away
and وَجَمَعَ and turn away their faces ﴿١٧﴾ وَتَوَلَّىٰ turn their backs أَدْبَرَ
خُلِقَ man ٱلْإِنسَٰنَ verily إِنَّ and hide it ﴿١٨﴾ فَأَوْعَىٰٓ collect (wealth)
touches him مَسَّهُ when إِذَا very impatient ﴿١٩﴾ هَلُوعًا was created
ٱلْخَيْرُ touches him مَسَّهُ and when وَإِذَا distressed ﴿٢٠﴾ جَزُوعًا evil ٱلشَّرُّ
those devoted to Salat ﴿٢٢﴾ ٱلْمُصَلِّينَ except إِلَّا stingy ﴿٢١﴾ مَنُوعًا good

12. And his wife and his brother, **13.** And his kindred who sheltered him, **14.** And all that are in the earth, so that it might save him. **15.** By no means! Verily, it will be the fire of Hell, **16.** Taking away (burning completely) the head skin! **17.** Calling (all) such as turn their backs and turn away their faces (from Faith) [picking and swallowing them up from that great gathering of mankind on the Day of Resurrection just as a bird picks up a food grain from the earth with its beak and swallows it up] (*Tafsir Al-Qurtubî*) **18.** And collect (wealth) and hide it (from spending it in the Cause of Allâh). **19.** Verily, man (disbeliever) was created very impatient; **20.** Irritable (discontented) when evil touches him; **21.** And niggardly when good touches him. **22.** Except those who are devoted to *Salât* (prayers).

ٱلَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ دَآئِمُونَ ﴿٢٣﴾ وَٱلَّذِينَ فِىٓ أَمْوَٰلِهِمْ حَقٌّ مَّعْلُومٌ ﴿٢٤﴾ لِّلسَّآئِلِ وَٱلْمَحْرُومِ ﴿٢٥﴾ وَٱلَّذِينَ يُصَدِّقُونَ بِيَوْمِ
ٱلدِّينِ ﴿٢٦﴾ وَٱلَّذِينَ هُم مِّنْ عَذَابِ رَبِّهِم مُّشْفِقُونَ ﴿٢٧﴾ إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ ﴿٢٨﴾ وَٱلَّذِينَ هُمْ لِفُرُوجِهِمْ حَٰفِظُونَ ﴿٢٩﴾ إِلَّا عَلَىٰٓ
أَزْوَٰجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَٰنُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٣٠﴾ فَمَنِ ٱبْتَغَىٰ وَرَآءَ ذَٰلِكَ فَأُو۟لَٰٓئِكَ هُمُ ٱلْعَادُونَ ﴿٣١﴾

remain ﴿٢٣﴾ دَآئِمُونَ their Salat صَلَاتِهِمْ in عَلَىٰ who هُمْ those ٱلَّذِينَ
is حَقٌّ their wealth أَمْوَٰلِهِمْ in فِىٓ and those who وَٱلَّذِينَ constant
﴿٢٥﴾ وَٱلْمَحْرُومِ for the beggar who asks لِّلسَّآئِلِ a known ﴿٢٤﴾ مَّعْلُومٌ a right
وَٱلَّذِينَ and for the deprived (who has lost his property and wealth)
﴿٢٦﴾ ٱلدِّينِ in the Day of بِيَوْمِ believe يُصَدِّقُونَ and those who
the torment of عَذَابِ of مِّنْ who هُم and those وَٱلَّذِينَ Recompense

رَبِّهِمْ the torment of عَذَابَ verily إِنَّ fear ﴿٢٧﴾ مُّشْفِقُونَ their Lord رَبِّهِمْ
can feel secure ﴿٢٨﴾ مَأْمُونٍ is that before which none غَيْرُ their Lord
إِلَّا guard ﴿٢٩﴾ حَافِظُونَ their chastity لِفُرُوجِهِمْ who هُمْ and those وَالَّذِينَ
possess مَلَكَتْ what مَا or أَوْ their wives أَزْوَاجِهِمْ with عَلَىٰ except
to be ﴿٣٠﴾ مَلُومِينَ not غَيْرُ so they are فَإِنَّهُمْ their right hands أَيْمَانُهُمْ
فَأُولَٰئِكَ that ذَٰلِكَ beyond وَرَاءَ seeks ابْتَغَىٰ but whoever فَمَنِ blamed
transgressors ﴿٣١﴾ الْعَادُونَ who are هُمُ then it is those

23. Those who remain constant in their *Salât* (prayers); **24.** And those in whose wealth there is a recognised right **25.** For the beggar who asks, and for the unlucky who has lost his property and wealth (and his means of living has been straitened). **26.** And those who believe in the Day of Recompense. **27.** And those who fear the torment of their Lord. **28.** Verily, the torment of their Lord is that before which none can feel secure. **29.** And those who guard their chastity (i.e. private parts from illegal sexual acts). **30.** Except from their wives or (the women slaves) whom their right hands possess — for (then) they are not blameworthy. **31.** But whosoever seeks beyond that, then it is those who are trespassers.

وَالَّذِينَ هُمْ لِأَمَٰنَٰتِهِمْ وَعَهْدِهِمْ رَٰعُونَ ﴿٣٢﴾ وَالَّذِينَ هُم بِشَهَٰدَٰتِهِمْ قَآئِمُونَ ﴿٣٣﴾ وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿٣٤﴾ أُولَٰٓئِكَ فِي جَنَّٰتٍ
مُّكْرَمُونَ ﴿٣٥﴾ فَمَالِ الَّذِينَ كَفَرُوا قِبَلَكَ مُهْطِعِينَ ﴿٣٦﴾ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ ﴿٣٧﴾ أَيَطْمَعُ كُلُّ امْرِئٍ مِّنْهُمْ أَن يُدْخَلَ جَنَّةَ
نَعِيمٍ ﴿٣٨﴾

and their وَعَهْدِهِمْ to their trusts لِأَمَٰنَٰتِهِمْ who هُمْ and those وَالَّذِينَ
in بِشَهَٰدَٰتِهِمْ who هُم and those وَالَّذِينَ they keep ﴿٣٢﴾ رَٰعُونَ covenants
عَلَىٰ who هُمْ and those وَالَّذِينَ stand firm ﴿٣٣﴾ قَآئِمُونَ their testimonies
shall be فِي such أُولَٰٓئِكَ guard well ﴿٣٤﴾ يُحَافِظُونَ their Salat صَلَاتِهِمْ over
so what is the matter فَمَالِ honored ﴿٣٥﴾ مُّكْرَمُونَ the Gardens جَنَّٰتٍ in
that ﴿٣٦﴾ مُهْطِعِينَ from you قِبَلَكَ disbelieve كَفَرُوا those who الَّذِينَ with
the الشِّمَالِ and on وَعَنِ the right الْيَمِينِ on عَنِ they hasten to listen
امْرِئٍ every كُلُّ does hope أَيَطْمَعُ (sitting) in groups ﴿٣٧﴾ عِزِينَ left
the Paradise of جَنَّةَ be entered يُدْخَلَ to أَن of them مِّنْهُمْ man
delight ﴿٣٨﴾ نَعِيمٍ

32. And those who keep their trusts and covenants. **33.** And those who stand firm in their testimonies. **34.** And those who guard their *Salât* (prayers) well. **35.** Such shall dwell in the Gardens (i.e. Paradise), honoured. **36.** So, what is the matter with those who disbelieve that they hasten to listen to you [(O Muhammad ﷺ) in order to belie you and to mock at you, and at Allâh's Book (this Qur'ân)]. **37.** (Sitting) in groups on the right and on the left (of you, O Muhammad ﷺ)? **38.** Does every man of them hope to enter the Paradise of Delight?

كَلَّآ ۖ إِنَّا خَلَقْنَٰهُم مِّمَّا يَعْلَمُونَ ﴿٣٩﴾ فَلَآ أُقْسِمُ بِرَبِّ ٱلْمَشَٰرِقِ وَٱلْمَغَٰرِبِ إِنَّا لَقَٰدِرُونَ ﴿٤٠﴾ عَلَىٰٓ أَن نُّبَدِّلَ خَيْرًا مِّنْهُمْ وَمَا نَحْنُ
بِمَسْبُوقِينَ ﴿٤١﴾ فَذَرْهُمْ يَخُوضُوا۟ وَيَلْعَبُوا۟ حَتَّىٰ يُلَٰقُوا۟ يَوْمَهُمُ ٱلَّذِى يُوعَدُونَ ﴿٤٢﴾ يَوْمَ يَخْرُجُونَ مِنَ ٱلْأَجْدَاثِ سِرَاعًا كَأَنَّهُمْ إِلَىٰ نُصُبٍ
يُوفِضُونَ ﴿٤٣﴾ خَٰشِعَةً أَبْصَٰرُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ۚ ذَٰلِكَ ٱلْيَوْمُ ٱلَّذِى كَانُوا۟ يُوعَدُونَ ﴿٤٤﴾

out of مِّمَّا have created them خَلَقْنَٰهُم verily We إِنَّا but nay كَلَّآ
by the بِرَبِّ I swear أُقْسِمُ so فَلَآ they know يَعْلَمُونَ ﴿٣٩﴾ that which
and sunset in وَٱلْمَغَٰرِبِ all points of sunrise in the east ٱلْمَشَٰرِقِ Lord of
نُّبَدِّلَ that أَن to عَلَىٰٓ are Able لَقَٰدِرُونَ ﴿٤٠﴾ that surely We إِنَّا the West
نَحْنُ and not وَمَا than them مِّنْهُمْ by better خَيْرًا We replace (them)
to يَخُوضُوا۟ so leave them فَذَرْهُمْ are to be outrun بِمَسْبُوقِينَ ﴿٤١﴾ We
they meet يُلَٰقُوا۟ until حَتَّىٰ and play about وَيَلْعَبُوا۟ plunge in vain talk
the Day يَوْمَ they are promised يُوعَدُونَ ﴿٤٢﴾ which ٱلَّذِى their Day يَوْمَهُمُ
سِرَاعًا the graves ٱلْأَجْدَاثِ of مِنَ they will come out يَخْرُجُونَ when
خَٰشِعَةً racing يُوفِضُونَ ﴿٤٣﴾ a goal نُصُبٍ to إِلَىٰ as if they كَأَنَّهُمْ quickly
تَرْهَقُهُمْ with their eyes أَبْصَٰرُهُمْ lowered in fear and humility
which ٱلَّذِى the Day ٱلْيَوْمُ that is ذَٰلِكَ disgrace ذِلَّةٌ covering them
promised يُوعَدُونَ ﴿٤٤﴾ they were كَانُوا۟

39. No, that is not like that! Verily, We have created them out of that which they know! **40.** So, I swear by the Lord of all the [three hundred and sixty-five (365)] points of sunrise and sunset in the east and the west that surely, We are Able — **41.** To replace them by (others) better than them; and We are not to be outrun. **42.** So, leave them to plunge in vain talk and play about, until they meet their Day which they are promised — **43.** The Day when they will come out of the graves quickly as racing to a goal, **44.** With their eyes lowered in fear and humility, ignominy covering them (all over)! That is the Day which they were promised!

سُورَةُ نُوحٍ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

إِنَّآ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِۦٓ أَنْ أَنذِرْ قَوْمَكَ مِن قَبْلِ أَن يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ ﴿١﴾ قَالَ يَٰقَوْمِ إِنِّى لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٢﴾ أَنِ
ٱعْبُدُوا۟ ٱللَّهَ وَٱتَّقُوهُ وَأَطِيعُونِ ﴿٣﴾ يَغْفِرْ لَكُم مِّن ذُنُوبِكُمْ وَيُؤَخِّرْكُمْ إِلَىٰٓ أَجَلٍ مُّسَمًّى ۚ إِنَّ أَجَلَ ٱللَّهِ إِذَا جَآءَ لَا يُؤَخَّرُ ۖ لَوْ
كُنتُمْ تَعْلَمُونَ ﴿٤﴾ قَالَ رَبِّ إِنِّى دَعَوْتُ قَوْمِى لَيْلًا وَنَهَارًا ﴿٥﴾ فَلَمْ يَزِدْهُمْ دُعَآءِىٓ إِلَّا فِرَارًا ﴿٦﴾ وَإِنِّى كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ
لَهُمْ جَعَلُوٓا۟ أَصَٰبِعَهُمْ فِىٓ ءَاذَانِهِمْ وَٱسْتَغْشَوْا۟ ثِيَابَهُمْ وَأَصَرُّوا۟ وَٱسْتَكْبَرُوا۟ ٱسْتِكْبَارًا ﴿٧﴾ ثُمَّ إِنِّى دَعَوْتُهُمْ جِهَارًا ﴿٨﴾ ثُمَّ إِنِّىٓ
أَعْلَنتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا ﴿٩﴾ فَقُلْتُ ٱسْتَغْفِرُوا۟ رَبَّكُمْ إِنَّهُۥ كَانَ غَفَّارًا ﴿١٠﴾

أن his people قومه to إلى Noah نوحا sent أرسلنا verily We إنا
that أن before من قبل your people قومك warn أنذر (saying) to
He said قال a painful أليم ﴿١﴾ torment عذاب comes to them يأتيهم
﴿٢﴾ مبين warner نذير to you لكم verily I am إني O my people يقوم
be واتقوه Allah الله you should worship اعبدوا that أن a plain
لكم He will forgive يغفر and obey me ﴿٣﴾ وأطيعون dutiful to Him
أجل to إلى and respite you ويؤخركم your sins ذنوبكم of من you
إذا Allah الله the term of أجل verily إن an appointed مسمى term
you كنتم if لو be delayed يؤخر cannot لا it comes جاء when
دعوت verily I إني O my Lord رب he said قال know ﴿٤﴾ تعلمون but
but not فلم and day ﴿٥﴾ ونهارا night ليلا my people قومي have called
to their ﴿٦﴾ فرارا but إلا all my calling دعاءي increased them يزدهم
I called unto دعوتهم every time كلما and verily I وإني flight
أصابعهم they put جعلوا them لهم that you might forgive لتغفر them
covered themselves واستغشوا their ears ءاذانهم into في their fingers
and واستكبروا and persisted وأصروا with their garments ثيابهم up
verily I إني then ثم in pride ﴿٧﴾ استكبارا magnified themselves
أعلنت verily I إني then ثم openly ﴿٨﴾ جهارا called to them دعوتهم
and I secretly appealed وأسررت to them لهم proclaimed in public
ask forgiveness استغفروا I said فقلت in private ﴿٩﴾ إسرارا to them لهم
﴿١٠﴾ غفارا is كان verily He إنه your Lord ربكم from
Oft-Forgiving

Sûrat Nûh
(Noah) LXXI

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. Verily, We sent Nûh (Noah) to his people (saying): "Warn your people before there comes to them a painful torment." **2.** He said: "O my people! Verily, I am a plain warner to you, **3.** "That you should worship Allâh (Alone), be dutiful to Him, and obey me, **4.** "He (Allâh) will forgive you of your sins and respite you to an appointed term. Verily, the term of Allâh when it comes, cannot be delayed, if you but know." **5.** He said: "O my Lord! Verily, I have called to my people night and day (i.e. secretly and openly to accept the doctrine of Islâmic Monotheism), **6.** "But all my calling added nothing but to (their) flight (from the truth). **7.** "And verily, every time I called unto them that You might forgive them, they thrust their fingers into their ears, covered themselves up with their garments, and persisted (in their refusal), and magnified themselves in pride. **8.** "Then verily, I called to them openly (aloud). **9.** "Then verily, I proclaimed to them in public, and I have appealed to them in private. **10.** "I said (to them): 'Ask forgiveness from your Lord, verily, He is Oft-Forgiving;

يُرْسِلِ ٱلسَّمَآءَ عَلَيْكُم مِّدْرَارًا ﴿١١﴾ وَيُمْدِدْكُم بِأَمْوَٰلٍ وَبَنِينَ وَيَجْعَل لَّكُمْ جَنَّٰتٍ وَيَجْعَل لَّكُمْ أَنْهَٰرًا ﴿١٢﴾ مَّا لَكُمْ لَا تَرْجُونَ لِلَّهِ
وَقَارًا ﴿١٣﴾ وَقَدْ خَلَقَكُمْ أَطْوَارًا ﴿١٤﴾ أَلَمْ تَرَوْا۟ كَيْفَ خَلَقَ ٱللَّهُ سَبْعَ سَمَٰوَٰتٍ طِبَاقًا ﴿١٥﴾ وَجَعَلَ ٱلْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ
ٱلشَّمْسَ سِرَاجًا ﴿١٦﴾ وَٱللَّهُ أَنۢبَتَكُم مِّنَ ٱلْأَرْضِ نَبَاتًا ﴿١٧﴾ ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا ﴿١٨﴾ وَٱللَّهُ جَعَلَ لَكُمُ ٱلْأَرْضَ
بِسَاطًا ﴿١٩﴾

in مِّدْرَارًا ﴿١١﴾ to you عَلَيْكُم the sky (rain) ٱلسَّمَآءَ He will send يُرْسِلِ
and وَبَنِينَ in wealth بِأَمْوَٰلٍ and give you increase وَيُمْدِدْكُم abundance
and وَيَجْعَل gardens جَنَّٰتٍ on you لَّكُمْ and bestow وَيَجْعَل children
what is the matter with مَّا لَكُمْ rivers أَنْهَٰرًا ﴿١٢﴾ on you لَّكُمْ bestow
وَقَدْ any respect وَقَارًا ﴿١٣﴾ for Allah لِلَّهِ you expect تَرْجُونَ not لَا you
do not أَلَمْ in stages أَطْوَارًا ﴿١٤﴾ He has created you خَلَقَكُمْ and surely
the seven سَبْعَ Allah ٱللَّهُ has created خَلَقَ how كَيْفَ see you تَرَوْا۟
and has made وَجَعَلَ one above another طِبَاقًا ﴿١٥﴾ heavens سَمَٰوَٰتٍ
the ٱلشَّمْسَ and made وَجَعَلَ a light نُورًا therein فِيهِنَّ the moon ٱلْقَمَرَ
مِّنَ has brought you forth أَنۢبَتَكُم and Allah وَٱللَّهُ a lamp سِرَاجًا ﴿١٦﴾ sun

يُعِيدُكُمْ then ثُمَّ as a growth نَبَاتًا ﴿١٧﴾ the (dust of) earth ٱلْأَرْضِ from
إِخْرَاجًا ﴿١٨﴾ and bring you وَيُخْرِجُكُمْ into it فِيهَا He will return you
the earth ٱلْأَرْضَ for you لَكُمُ has made جَعَلَ and Allah وَٱللَّهُ forth
wide spread بِسَاطًا ﴿١٩﴾

11. 'He will send rain to you in abundance, **12.** 'And give you increase in wealth and children, and bestow on you gardens and bestow on you rivers.' " **13.** What is the matter with you, that [you fear not Allâh (His punishment), and] you hope not for reward (from Allâh or you believe not in His Oneness). **14.** While He has created you in (different) stages [i.e. first *Nutfah*, then *'Alaqah* and then *Mudghah*, see (V.23:13,14)]. **15.** See you not how Allâh has created the seven heavens one above another? **16.** And has made the moon a light therein, and made the sun a lamp? **17.** And Allâh has brought you forth from the (dust of) earth? (*Tafsir At-Tabarî*) **18.** Afterwards He will return you into it (the earth), and bring you forth (again on the Day of Resurrection)? **19.** And Allâh has made for you the earth a wide expanse.

لِّتَسْلُكُوا۟ مِنْهَا سُبُلًا فِجَاجًا ﴿٢٠﴾ قَالَ نُوحٌ رَّبِّ إِنَّهُمْ عَصَوْنِى وَٱتَّبَعُوا۟ مَن لَّمْ يَزِدْهُ مَالُهُۥ وَوَلَدُهُۥٓ إِلَّا خَسَارًا ﴿٢١﴾ وَمَكَرُوا۟ مَكْرًا
كُبَّارًا ﴿٢٢﴾ وَقَالُوا۟ لَا تَذَرُنَّ ءَالِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا ﴿٢٣﴾ وَقَدْ أَضَلُّوا۟ كَثِيرًا ۖ وَلَا تَزِدِ
ٱلظَّٰلِمِينَ إِلَّا ضَلَٰلًا ﴿٢٤﴾

فِجَاجًا ﴿٢٠﴾ (on) roads سُبُلًا therein مِنْهَا that you may go about لِّتَسْلُكُوا۟
verily they إِنَّهُمْ my Lord رَّبِّ Noah نُوحٌ said قَالَ mountain trails
give يَزِدْهُ not لَّمْ one مَن and followed وَٱتَّبَعُوا۟ disobeyed me عَصَوْنِى
but إِلَّا and his children وَوَلَدُهُۥٓ his wealth مَالُهُۥ him increase
a كُبَّارًا ﴿٢٢﴾ plot مَكْرًا and they have plotted وَمَكَرُوا۟ loss خَسَارًا ﴿٢١﴾
you shall leave تَذَرُنَّ not لَا and they have said وَقَالُوا۟ mighty
nor وَلَا Wadd وَدًّا shall you leave تَذَرُنَّ nor وَلَا your gods ءَالِهَتَكُمْ
nor وَنَسْرًا ﴿٢٣﴾ nor Yaooq وَيَعُوقَ Yaguth يَغُوثَ nor وَلَا Suwa سُوَاعًا
وَلَا many كَثِيرًا they have led astray أَضَلُّوا۟ and indeed وَقَدْ Nasr
ضَلَٰلًا ﴿٢٤﴾ but إِلَّا the wrong-doers ٱلظَّٰلِمِينَ did increase تَزِدِ and not
error

20. That you may go about therein in broad roads. **21.** Nûh (Noah) said: "My Lord! They have disobeyed me, and followed one whose wealth and children give him no increase but loss. **22.** "And they have plotted a mighty plot. **23.** "And they have said: 'You shall not leave your gods, nor shall you leave *Wadd,* nor *Suwâ',* nor *Yaghûth,* nor *Ya'ûq* nor *Nasr'* (these are the names of their idols). **24.** "And indeed they have led many astray. And (O Allâh): 'Grant no increase to the *Zâlimûn* (polytheists, wrongdoers, and disbelievers) save error.' "

مِّمَّا خَطِيٓـَٔـٰتِهِمْ أُغْرِقُوا۟ فَأُدْخِلُوا۟ نَارًا فَلَمْ يَجِدُوا۟ لَهُم مِّن دُونِ ٱللَّهِ أَنصَارًا ﴿٢٥﴾ وَقَالَ نُوحٌ رَّبِّ لَا تَذَرْ عَلَى ٱلْأَرْضِ مِنَ
ٱلْكَـٰفِرِينَ دَيَّارًا ﴿٢٦﴾ إِنَّكَ إِن تَذَرْهُمْ يُضِلُّوا۟ عِبَادَكَ وَلَا يَلِدُوٓا۟ إِلَّا فَاجِرًا كَفَّارًا ﴿٢٧﴾ رَّبِّ ٱغْفِرْ لِى وَلِوَٰلِدَىَّ وَلِمَن
دَخَلَ بَيْتِىَ مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَٱلْمُؤْمِنَـٰتِ وَلَا تَزِدِ ٱلظَّـٰلِمِينَ إِلَّا تَبَارًۢا ﴿٢٨﴾

فَأُدْخِلُوا they were drowned أُغْرِقُوا their sins خَطِيٓـَٔـٰتِهِمْ because of مِّمَّا
they يَجِدُوا and not فَلَمْ the Fire نَارًا then were made to enter
any help ﴿٢٥﴾ أَنصَارًا Allah ٱللَّهِ instead of مِّن دُونِ for them لَهُم found
on عَلَى leave تَذَرْ not لَا my Lord رَّبِّ Noah نُوحٌ and said وَقَالَ
any ﴿٢٦﴾ دَيَّارًا the disbelievers ٱلْكَـٰفِرِينَ of مِنَ the earth ٱلْأَرْضِ
they يُضِلُّوا you leave them تَذَرْهُمْ if إِن verily you إِنَّكَ inhabitant
they will beget يَلِدُوٓا and not وَلَا your slaves عِبَادَكَ will mislead
ٱغْفِرْ my Lord رَّبِّ disbelievers ﴿٢٧﴾ كَفَّارًا wicked فَاجِرًا but إِلَّا
دَخَلَ and him who وَلِمَن and my parents وَلِوَٰلِدَىَّ me لِى forgive
and all the وَلِلْمُؤْمِنِينَ as a believer مُؤْمِنًا my home بَيْتِىَ enters
grant you تَزِدِ and not وَلَا and women وَٱلْمُؤْمِنَـٰتِ believing men
destruction ﴿٢٨﴾ تَبَارًا but إِلَّا to the wrong-doers ٱلظَّـٰلِمِينَ increase

25. Because of their sins they were drowned, then were made to enter the Fire. And they found none to help them instead of Allâh. **26.** And Nûh (Noah) said: "My Lord! Leave not one of the disbelievers on the earth! **27.** "If You leave them, they will mislead Your slaves, and they will beget none but wicked disbelievers. **28.** "My Lord! Forgive me, and my parents, and him who enters my home as a believer, and all the believing men and women. And to the *Zâlimûn* (polytheists, wrongdoers, and disbelievers) grant You no increase but destruction!"

سُورَةُ الْجِنِّ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا ﴿١﴾ يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَن نُّشْرِكَ بِرَبِّنَا
أَحَدًا ﴿٢﴾ وَأَنَّهُ تَعَالَىٰ جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا ﴿٣﴾ وَأَنَّهُ كَانَ يَقُولُ سَفِيهُنَا عَلَى اللَّهِ شَطَطًا ﴿٤﴾ وَأَنَّا ظَنَنَّا أَن
لَّن تَقُولَ الْإِنسُ وَالْجِنُّ عَلَى اللَّهِ كَذِبًا ﴿٥﴾ وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا ﴿٦﴾ وَأَنَّهُمْ ظَنُّوا
كَمَا ظَنَنتُمْ أَن لَّن يَبْعَثَ اللَّهُ أَحَدًا ﴿٧﴾

اسْتَمَعَ that أَنَّهُ to me إِلَيَّ it has been revealed أُوحِيَ say قُلْ
verily إِنَّا they said فَقَالُوا jinns الْجِنِّ of مِّنَ a group نَفَرٌ listened
a wonderful ﴿١﴾ عَجَبًا Recital (a Quran) قُرْآنًا have heard سَمِعْنَا we
and we believed فَآمَنَّا the Right path الرُّشْدِ to إِلَى it guides يَهْدِي
with our Lord بِرَبِّنَا we shall join نُّشْرِكَ and never وَلَن therein بِهِ
the majesty جَدُّ exalted be تَعَالَىٰ and verily وَأَنَّهُ anything ﴿٢﴾ أَحَدًا
وَلَا a wife صَاحِبَةً He has taken اتَّخَذَ neither مَا our Lord رَبِّنَا of
the سَفِيهُنَا say يَقُولُ used to كَانَ and that وَأَنَّهُ a son ﴿٣﴾ وَلَدًا nor
that which was ﴿٤﴾ شَطَطًا Allah اللَّهِ against عَلَى foolish among us
لَّن that أَن thought ظَنَنَّا and verily we وَأَنَّا wrong and not right
اللَّهِ against عَلَى and jinns وَالْجِنُّ men الْإِنسُ say تَقُولَ would never
مِّنَ men رِجَالٌ there were كَانَ and verily وَأَنَّهُ a lie ﴿٥﴾ كَذِبًا Allah
with the males بِرِجَالٍ who took refuge يَعُوذُونَ mankind الْإِنسِ among
in ﴿٦﴾ رَهَقًا so they increased them فَزَادُوهُمْ the jinns الْجِنِّ among مِّنَ
you ظَنَنتُمْ as كَمَا thought ظَنُّوا and they وَأَنَّهُمْ sin and arrogance
﴿٧﴾ أَحَدًا Allah اللَّهُ resurrect يَبْعَثَ will never لَّن that أَن thought
anyone

Sûrat Al-Jinn
(The Jinn) LXXII

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. Say (O Muhammad ﷺ): "It has been revealed to me that a group (from three to ten in number) of jinn listened (to this Qur'ân). They said: 'Verily, we have heard

a wonderful Recitation (this Qur'ân)! **2.** 'It guides to the Right Path, and we have believed therein, and we shall never join (in worship) anything with our Lord (Allâh). **3.** 'And He, exalted be the Majesty of our Lord, has taken neither a wife nor a son (or offspring or children). **4.** 'And that the foolish among us [i.e. *Iblîs* (Satan) or the polytheists amongst the jinn] used to utter against Allâh that which was an enormity in falsehood. **5.** 'And verily, we thought that men and jinn would not utter a lie against Allâh. **6.** 'And verily, there were men among mankind who took shelter with the males among the jinn, but they (jinn) increased them (mankind) in sin and transgression. **7.** 'And they thought as you thought, that Allâh will not send any Messenger (to mankind or jinn).

وَأَنَّا لَمَسْنَا ٱلسَّمَآءَ فَوَجَدْنَٰهَا مُلِئَتْ حَرَسًا شَدِيدًا وَشُهُبًا ﴿٨﴾ وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَٰعِدَ لِلسَّمْعِ ۖ فَمَن يَسْتَمِعِ ٱلْـَٔانَ
يَجِدْ لَهُۥ شِهَابًا رَّصَدًا ﴿٩﴾ وَأَنَّا لَا نَدْرِىٓ أَشَرٌّ أُرِيدَ بِمَن فِى ٱلْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ﴿١٠﴾ وَأَنَّا مِنَّا ٱلصَّٰلِحُونَ وَمِنَّا
دُونَ ذَٰلِكَ ۖ كُنَّا طَرَآئِقَ قِدَدًا ﴿١١﴾

فَوَجَدْنَٰهَا the heaven ٱلسَّمَآءَ have sought to reach لَمَسْنَا and we وَأَنَّا
وَشُهُبًا ﴿٨﴾ stern شَدِيدًا guards حَرَسًا filled with مُلِئَتْ but found it
مِنْهَا we sit نَقْعُدُ used to كُنَّا and verily we وَأَنَّا and flaming fires
but any فَمَن to (steal) a hearing لِلسَّمْعِ stations مَقَٰعِدَ there at
شِهَابًا for him لَهُۥ will find يَجِدْ now ٱلْـَٔانَ listens يَسْتَمِعِ who
not لَا and we وَأَنَّا watching in ambush رَّصَدًا ﴿٩﴾ a flaming fire
فِى for those بِمَن is intended أُرِيدَ whether evil أَشَرٌّ know نَدْرِىٓ
رَبُّهُمْ for them بِهِمْ intends أَرَادَ or whether أَمْ earth ٱلْأَرْضِ on
among us some مِنَّا and that وَأَنَّا a Right Path رَشَدًا ﴿١٠﴾ their Lord
(to) ذَٰلِكَ contrary دُونَ and of us وَمِنَّا are righteous ٱلصَّٰلِحُونَ that
different groups قِدَدًا ﴿١١﴾ on ways طَرَآئِقَ we are كُنَّا that

8. 'And we have sought to reach the heaven; but found it filled with stern guards and flaming fires. **9.** 'And verily, we used to sit there in stations, to (steal) a hearing, but any who listens now will find a flaming fire watching him in ambush. **10.** 'And we know not whether evil is intended for those on earth, or whether their Lord intends for them a Right Path.

وَأَنَّا ظَنَنَّآ أَن لَّن نُّعْجِزَ ٱللَّهَ فِى ٱلْأَرْضِ وَلَن نُّعْجِزَهُۥ هَرَبًا ﴿١٢﴾ وَأَنَّا لَمَّا سَمِعْنَا ٱلْهُدَىٰٓ ءَامَنَّا بِهِۦ ۖ فَمَن يُؤْمِنۢ بِرَبِّهِۦ فَلَا
يَخَافُ بَخْسًا وَلَا رَهَقًا ﴿١٣﴾ وَأَنَّا مِنَّا ٱلْمُسْلِمُونَ وَمِنَّا ٱلْقَٰسِطُونَ ۖ فَمَنْ أَسْلَمَ فَأُو۟لَٰٓئِكَ تَحَرَّوْا۟ رَشَدًا ﴿١٤﴾ وَأَمَّا

ٱلْقَـٰسِطُونَ فَكَانُوا۟ لِجَهَنَّمَ حَطَبًا ﴿١٥﴾ وَأَلَّوِ ٱسْتَقَـٰمُوا۟ عَلَى ٱلطَّرِيقَةِ لَأَسْقَيْنَـٰهُم مَّآءً غَدَقًا ﴿١٦﴾

and we وَأَنَّا	we think ظَنَنَّآ	that أَن	never لَّن	نُّعْجِزَ				
we can escape	Allah ٱللَّهَ	in فِى	the earth ٱلْأَرْضِ	and وَلَن				
never	we can escape Him نُّعْجِزَهُۥ	by flight هَرَبًا ﴿١٢﴾	and وَأَنَّا					
indeed	when لَمَّا	we heard سَمِعْنَا	the Guidance ٱلْهُدَىٰٓ	we ءَامَنَّا				
believed	therein بِهِۦ	and whosoever فَمَن	believes يُؤْمِنۢ	in بِرَبِّهِۦ				
his Lord	so not فَلَا	shall have fear يَخَافُ	any loss بَخْسًا	nor وَلَا				
رَهَقًا ﴿١٣﴾	any oppression	and we وَأَنَّا	of us (some are) مِنَّا	ٱلْمُسْلِمُونَ				
Muslims	and of us (some are) وَمِنَّا	unjust rebels ٱلْقَـٰسِطُونَ	فَمَنْ					
and whosoever	has embraced Islam أَسْلَمَ	then such فَأُو۟لَـٰٓئِكَ	تَحَرَّوْا۟					
have sought	the Right Path رَشَدًا ﴿١٤﴾	and as for وَأَمَّا	the ٱلْقَـٰسِطُونَ					
unjust rebels	they shall be فَكَانُوا۟	for Hell لِجَهَنَّمَ	firewood حَطَبًا ﴿١٥﴾					
and if وَأَلَّوِ	they had stood upright ٱسْتَقَـٰمُوا۟	on عَلَى	the ٱلطَّرِيقَةِ					
Right Way	We should surely have bestowed on them لَأَسْقَيْنَـٰهُم	مَّآءً						
water	غَدَقًا ﴿١٦﴾ in abundance							

11. 'There are among us some that are righteous, and some the contrary; we are groups having different ways (religious sects). **12.** 'And we think that we cannot escape (the punishment of) Allâh in the earth, nor can we escape Him by flight. **13.** 'And indeed when we heard the Guidance (this Qur'ân), we believed therein (Islâmic Monotheism), and whosoever believes in his Lord shall have no fear, either of a decrease in the reward of his good deeds or an increase in the punishment for his sins. **14.** 'And of us some are Muslims (who have submitted to Allâh, after listening to this Qur'ân), and of us some are *Al-Qâsitûn* (disbelievers — those who have deviated from the Right Path)'. And whosoever has embraced Islâm (i.e. has become a Muslim by submitting to Allâh), then such have sought the Right Path." **15.** And as for the *Qâsitûn* (disbelievers who deviated from the Right Path), they shall be firewood for Hell, **16.** If they (non-Muslims) had believed in Allâh, and went on the Right Way (i.e. Islâm), We would surely have bestowed on them water (rain) in abundance.

لِّنَفْتِنَهُمْ فِيهِ ۚ وَمَن يُعْرِضْ عَن ذِكْرِ رَبِّهِۦ يَسْلُكْهُ عَذَابًا صَعَدًا ﴿١٧﴾ وَأَنَّ ٱلْمَسَـٰجِدَ لِلَّهِ فَلَا تَدْعُوا۟ مَعَ ٱللَّهِ أَحَدًا ﴿١٨﴾ وَأَنَّهُۥ لَمَّا
قَامَ عَبْدُ ٱللَّهِ يَدْعُوهُ كَادُوا۟ يَكُونُونَ عَلَيْهِ لِبَدًا ﴿١٩﴾ قُلْ إِنَّمَآ أَدْعُوا۟ رَبِّى وَلَآ أُشْرِكُ بِهِۦٓ أَحَدًا ﴿٢٠﴾

and whosoever وَمَن thereby فِيهِ that We might try them لِّنَفْتِنَهُمْ
his Lord رَبِّهِۦ the Reminder of ذِكْرِ from عَن turns away يُعْرِضْ
﴿١٧﴾ صَعَدًا torment عَذَابًا He will cause him to enter in يَسْلُكْهُ
فَلَا for Allah لِلَّهِ the mosques are ٱلْمَسَٰجِدَ and that وَأَنَّ a severe
وَأَنَّهُۥ anyone ﴿١٨﴾ أَحَدًا Allah ٱللَّهِ along with مَعَ invoke تَدْعُوا۟ so not
يَدْعُوهُ Allah ٱللَّهِ the slave of عَبْدُ stood up قَامَ when لَمَّا and that
عَلَيْهِ were يَكُونُونَ they almost كَادُوا۟ invoking in prayer to Him
إِنَّمَآ say قُلْ in a dense crowd (stifling him) ﴿١٩﴾ لِبَدًا round him
بِهِۦٓ I associate أُشْرِكُ and none وَلَآ my Lord رَبِّى invoke أَدْعُوا۟ I only
as partners ﴿٢٠﴾ أَحَدًا along with Him

17. That We might try them thereby. And whosoever turns away from the Reminder of his Lord (i.e. this Qur'ân, — and practise not its laws and orders), He will cause him to enter a severe torment (i.e. Hell). **18.** And the mosques are for Allâh (Alone), so invoke not anyone along with Allâh. **19.** And when the slave of Allâh (Muhammad ﷺ) stood up invoking Him (his Lord — Allâh) in prayer they (the jinn) just made round him a dense crowd as if sticking one over the other (in order to listen to the Prophet's recitation). **20.** Say (O Muhammad ﷺ): "I invoke only my Lord (Allâh Alone), and I associate none as partners along with Him."

قُلْ إِنِّى لَآ أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ﴿٢١﴾ قُلْ إِنِّى لَن يُجِيرَنِى مِنَ ٱللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِن دُونِهِۦ مُلْتَحَدًا ﴿٢٢﴾ إِلَّا بَلَٰغًا مِّنَ ٱللَّهِ
وَرِسَٰلَٰتِهِۦ ۚ وَمَن يَعْصِ ٱللَّهَ وَرَسُولَهُۥ فَإِنَّ لَهُۥ نَارَ جَهَنَّمَ خَٰلِدِينَ فِيهَآ أَبَدًا ﴿٢٣﴾ حَتَّىٰٓ إِذَا رَأَوْا۟ مَا يُوعَدُونَ فَسَيَعْلَمُونَ مَنْ
أَضْعَفُ نَاصِرًا وَأَقَلُّ عَدَدًا ﴿٢٤﴾

you لَكُمْ have power to cause أَمْلِكُ not لَآ verily I إِنِّى say قُلْ
say قُلْ to bring you to the Right Path ﴿٢١﴾ رَشَدًا nor وَلَا harm ضَرًّا
Allah's ٱللَّهِ from مِنَ can protect me يُجِيرَنِى never لَن verily I إِنِّى
except in مِن دُونِهِۦ can I find أَجِدَ nor وَلَنْ anyone أَحَدٌ punishment
Allah ٱللَّهِ from مِّنَ conveyance بَلَٰغًا but إِلَّا refuge ﴿٢٢﴾ مُلْتَحَدًا Him
ٱللَّهَ disobeys يَعْصِ and whosoever وَمَن and His Messages وَرِسَٰلَٰتِهِۦ
for him is لَهُۥ then verily فَإِنَّ and His Messenger وَرَسُولَهُۥ Allah
therein فِيهَآ they shall dwell خَٰلِدِينَ Hell جَهَنَّمَ the Fire of نَارَ

that which مَا they see رَأَوْا when إِذَا till حَتَّىٰٓ forever أَبَدًا ﴿٢٣﴾
who it مَنْ then they will know فَسَيَعْلَمُونَ they are promised يُوعَدُونَ
عَدَدًا ﴿٢٤﴾ and less in وَأَقَلُّ helpers نَاصِرًا is weaker in أَضْعَفُ is that
numbers

21. Say: "It is not in my power to cause you harm, or to bring you to the Right Path." **22.** Say (O Muhammad ﷺ): "None can protect me from Allâh's punishment (if I were to disobey Him), nor can I find refuge except in Him. **23.** "(Mine is) but conveyance (of the truth) from Allâh and His Messages (of Islâmic Monotheism), and whosoever disobeys Allâh and His Messenger, then verily, for him is the fire of Hell, he shall dwell therein forever." **24.** Till, when they see that which they are promised, then they will know who it is that is weaker concerning helpers and less important concerning numbers.

قُلْ إِنْ أَدْرِيٓ أَقَرِيبٌ مَّا تُوعَدُونَ أَمْ يَجْعَلُ لَهُۥ رَبِّيٓ أَمَدًا ﴿٢٥﴾ عَٰلِمُ ٱلْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِۦٓ أَحَدًا ﴿٢٦﴾ إِلَّا
مَنِ ٱرْتَضَىٰ مِن رَّسُولٍ فَإِنَّهُۥ يَسْلُكُ مِنۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِۦ رَصَدًا ﴿٢٧﴾ لِّيَعْلَمَ أَن قَدْ أَبْلَغُوا۟ رِسَٰلَٰتِ رَبِّهِمْ وَأَحَاطَ بِمَا
لَدَيْهِمْ وَأَحْصَىٰ كُلَّ شَىْءٍ عَدَدًۢا ﴿٢٨﴾

what مَا whether is near أَقَرِيبٌ I know أَدْرِيٓ not إِنْ say قُلْ
for لَهُۥ will appoint يَجْعَلُ or whether أَمْ you are promised تُوعَدُونَ
the All-Knower of عَٰلِمُ a distant term أَمَدًا ﴿٢٥﴾ my Lord رَبِّيٓ it
His غَيْبِهِۦٓ on عَلَىٰ he reveals يُظْهِرُ and not فَلَا the unseen ٱلْغَيْبِ
he has ٱرْتَضَىٰ whom مَنِ except to إِلَّا anyone أَحَدًا ﴿٢٦﴾ unseen
he makes يَسْلُكُ so verily فَإِنَّهُۥ a Messenger رَّسُولٍ of مِن chosen
behind خَلْفِهِۦ and from وَمِنْ before him بَيْنِ يَدَيْهِ from مِنۢ to march
that He may know لِّيَعْلَمَ a band of watching guards رَصَدًا ﴿٢٧﴾ him
the Messages رِسَٰلَٰتِ they have conveyed أَبْلَغُوا۟ verily قَدْ that أَن
all that which is بِمَا and He sorrounds وَأَحَاطَ their Lord رَبِّهِمْ of
عَدَدًۢا ﴿٢٨﴾ things شَىْءٍ of all كُلَّ and He keeps وَأَحْصَىٰ with them لَدَيْهِمْ
count

25. Say (O Muhammad ﷺ): "I know not whether (the punishment) which you are promised is near or whether my Lord will appoint for it a distant term. **26.** "(He

Alone is) the All-Knower of the *Ghaib* (Unseen), and He reveals to none His *Ghaib* (Unseen)." **27.** Except to a Messenger (from mankind) whom He has chosen (He informs him of the Unseen as much as He likes), and then He makes a band of watching guards (angels) to march before him and behind him. **28.** [He (Allâh) protects them (the Messengers)], till He sees that they (the Messengers) have conveyed the Messages of their Lord (Allâh). And He (Allâh) surrounds all that which is with them, and He (Allâh) keeps count of all things (i.e. He knows the exact number of everything).

سُورَةُ المُزَّمِّلِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

يَـٰٓأَيُّهَا ٱلْمُزَّمِّلُ ﴿١﴾ قُمِ ٱلَّيْلَ إِلَّا قَلِيلًا ﴿٢﴾ نِّصْفَهُۥٓ أَوِ ٱنقُصْ مِنْهُ قَلِيلًا ﴿٣﴾ أَوْ زِدْ عَلَيْهِ وَرَتِّلِ ٱلْقُرْءَانَ تَرْتِيلًا ﴿٤﴾ إِنَّا سَنُلْقِى
عَلَيْكَ قَوْلًا ثَقِيلًا ﴿٥﴾ إِنَّ نَاشِئَةَ ٱلَّيْلِ هِىَ أَشَدُّ وَطْـًٔا وَأَقْوَمُ قِيلًا ﴿٦﴾ إِنَّ لَكَ فِى ٱلنَّهَارِ سَبْحًا طَوِيلًا ﴿٧﴾ وَٱذْكُرِ ٱسْمَ رَبِّكَ
وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا ﴿٨﴾ رَّبُّ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ لَآ إِلَـٰهَ إِلَّا هُوَ فَٱتَّخِذْهُ وَكِيلًا ﴿٩﴾

ٱلَّيْلَ stand (to pray) قُمِ wrapped in garments ﴿١﴾ ٱلْمُزَّمِّلُ O you يَـٰٓأَيُّهَا
ٱنقُصْ or أَوِ half of it نِّصْفَهُۥٓ a little ﴿٢﴾ قَلِيلًا except إِلَّا all night
and وَرَتِّلِ to it عَلَيْهِ add زِدْ or أَوْ a little ﴿٣﴾ قَلِيلًا than that مِنْهُ less
سَنُلْقِى verily We إِنَّا in a slow style ﴿٤﴾ تَرْتِيلًا the Quran ٱلْقُرْءَانَ recite
إِنَّ a weighty ﴿٥﴾ ثَقِيلًا word قَوْلًا to you عَلَيْكَ shall send down
وَطْـًٔا very hard أَشَدُّ is هِىَ night ٱلَّيْلِ the rising (at) نَاشِئَةَ verily
إِنَّ the word ﴿٦﴾ قِيلًا and most suitable for وَأَقْوَمُ and most potent
occupation سَبْحًا day ٱلنَّهَارِ by فِى for you لَكَ verily (there is)
ٱسْمَ and remember وَٱذْكُرِ prolonged ﴿٧﴾ طَوِيلًا with ordinary duties
to Him إِلَيْهِ and devote yourself وَتَبَتَّلْ your Lord رَبِّكَ the Name of
the east ٱلْمَشْرِقِ the Lord of رَّبُّ with a complete devotion ﴿٨﴾ تَبْتِيلًا
so فَٱتَّخِذْهُ He هُوَ but إِلَّا true god إِلَـٰهَ No لَآ and the west وَٱلْمَغْرِبِ
as Guardian ﴿٩﴾ وَكِيلًا take Him Alone

Sûrat Al-Muzzammil (The One wrapped in Garments) LXXIII

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. O you wrapped in garments (i.e. Prophet Muhammad ﷺ)! **2.** Stand (to pray) all night, except a little — **3.** Half of it or a little less than that, **4.** Or a little more. And recite the Qur'ân (aloud) in a slow, (pleasant tone and) style. **5.** Verily, We shall send down to you a weighty Word (i.e. obligations, laws). **6.** Verily, the rising by night (for *Tahajjud* prayer) is very hard and most potent and good for governing oneself, and most suitable for (understanding) the Word (of Allâh). **7.** Verily, there is for you by day prolonged occupation with ordinary duties. **8.** And remember the Name of your Lord and devote yourself to Him with a complete devotion. **9.** (He Alone is) the Lord of the east and the west; *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He). So take Him Alone as *Wakîl* (Disposer of your affairs).

وَٱصْبِرْ عَلَىٰ مَا يَقُولُونَ وَٱهْجُرْهُمْ هَجْرًا جَمِيلًا ﴿١٠﴾ وَذَرْنِى وَٱلْمُكَذِّبِينَ أُو۟لِى ٱلنَّعْمَةِ وَمَهِّلْهُمْ قَلِيلًا ﴿١١﴾ إِنَّ لَدَيْنَآ أَنكَالًا
وَجَحِيمًا ﴿١٢﴾ وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا ﴿١٣﴾ يَوْمَ تَرْجُفُ ٱلْأَرْضُ وَٱلْجِبَالُ وَكَانَتِ ٱلْجِبَالُ كَثِيبًا مَّهِيلًا ﴿١٤﴾ إِنَّآ أَرْسَلْنَآ
إِلَيْكُمْ رَسُولًا شَٰهِدًا عَلَيْكُمْ كَمَآ أَرْسَلْنَآ إِلَىٰ فِرْعَوْنَ رَسُولًا ﴿١٥﴾

and وَٱهْجُرْهُمْ they say يَقُولُونَ what مَا with عَلَىٰ and be patient وَٱصْبِرْ
وَذَرْنِى a good way جَمِيلًا ﴿١٠﴾ withdrawal هَجْرًا keep away from them
and أُو۟لِى to deal with the deniers وَٱلْمُكَذِّبِينَ and leave Me Alone
وَمَهِّلْهُمْ possession of good things of life ٱلنَّعْمَةِ those who are in
لَدَيْنَآ verily إِنَّ for a little while قَلِيلًا ﴿١١﴾ and give them respite
and وَطَعَامًا and raging Fire وَجَحِيمًا ﴿١٢﴾ are fetters أَنكَالًا with Us
a painful أَلِيمًا ﴿١٣﴾ and torment وَعَذَابًا chokes غُصَّةٍ that ذَا a food
the ٱلْأَرْضُ will be in violent shake تَرْجُفُ on the Day when يَوْمَ
the ٱلْجِبَالُ and will be وَكَانَتِ and the mountains وَٱلْجِبَالُ earth
poured out and flowing مَّهِيلًا ﴿١٤﴾ a heap of sand كَثِيبًا mountains
رَسُولًا to you إِلَيْكُمْ have sent أَرْسَلْنَآ verily We إِنَّآ down
We أَرْسَلْنَآ as كَمَآ over you عَلَيْكُمْ to be a witness شَٰهِدًا a Messenger
a Messenger رَسُولًا ﴿١٥﴾ to Pharaoh فِرْعَوْنَ to إِلَىٰ did send

10. And be patient (O Muhammad ﷺ) with what they say, and keep away from them in a good way. **11.** And leave Me Alone to deal with the beliers (those who deny My Verses), those who are in possession of good things of life. And give them respite for a little while. **12.** Verily, with Us are fetters (to bind them), and a raging Fire. **13.** And a food that chokes, and a painful torment. **14.** On the Day when the earth and the mountains will be in violent shake, and the mountains will be a

heap of sand poured out. **15.** Verily, We have sent to you (O men) a Messenger (Muhammad ﷺ) to be a witness over you, as We did send a Messenger [Mûsâ (Moses)] to Fir'aun (Pharaoh).

فَعَصَىٰ فِرْعَوْنُ ٱلرَّسُولَ فَأَخَذْنَٰهُ أَخْذًا وَبِيلًا ﴿١٦﴾ فَكَيْفَ تَتَّقُونَ إِن كَفَرْتُمْ يَوْمًا يَجْعَلُ ٱلْوِلْدَٰنَ شِيبًا ﴿١٧﴾ ٱلسَّمَآءُ مُنفَطِرٌۢ
بِهِۦ كَانَ وَعْدُهُۥ مَفْعُولًا ﴿١٨﴾ إِنَّ هَٰذِهِۦ تَذْكِرَةٌ فَمَن شَآءَ ٱتَّخَذَ إِلَىٰ رَبِّهِۦ سَبِيلًا ﴿١٩﴾

فَأَخَذْنَٰهُ the Messenger ٱلرَّسُولَ Pharaoh فِرْعَوْنُ but disobeyed فَعَصَىٰ
then فَكَيْفَ a severe ﴿١٦﴾ وَبِيلًا with seizing أَخْذًا so We seized him
you disbelieve كَفَرْتُمْ if إِن can you avoid punishment تَتَّقُونَ how
﴿١٧﴾ شِيبًا the children ٱلْوِلْدَٰنَ will make يَجْعَلُ in a Day that يَوْمًا
by بِهِۦ will be cleft asunder مُنفَطِرٌۢ the heaven ٱلسَّمَآءُ grey-headed
to be ﴿١٨﴾ مَفْعُولًا His Promise وَعْدُهُۥ is (certainly) كَانَ it
فَمَن an admonition تَذْكِرَةٌ this is هَٰذِهِۦ verily إِنَّ accomplished
His Lord رَبِّهِۦ to إِلَىٰ let him take ٱتَّخَذَ wills شَآءَ so whosoever
a path ﴿١٩﴾ سَبِيلًا

16. But Fir'aun (Pharaoh) disobeyed the Messenger [Mûsâ (Moses)]; so We seized him with a severe punishment. **17.** Then how can you avoid the punishment, if you disbelieve, on a Day (i.e. the Day of Resurrection) that will make the children grey-headed? **18.** Whereon the heaven will be cleft asunder? His Promise is certainly to be accomplished. **19.** Verily, this is an admonition, therefore whosoever will, let him take a Path to His Lord!

۞ إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِن ثُلُثَىِ ٱلَّيْلِ وَنِصْفَهُۥ وَثُلُثَهُۥ وَطَآئِفَةٌ مِّنَ ٱلَّذِينَ مَعَكَ وَٱللَّهُ يُقَدِّرُ ٱلَّيْلَ وَٱلنَّهَارَ عَلِمَ أَن لَّن تُحْصُوهُ
فَتَابَ عَلَيْكُمْ فَٱقْرَءُوا۟ مَا تَيَسَّرَ مِنَ ٱلْقُرْءَانِ عَلِمَ أَن سَيَكُونُ مِنكُم مَّرْضَىٰ وَءَاخَرُونَ يَضْرِبُونَ فِى ٱلْأَرْضِ يَبْتَغُونَ مِن فَضْلِ ٱللَّهِ
وَءَاخَرُونَ يُقَٰتِلُونَ فِى سَبِيلِ ٱللَّهِ فَٱقْرَءُوا۟ مَا تَيَسَّرَ مِنْهُ وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ وَأَقْرِضُوا۟ ٱللَّهَ قَرْضًا حَسَنًا وَمَا تُقَدِّمُوا۟
لِأَنفُسِكُم مِّنْ خَيْرٍ تَجِدُوهُ عِندَ ٱللَّهِ هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا وَٱسْتَغْفِرُوا۟ ٱللَّهَ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌۢ ﴿٢٠﴾

stand (to تَقُومُ that you أَنَّكَ knows يَعْلَمُ your Lord رَبَّكَ verily ۞ إِنَّ
the ٱلَّيْلِ two thirds of ثُلُثَىِ than مِن a little less أَدْنَىٰ pray at night)
وَطَآئِفَةٌ or a third of the night وَثُلُثَهُۥ or half the night وَنِصْفَهُۥ night
and Allah وَٱللَّهُ with you مَعَكَ those ٱلَّذِينَ of مِّنَ and so do a party

He knows عَلِمَ and the day وَٱلنَّهَارَ the night ٱلَّيْلَ measures يُقَدِّرُ
so He has فَتَابَ you calculate it (night) تُحْصُوهُ that can never أَلَّن
as much as مَا so recite you فَٱقْرَءُوا۟ to you (in mercy) عَلَيْكُمْ turned
He knows عَلِمَ the Quran ٱلْقُرْءَانِ of مِنَ may be easy for you تَيَسَّرَ
sick مَّرْضَىٰ some among you مِنكُم will be سَيَكُونُ that there أَن
the land ٱلْأَرْضِ through فِى travelling يَضْرِبُونَ and others وَءَاخَرُونَ
and others وَءَاخَرُونَ Allah's ٱللَّهِ Bounty فَضْلِ of مِن seeking يَبْتَغُونَ
so recite فَٱقْرَءُوا۟ Allah's ٱللَّهِ Cause (Way) سَبِيلِ in فِى fighting يُقَٰتِلُونَ
and وَأَقِيمُوا۟ of it (Quran) مِنْهُ may be easy تَيَسَّرَ as much as مَا
Zakat ٱلزَّكَوٰةَ and give وَءَاتُوا۟ As-Salat (prayer) ٱلصَّلَوٰةَ perform
وَمَا a goodly حَسَنًا loan قَرْضًا Allah ٱللَّهَ and lend to وَأَقْرِضُوا۟ (charity)
for yourselves لِأَنفُسِكُم you send before you تُقَدِّمُوا۟ and whatsoevers
it is هُوَ Allah ٱللَّهِ with عِندَ you will find it تَجِدُوهُ of good مِّنْ خَيْرٍ
and seek وَٱسْتَغْفِرُوا۟ in reward أَجْرًا and greater وَأَعْظَمَ better خَيْرًا
is غَفُورٌ Allah ٱللَّهَ verily إِنَّ Allah ٱللَّهَ Forgiveness of
Most Merciful ﴿٢٠﴾ رَّحِيمٌ Oft-Forgiving

20. Verily, your Lord knows that you do stand (to pray at night) a little less than two-thirds of the night, or half the night, or a third of the night, and also a party of those with you. And Allâh measures the night and the day. He knows that you are unable to pray the whole night, so He has turned to you (in mercy). So, recite you of the Qur'ân as much as may be easy for you. He knows that there will be some among you sick, others travelling through the land, seeking of Allâh's Bounty, yet others fighting in Allâh's Cause. So recite as much of the Qur'ân as may be easy (for you), and perform *As-Salât* (*Iqâmat-as-Salât*) and give *Zakât*, and lend to Allâh a goodly loan. And whatever good you send before you for yourselves (i.e. *Nawâfil* — non-obligatory acts of worship: prayers, charity, fasting, *Hajj* and '*Umrah*), you will certainly find it with Allâh, better and greater in reward. And seek forgiveness of Allâh. Verily, Allâh is Oft-Forgiving, Most-Merciful.

سُورَةُ ٱلْمُدَّثِّرِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

يَٰٓأَيُّهَا ٱلْمُدَّثِّرُ ﴿١﴾ قُمْ فَأَنذِرْ ﴿٢﴾ وَرَبَّكَ فَكَبِّرْ ﴿٣﴾ وَثِيَابَكَ فَطَهِّرْ ﴿٤﴾ وَٱلرُّجْزَ فَٱهْجُرْ ﴿٥﴾ وَلَا تَمْنُن تَسْتَكْثِرُ ﴿٦﴾ وَلِرَبِّكَ

فَاصْبِرْ ﴿٧﴾ فَإِذَا نُقِرَ فِي النَّاقُورِ ﴿٨﴾ فَذَٰلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ ﴿٩﴾ عَلَى الْكَافِرِينَ غَيْرُ يَسِيرٍ ﴿١٠﴾ ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا ﴿١١﴾
وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا ﴿١٢﴾ وَبَنِينَ شُهُودًا ﴿١٣﴾ وَمَهَّدْتُ لَهُ تَمْهِيدًا ﴿١٤﴾

and وَرَبَّكَ and warn فَأَنذِرْ ﴿٢﴾ arise قُمْ enveloped الْمُدَّثِّرُ ﴿١﴾ O you يَا أَيُّهَا
purify فَطَهِّرْ ﴿٤﴾ and your garments وَثِيَابَكَ magnify فَكَبِّرْ ﴿٣﴾ your Lord
give تَمْنُن and not وَلَا keep away from ﴿٥﴾ فَاهْجُرْ and Filth (idols) وَالرُّجْزَ
and for your Lord وَلِرَبِّكَ in order to have more ﴿٦﴾ تَسْتَكْثِرُ a thing
النَّاقُورِ ﴿٨﴾ into فِي is sounded نُقِرَ then when فَإِذَا be patient فَاصْبِرْ ﴿٧﴾
عَسِيرٌ ﴿٩﴾ a Day يَوْمٌ that Day will be يَوْمَئِذٍ so that فَذَٰلِكَ the trumpet
ذَرْنِي easy يَسِيرٍ ﴿١٠﴾ not غَيْرُ the disbelievers الْكَافِرِينَ for عَلَى Hard
Alone وَحِيدًا ﴿١١﴾ I created خَلَقْتُ with whom وَمَنْ Leave Me Alone
in مَمْدُودًا ﴿١٢﴾ resources مَالًا to him لَهُ and then granted وَجَعَلْتُ
وَمَهَّدْتُ by his side شُهُودًا ﴿١٣﴾ and children (to be) وَبَنِينَ abundance
﴿١٤﴾ تَمْهِيدًا for him لَهُ and made (life) smooth and comfortable
settled

Sûrat Al-Muddaththir (The One Enveloped) LXXIV

In the Name of Allâh the Most Gracious, the Most Merciful.

1. O you (Muhammad ﷺ) enveloped in garments! **2.** Arise and warn! **3.** And magnify your Lord (Allâh)! **4.** And purify your garments! **5.** And keep away from *Ar-Rujz* (the idols)! **6.** And give not a thing in order to have more (or consider not your deeds of obedience to Allâh as a favour to Him). **7.** And be patient for the sake of your Lord (i.e. perform your duty to Allâh)! **8.** Then, when the Trumpet is sounded (i.e. the second blowing of the horn). **9.** Truly, that Day will be a Hard Day — **10.** Far from easy for the disbelievers. **11.** Leave Me Alone (to deal) with whom I created lonely (without any wealth and children, etc., i.e., Al-Walîd bin Al-Mughîrah Al-Makhzûmî). **12.** And then granted him resources in abundance. **13.** And children to be by his side. **14.** And made life smooth and comfortable for him.

ثُمَّ يَطْمَعُ أَنْ أَزِيدَ ﴿١٥﴾ كَلَّا ۖ إِنَّهُ كَانَ لِآيَاتِنَا عَنِيدًا ﴿١٦﴾ سَأُرْهِقُهُ صَعُودًا ﴿١٧﴾ إِنَّهُ فَكَّرَ وَقَدَّرَ ﴿١٨﴾ فَقُتِلَ كَيْفَ قَدَّرَ ﴿١٩﴾ ثُمَّ قُتِلَ

كَيْفَ قَدَّرَ ﴿٢٠﴾ ثُمَّ نَظَرَ ﴿٢١﴾ ثُمَّ عَبَسَ وَبَسَرَ ﴿٢٢﴾ ثُمَّ أَدْبَرَ وَٱسْتَكْبَرَ ﴿٢٣﴾ فَقَالَ إِنْ هَٰذَآ إِلَّا سِحْرٌ يُؤْثَرُ ﴿٢٤﴾ إِنْ هَٰذَآ إِلَّا قَوْلُ
ٱلْبَشَرِ ﴿٢٥﴾ سَأُصْلِيهِ سَقَرَ ﴿٢٦﴾

I should give more أَزِيدَ ﴿١٥﴾ that أَنْ he desires يَطْمَعُ then ثُمَّ كَلَّآ
to Our verses لِآيَٰتِنَا has been كَانَ verily he إِنَّهُۥ nay عَنِيدًا ﴿١٦﴾
a صَعُودًا ﴿١٧﴾ I shall oblige him to face سَأُرْهِقُهُۥ stubborn and opposing
and plotted وَقَدَّرَ ﴿١٨﴾ thought فَكَّرَ verily he إِنَّهُۥ severe torment فَقُتِلَ
let قُتِلَ then ثُمَّ he plotted قَدَّرَ ﴿١٩﴾ how كَيْفَ so let him be cursed
he نَظَرَ ﴿٢١﴾ then ثُمَّ he plotted قَدَّرَ ﴿٢٠﴾ how كَيْفَ him be cursed
and he looked in a bad وَبَسَرَ ﴿٢٢﴾ he frowned عَبَسَ then ثُمَّ thought
and was وَٱسْتَكْبَرَ ﴿٢٣﴾ he turned back أَدْبَرَ then ثُمَّ tempered way
magic سِحْرٌ but إِلَّا this is هَٰذَآ nothing إِنْ then he said فَقَالَ proud
the قَوْلُ but إِلَّا this is هَٰذَآ only إِنْ brought from old يُؤْثَرُ ﴿٢٤﴾
سَقَرَ ﴿٢٦﴾ I will burn him in سَأُصْلِيهِ of the human being ٱلْبَشَرِ ﴿٢٥﴾ word
Hell-Fire

15. After all that he desires that I should give more; **16.** Nay! Verily, he has been opposing Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.). **17.** I shall oblige him to (climb a slippery mountain in the Hell-fire called *As-Sa'ûd,* or) face a severe torment! **18.** Verily, he thought and plotted. **19.** So let him be cursed, how he plotted! **20.** And once more let him be cursed, how he plotted! **21.** Then he thought. **22.** Then he frowned and he looked in a bad tempered way; **23.** Then he turned back, and was proud. **24.** Then he said: "This is nothing but magic from that of old, **25.** "This is nothing but the word of a human being!" **26.** I will cast him into Hell-fire.

وَمَآ أَدْرَىٰكَ مَا سَقَرُ ﴿٢٧﴾ لَا تُبْقِى وَلَا تَذَرُ ﴿٢٨﴾ لَوَّاحَةٌ لِّلْبَشَرِ ﴿٢٩﴾ عَلَيْهَا تِسْعَةَ عَشَرَ ﴿٣٠﴾ وَمَا جَعَلْنَآ أَصْحَٰبَ ٱلنَّارِ إِلَّا مَلَٰٓئِكَةً وَمَا
جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِّلَّذِينَ كَفَرُوا۟ لِيَسْتَيْقِنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ وَيَزْدَادَ ٱلَّذِينَ ءَامَنُوٓا۟ إِيمَٰنًا وَلَا يَرْتَابَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ
وَٱلْمُؤْمِنُونَ وَلِيَقُولَ ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ وَٱلْكَٰفِرُونَ مَاذَآ أَرَادَ ٱللَّهُ بِهَٰذَا مَثَلًا كَذَٰلِكَ يُضِلُّ ٱللَّهُ مَن يَشَآءُ وَيَهْدِى مَن يَشَآءُ وَمَا يَعْلَمُ جُنُودَ
رَبِّكَ إِلَّا هُوَ وَمَا هِىَ إِلَّا ذِكْرَىٰ لِلْبَشَرِ ﴿٣١﴾

سَقَرُ (٢٧) what is مَا will make you know exactly أَدْرَىٰكَ and what وَمَآ
لَوَّاحَةٌ does it leave (٢٨) تَذَرُ nor وَلَا it spares تُبْقِي not لَا Hell-Fire
are nineteen (٣٠) تِسْعَةَ عَشَرَ over it عَلَيْهَا the skins (٢٩) لِّلْبَشَرِ burning
ٱلنَّارِ as guardians of أَصْحَٰبَ We have set جَعَلْنَآ and not وَمَا (angels)
We have fixed جَعَلْنَا and not وَمَا angels مَلَٰٓئِكَةً but إِلَّا the Fire
كَفَرُوا۟ for those لِلَّذِينَ as a trial فِتْنَةً except إِلَّا their numbers عِدَّتَهُمْ
ٱلَّذِينَ in order that may arrive at certainty لِيَسْتَيْقِنَ who disbelieve
and may وَيَزْدَادَ the Scripture ٱلْكِتَٰبَ were given أُوتُوا۟ those who
and not وَلَا in Faith إِيمَٰنًا who believe ءَامَنُوٓا۟ those ٱلَّذِينَ increase
the ٱلْكِتَٰبَ were given أُوتُوا۟ those who ٱلَّذِينَ may doubt يَرْتَابَ
those ٱلَّذِينَ and may say وَلِيَقُولَ and the believers وَٱلْمُؤْمِنُونَ Scripture
and the وَٱلْكَٰفِرُونَ is a disease مَّرَضٌ whose hearts قُلُوبِهِم in فِي
مَثَلًا by this بِهَٰذَا Allah ٱللَّهُ intends أَرَادَ what مَاذَآ disbelievers
يَشَآءُ whom مَن Allah ٱللَّهُ leads astray يُضِلُّ thus كَذَٰلِكَ example
and none وَمَا He wills يَشَآءُ whom مَن and guides وَيَهْدِي He wills
وَمَا He هُوَ but إِلَّا your Lord رَبِّكَ the hosts of جُنُودَ knows يَعْلَمُ
to mankind (٣١) لِلْبَشَرِ a reminder ذِكْرَىٰ but إِلَّا this is هِيَ and not

27. And what will make you know (exactly) what Hell-fire is? **28.** It spares not (any sinner), nor does it leave (anything unburnt)! **29.** Burning and blackening the skins! **30.** Over it are nineteen (angels as guardians and keepers of Hell). **31.** And We have set none but angels as guardians of the Fire. And We have fixed their number (19) only as a trial for the disbelievers, in order that the people of the Scripture (Jews and Christians) may arrive at a certainty [that this Qur'ân is the truth as it agrees with their Books regarding the number (19) which is written in the Taurât (Torah) and the Injeel (Gospel)] and that the believers may increase in Faith (as this Qur'ân is the truth), and that no doubt may be left for the people of the Scripture and the believers, and that those in whose hearts is a disease (of hypocrisy) and the disbelievers may say: "What Allâh intends by this (curious) example?" Thus Allâh leads astray whom He wills and guides whom He wills. And none can know the hosts of your Lord but He. And this (Hell) is nothing else than a (warning) reminder to mankind.

كَلَّا وَٱلْقَمَرِ (٣٢) وَٱلَّيْلِ إِذْ أَدْبَرَ (٣٣) وَٱلصُّبْحِ إِذَآ أَسْفَرَ (٣٤) إِنَّهَا لَإِحْدَى ٱلْكُبَرِ (٣٥) نَذِيرًا لِّلْبَشَرِ (٣٦) لِمَن شَآءَ مِنكُمْ أَن يَتَقَدَّمَ أَوْ

يَتَأَخَّرَ ﴿٣٧﴾ كُلُّ نَفْسٍۭ بِمَا كَسَبَتْ رَهِينَةٌ ﴿٣٨﴾ إِلَّآ أَصْحَـٰبَ ٱلْيَمِينِ ﴿٣٩﴾ فِى جَنَّـٰتٍ يَتَسَآءَلُونَ ﴿٤٠﴾ عَنِ ٱلْمُجْرِمِينَ ﴿٤١﴾ مَا سَلَكَكُمْ فِى
سَقَرَ ﴿٤٢﴾ قَالُوا۟ لَمْ نَكُ مِنَ ٱلْمُصَلِّينَ ﴿٤٣﴾ وَلَمْ نَكُ نُطْعِمُ ٱلْمِسْكِينَ ﴿٤٤﴾ وَكُنَّا نَخُوضُ مَعَ ٱلْخَآئِضِينَ ﴿٤٥﴾ وَكُنَّا نُكَذِّبُ بِيَوْمِ
ٱلدِّينِ ﴿٤٦﴾

when إِذْ and by the night وَٱلَّيْلِ and by the moon ﴿٣٢﴾ وَٱلْقَمَرِ nay كَلَّا
it ﴿٣٤﴾ أَسْفَرَ when إِذَآ and by the dawn وَٱلصُّبْحِ it withdraws ﴿٣٣﴾ أَدْبَرَ
the greatest ﴿٣٥﴾ ٱلْكُبَرِ it is but one of لَإِحْدَى verily إِنَّهَا brightens
شَآءَ to any that لِمَن to mankind ﴿٣٦﴾ لِّلْبَشَرِ a warning نَذِيرًا (signs)
remain ﴿٣٧﴾ يَتَأَخَّرَ or أَوْ go forward يَتَقَدَّمَ to أَن of you مِنكُمْ chooses
he has earned كَسَبَتْ for what بِمَا person نَفْسٍۭ every كُلُّ behind
فِى on the Right ﴿٣٩﴾ ٱلْيَمِينِ those أَصْحَـٰبَ except إِلَّآ is a pledge ﴿٣٨﴾ رَهِينَةٌ
about عَنِ they will ask one another ﴿٤٠﴾ يَتَسَآءَلُونَ gardens جَنَّـٰتٍ in
has caused you to enter سَلَكَكُمْ what مَا the criminals ﴿٤١﴾ ٱلْمُجْرِمِينَ
of مِنَ we were نَكُ not لَمْ they will say قَالُوا۟ Hell ﴿٤٢﴾ سَقَرَ into فِى
we used نَكُ nor وَلَمْ used to offer their Salat ﴿٤٣﴾ ٱلْمُصَلِّينَ those who
talk نَخُوضُ and we used to وَكُنَّا the poor ﴿٤٤﴾ ٱلْمِسْكِينَ feed نُطْعِمُ to
and we used to وَكُنَّا the vain talkers ﴿٤٥﴾ ٱلْخَآئِضِينَ with مَعَ falsehood
Recompense ﴿٤٦﴾ ٱلدِّينِ the Day of بِيَوْمِ we deny نُكَذِّبُ

32. Nay! And by the moon **33.** And by the night when it withdraws. **34.** And by the dawn when it brightens. **35.** Verily, it (Hell, or their denial of Prophet Muhammad ﷺ, or the Day of Resurrection) is but one of the greatest (signs). **36.** A warning to mankind — **37.** To any of you that chooses to go forward (by working righteous deeds), or to remain behind (by committing sins). **38.** Every person is a pledge for what he has earned, **39.** Except those on the Right (i.e. the pious true believers of Islâmic Monotheism). **40.** In Gardens (Paradise) they will ask one another, **41.** About *Al-Mujrimûn* (polytheists, criminals, disbelievers) (and they will say to them): **42.** "What has caused you to enter Hell?" **43.** They will say: "We were not of those who used to offer the *Salât* (prayers), **44.** "Nor we used to feed *Al-Miskîn* (the poor); **45.** "And we used to talk falsehood (all that which Allâh hated) with vain talkers. **46.** And we used to belie the Day of Recompense,

حَتَّىٰٓ أَتَىٰنَا ٱلْيَقِينُ ﴿٤٧﴾ فَمَا تَنفَعُهُمْ شَفَـٰعَةُ ٱلشَّـٰفِعِينَ ﴿٤٨﴾ فَمَا لَهُمْ عَنِ ٱلتَّذْكِرَةِ مُعْرِضِينَ ﴿٤٩﴾ كَأَنَّهُمْ حُمُرٌ مُّسْتَنفِرَةٌ ﴿٥٠﴾ فَرَّتْ
مِن قَسْوَرَةٍۭ ﴿٥١﴾ بَلْ يُرِيدُ كُلُّ ٱمْرِئٍ مِّنْهُمْ أَن يُؤْتَىٰ صُحُفًا مُّنَشَّرَةً ﴿٥٢﴾ كَلَّا ۖ بَل لَّا يَخَافُونَ ٱلْـَٔاخِرَةَ ﴿٥٣﴾ كَلَّآ إِنَّهُۥ

تَذْكِرَةٌ ﴿٥٤﴾ فَمَن شَآءَ ذَكَرَهُۥ ﴿٥٥﴾ وَمَا يَذْكُرُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ هُوَ أَهْلُ ٱلتَّقْوَىٰ وَأَهْلُ ٱلْمَغْفِرَةِ ﴿٥٦﴾

فَمَا the certainty (death) ٱلْيَقِينُ ﴿٤٧﴾ there came to us أَتَىٰنَا until حَتَّىٰٓ
ٱلشَّٰفِعِينَ ﴿٤٨﴾ intercession of شَفَٰعَةُ will be of use to them تَنفَعُهُمْ so not
from عَنِ with them that لَهُمْ then what is wrong فَمَا intercessors
as if they كَأَنَّهُمْ they turn away مُعْرِضِينَ ﴿٤٩﴾ the admonition ٱلتَّذْكِرَةِ
from مِن fleeing فَرَّتْ frightened مُّسْتَنفِرَةٌ ﴿٥٠﴾ donkeys حُمُرٌ were
desires يُرِيدُ nay بَلْ a hunter or a lion or a beast of prey قَسْوَرَةٍۭ ﴿٥١﴾
he should be يُؤْتَىٰ that أَن of them مِّنْهُمْ person ٱمْرِيٍٕ every كُلُّ
not لَّا but بَل nay كَلَّا spread out مُّنَشَّرَةً ﴿٥٢﴾ pages صُحُفًا given
verily this إِنَّهُۥ nay كَلَّآ the Hereafter ٱلْءَاخِرَةَ ﴿٥٣﴾ they fear يَخَافُونَ
ذَكَرَهُۥ ﴿٥٥﴾ will شَآءَ so whosoever فَمَن is an admonition تَذْكِرَةٌ ﴿٥٤﴾
أَن unless إِلَّآ they will reflect يَذْكُرُونَ and not وَمَا reflect on it
ٱلتَّقْوَىٰ the One deserving أَهْلُ He is هُوَ Allah ٱللَّهُ wills يَشَآءَ that
and He is the One وَأَهْلُ that mankind should be afraid of Him
Who forgives ٱلْمَغْفِرَةِ ﴿٥٦﴾

47. "Until there came to us (the death) that is certain." **48.** So no intercession of intercessors will be of any use to them. **49.** Then what is wrong with them (i.e. the polytheists, the disbelievers) that they turn away from (receiving) admonition? **50.** As if they were (frightened) wild donkeys. **51.** Fleeing from a hunter, or a lion, or a beast of prey. **52.** Nay, everyone of them desires that he should be given pages spread out (coming from Allâh with a writing that Islâm is the right religion, and Muhammad ﷺ has come with the truth from Allâh, the Lord of the heavens and earth). **53.** Nay! But they fear not the Hereafter (from Allâh's punishment). **54.** Nay, verily, this (Qur'ân) is an admonition, **55.** So whosoever will (let him read it), and receive admonition (from it)! **56.** And they will not receive admonition unless Allâh wills; He (Allâh) is the One, deserving that mankind should be afraid of, and should be dutiful to Him, and should not take any *ilâh* (god) along with Him, and He is the One Who forgives (sins).

سُورَةُ القِيَامَةِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

لَآ أُقْسِمُ بِيَوْمِ ٱلْقِيَٰمَةِ ﴿١﴾ وَلَآ أُقْسِمُ بِٱلنَّفْسِ ٱللَّوَّامَةِ ﴿٢﴾ أَيَحْسَبُ ٱلْإِنسَٰنُ أَلَّن نَّجْمَعَ عِظَامَهُۥ ﴿٣﴾ بَلَىٰ قَٰدِرِينَ عَلَىٰٓ أَن نُّسَوِّىَ

بَنَانَهُۥ ﴿٤﴾ بَلْ يُرِيدُ ٱلْإِنسَٰنُ لِيَفْجُرَ أَمَامَهُۥ ﴿٥﴾ يَسْـَٔلُ أَيَّانَ يَوْمُ ٱلْقِيَٰمَةِ ﴿٦﴾ فَإِذَا بَرِقَ ٱلْبَصَرُ ﴿٧﴾ وَخَسَفَ ٱلْقَمَرُ ﴿٨﴾ وَجُمِعَ ٱلشَّمْسُ
وَٱلْقَمَرُ ﴿٩﴾ يَقُولُ ٱلْإِنسَٰنُ يَوْمَئِذٍ أَيْنَ ٱلْمَفَرُّ ﴿١٠﴾ كَلَّا لَا وَزَرَ ﴿١١﴾ إِلَىٰ رَبِّكَ يَوْمَئِذٍ ٱلْمُسْتَقَرُّ ﴿١٢﴾ يُنَبَّؤُا۟ ٱلْإِنسَٰنُ يَوْمَئِذٍۭ بِمَا قَدَّمَ وَأَخَّرَ ﴿١٣﴾
بَلِ ٱلْإِنسَٰنُ عَلَىٰ نَفْسِهِۦ بَصِيرَةٌ ﴿١٤﴾ وَلَوْ أَلْقَىٰ مَعَاذِيرَهُۥ ﴿١٥﴾ لَا تُحَرِّكْ بِهِۦ لِسَانَكَ لِتَعْجَلَ بِهِۦٓ ﴿١٦﴾ إِنَّ عَلَيْنَا جَمْعَهُۥ وَقُرْءَانَهُۥ ﴿١٧﴾
فَإِذَا قَرَأْنَٰهُ فَٱتَّبِعْ قُرْءَانَهُۥ ﴿١٨﴾ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُۥ ﴿١٩﴾ كَلَّا بَلْ تُحِبُّونَ ٱلْعَاجِلَةَ ﴿٢٠﴾ وَتَذَرُونَ ٱلْءَاخِرَةَ ﴿٢١﴾

وَلَآ Resurrection ٱلْقِيَٰمَةِ ﴿١﴾ by the Day of بِيَوْمِ I swear أُقْسِمُ nay لَآ
﴿٢﴾ ٱللَّوَّامَةِ by the person بِٱلنَّفْسِ I swear أُقْسِمُ and nay
that shall never أَلَّن man ٱلْإِنسَٰنُ does think أَيَحْسَبُ self-reproaching
We are Able قَٰدِرِينَ yes بَلَىٰ his bones ﴿٣﴾ عِظَامَهُۥ We assemble نَّجْمَعَ
the tips of ﴿٤﴾ بَنَانَهُۥ We put together in perfect نُّسَوِّىَ that أَن to عَلَىٰٓ
to commit sins لِيَفْجُرَ man ٱلْإِنسَٰنُ desires يُرِيدُ nay بَلْ his fingers
this Day of يَوْمُ when will be أَيَّانَ He asks يَسْـَٔلُ before him ﴿٥﴾ أَمَامَهُۥ
the ﴿٧﴾ ٱلْبَصَرُ shall be dazed بَرِقَ so when فَإِذَا Resurrection ﴿٦﴾ ٱلْقِيَٰمَةِ
and will وَجُمِعَ the moon ﴿٨﴾ ٱلْقَمَرُ and will be eclipsed وَخَسَفَ sight
will يَقُولُ and the moon ﴿٩﴾ وَٱلْقَمَرُ the sun ٱلشَّمْسُ be joined together
nay كَلَّا to flee ﴿١٠﴾ ٱلْمَفَرُّ where أَيْنَ on that Day يَوْمَئِذٍ man ٱلْإِنسَٰنُ say
that يَوْمَئِذٍ your Lord رَبِّكَ unto إِلَىٰ there is refuge ﴿١١﴾ وَزَرَ not لَا
ٱلْإِنسَٰنُ will be informed يُنَبَّؤُا۟ will be the place of rest ﴿١٢﴾ ٱلْمُسْتَقَرُّ Day
﴿١٣﴾ وَأَخَّرَ he sent forward قَدَّمَ of what بِمَا on that Day يَوْمَئِذٍۭ man
نَفْسِهِۦ against عَلَىٰ man ٱلْإِنسَٰنُ nay بَلِ and what he left behind
he may put أَلْقَىٰ though وَلَوْ will be a witness ﴿١٤﴾ بَصِيرَةٌ himself
لِسَانَكَ with it بِهِۦ move تُحَرِّكْ not لَا his excuses ﴿١٥﴾ مَعَاذِيرَهُۥ forth
عَلَيْنَا verily إِنَّ therewith ﴿١٦﴾ بِهِۦٓ to make haste لِتَعْجَلَ your tongue
and to give you the ability to ﴿١٧﴾ وَقُرْءَانَهُۥ to collect it جَمْعَهُۥ upon Us
then فَٱتَّبِعْ We have recited it قَرَأْنَٰهُ and when فَإِذَا recite it
for Us عَلَيْنَا verily إِنَّ then ثُمَّ its recital ﴿١٨﴾ قُرْءَانَهُۥ follow you
you (men) تُحِبُّونَ but بَلْ nay كَلَّا to make it clear to you ﴿١٩﴾ بَيَانَهُۥ
and leave وَتَذَرُونَ the present life of this world ﴿٢٠﴾ ٱلْعَاجِلَةَ love
the Hereafter ﴿٢١﴾ ٱلْءَاخِرَةَ

Sûrat Al-Qiyâmah
(The Resurrection) LXXV
In the Name of Allâh
the Most Gracious, the Most Merciful.

1. I swear by the Day of Resurrection. **2.** And I swear by the self-reproaching person (a believer). **3.** Does man (a disbeliever) think that We shall not assemble his bones? **4.** Yes, We are Able to put together in perfect order the tips of his fingers. **5.** Nay! Man (denies Resurrection and Reckoning. So he) desires to continue committing sins. **6.** He asks: "When will be this Day of Resurrection?" **7.** So, when the sight shall be dazed. **8.** And the moon will be eclipsed. **9.** And the sun and moon will be joined together (by going one into the other or folded up or deprived of their light). **10.** On that Day man will say: "Where (is the refuge) to flee?" **11.** No! There is no refuge! **12.** Unto your Lord (Alone) will be the place of rest that Day. **13.** On that Day man will be informed of what he sent forward (of his evil or good deeds), and what he left behind (of his good or evil traditions). **14.** Nay! Man will be a witness against himself [as his body parts (skin, hands, legs) will speak about his deeds], **15.** Though he may put forth his excuses (to cover his evil deeds). **16.** Move not your tongue concerning (the Qur'ân, O Muhammad ﷺ) to make haste therewith. **17.** It is for Us to collect it and to give you (O Muhammad ﷺ) the ability to recite it (the Qur'ân). **18.** And when We have recited it to you [O Muhammad ﷺ through Jibrîl (Gabriel)], then follow its (the Qur'ân's) recitation. **19.** Then it is for Us (Allâh) to make it clear (to you). **20.** Not [as you think, that you (mankind) will not be resurrected and recompensed for your deeds], but you (men) love the present life of this world, **21.** And neglect the Hereafter.

وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ ﴿٢٢﴾ إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٣﴾ وَوُجُوهٌ يَوْمَئِذٍ بَاسِرَةٌ ﴿٢٤﴾ تَظُنُّ أَن يُفْعَلَ بِهَا فَاقِرَةٌ ﴿٢٥﴾ كَلَّآ إِذَا بَلَغَتِ ٱلتَّرَاقِىَ ﴿٢٦﴾ وَقِيلَ مَنْ
رَاقٍ ﴿٢٧﴾ وَظَنَّ أَنَّهُ ٱلْفِرَاقُ ﴿٢٨﴾ وَٱلْتَفَّتِ ٱلسَّاقُ بِٱلسَّاقِ ﴿٢٩﴾ إِلَىٰ رَبِّكَ يَوْمَئِذٍ ٱلْمَسَاقُ ﴿٣٠﴾

رَبِّهَا at إِلَىٰ shall be radiant نَّاضِرَةٌ ﴿٢٢﴾ that Day يَوْمَئِذٍ some faces وُجُوهٌ
that Day يَوْمَئِذٍ and some faces وَوُجُوهٌ looking نَاظِرَةٌ ﴿٢٣﴾ their Lord
was about to يُفْعَلَ that أَن thinking تَظُنُّ will be frowning بَاسِرَةٌ ﴿٢٤﴾
بَلَغَتِ when إِذَا nay كَلَّآ some calamity فَاقِرَةٌ ﴿٢٥﴾ on them بِهَا be done
and it will be وَقِيلَ to the collar bone ٱلتَّرَاقِىَ ﴿٢٦﴾ it (the soul) reaches
and he وَظَنَّ cure (save him from death) رَاقٍ ﴿٢٧﴾ who can مَنْ said
وَٱلْتَفَّتِ the time of departing ٱلْفِرَاقُ ﴿٢٨﴾ that it was أَنَّهُ will conclude
to إِلَىٰ with another leg بِٱلسَّاقِ ﴿٢٩﴾ the leg ٱلسَّاقُ and will be joined
the drive will be ٱلْمَسَاقُ ﴿٣٠﴾ on that Day يَوْمَئِذٍ your Lord رَبِّكَ

22. Some faces that Day shall be *Nâdirah* (shining and radiant). **23.** Looking at their Lord (Allâh). **24.** And some faces that Day will be *Bâsirah* (dark, gloomy, frowning and sad), **25.** Thinking that some calamity is about to fall on them. **26.** Nay, when (the soul) reaches to the collarbone (i.e. up to the throat in its exit), **27.** And it will be said: "Who can cure him (and save him from death)?" **28.** And he (the dying person) will conclude that it was (the time) of parting (death); **29.** And one leg will be joined with another leg (shrouded). **30.** The drive will be on that Day to your Lord (Allâh)!

فَلَا صَدَّقَ وَلَا صَلَّىٰ ﴿٣١﴾ وَلَٰكِن كَذَّبَ وَتَوَلَّىٰ ﴿٣٢﴾ ثُمَّ ذَهَبَ إِلَىٰٓ أَهْلِهِۦ يَتَمَطَّىٰٓ ﴿٣٣﴾ أَوْلَىٰ لَكَ فَأَوْلَىٰ ﴿٣٤﴾ ثُمَّ أَوْلَىٰ لَكَ فَأَوْلَىٰٓ ﴿٣٥﴾
أَيَحْسَبُ ٱلْإِنسَٰنُ أَن يُتْرَكَ سُدًى ﴿٣٦﴾ أَلَمْ يَكُ نُطْفَةً مِّن مَّنِىٍّ يُمْنَىٰ ﴿٣٧﴾ ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّىٰ ﴿٣٨﴾ فَجَعَلَ مِنْهُ ٱلزَّوْجَيْنِ ٱلذَّكَرَ
وَٱلْأُنثَىٰٓ ﴿٣٩﴾ أَلَيْسَ ذَٰلِكَ بِقَٰدِرٍ عَلَىٰٓ أَن يُحْۦِىَ ٱلْمَوْتَىٰ ﴿٤٠﴾

but وَلَٰكِن prayed صَلَّىٰ ﴿٣١﴾ nor وَلَا he believed صَدَّقَ so neither فَلَا
ثُمَّ and turned away وَتَوَلَّىٰ ﴿٣٢﴾ he denied كَذَّبَ (on the contrary)
admiring يَتَمَطَّىٰٓ ﴿٣٣﴾ his family أَهْلِهِۦ to إِلَىٰٓ he went ذَهَبَ then
then ثُمَّ and then woe to you فَأَوْلَىٰ ﴿٣٤﴾ to you لَكَ woe أَوْلَىٰ himself
does think أَيَحْسَبُ and then woe to you فَأَوْلَىٰٓ ﴿٣٥﴾ to you لَكَ woe أَوْلَىٰ
أَلَمْ without requital سُدًى ﴿٣٦﴾ he will be left يُتْرَكَ that أَن man ٱلْإِنسَٰنُ
poured يُمْنَىٰ ﴿٣٧﴾ semen مَّنِىٍّ of مِّن a sperm drop نُطْفَةً was he not يَكُ
then فَخَلَقَ a hanging clot عَلَقَةً he became كَانَ then ثُمَّ forth
and فَجَعَلَ and fashioned in due proportion فَسَوَّىٰ ﴿٣٨﴾ (Allah) created
and وَٱلْأُنثَىٰٓ ﴿٣٩﴾ male ٱلذَّكَرَ two sexes ٱلزَّوْجَيْنِ from him مِنْهُ made
that أَن to عَلَىٰٓ is Able بِقَٰدِرٍ that (Allah) ذَٰلِكَ is not أَلَيْسَ female
the dead ٱلْمَوْتَىٰ ﴿٤٠﴾ He give life to يُحْۦِىَ

31. So, he (the disbeliever) neither believed (in this Qur'ân and in the Message of Muhammad ﷺ) nor prayed! **32.** But on the contrary, he belied (this Qur'ân and the Message of Muhammad ﷺ) and turned away! **33.** Then he walked in conceit (full pride) to his family admiring himself! **34.** Woe to you [O man (disbeliever)]! And then (again) woe to you! **35.** Again, woe to you [O man (disbeliever)]! And then (again) woe to you! **36.** Does man think that he will be left neglected (without being punished or rewarded for the obligatory duties enjoined by his Lord Allâh on him)? **37.** Was he not a *Nutfah* (mixed drops of male and female sexual discharge) emitted (poured forth)? **38.** Then he became an *'Alaqah* (a clot); then

(Allâh) shaped and fashioned (him) in due proportion. 39. And made of him two sexes, male and female. 40. Is not He (Allâh Who does that) Able to give life to the dead? (Yes! He is Able to do all things).

سُورَةُ الإِنسَانِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

هَلْ أَتَىٰ عَلَى ٱلْإِنسَٰنِ حِينٌ مِّنَ ٱلدَّهْرِ لَمْ يَكُن شَيْـًٔا مَّذْكُورًا ﴿١﴾ إِنَّا خَلَقْنَا ٱلْإِنسَٰنَ مِن نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَٰهُ
سَمِيعًۢا بَصِيرًا ﴿٢﴾ إِنَّا هَدَيْنَٰهُ ٱلسَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ﴿٣﴾ إِنَّآ أَعْتَدْنَا لِلْكَٰفِرِينَ سَلَٰسِلَا۟ وَأَغْلَٰلًا
وَسَعِيرًا ﴿٤﴾ إِنَّ ٱلْأَبْرَارَ يَشْرَبُونَ مِن كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا ﴿٥﴾ عَيْنًا يَشْرَبُ بِهَا عِبَادُ ٱللَّهِ يُفَجِّرُونَهَا
تَفْجِيرًا ﴿٦﴾

of مِّنَ a period حِينٌ man ٱلْإِنسَٰنِ over عَلَى come أَتَىٰ has there هَلْ
to be مَّذْكُورًا ﴿١﴾ thing شَيْـًٔا he was يَكُن not لَمْ time when ٱلدَّهْرِ
from مِن man ٱلْإِنسَٰنَ We have created خَلَقْنَا verily إِنَّا mentioned
in order to نَّبْتَلِيهِ drops of mixed semen أَمْشَاجٍ a sperm drop نُّطْفَةٍ
إِنَّا seer بَصِيرًا ﴿٢﴾ hearer سَمِيعًۢا so We made him فَجَعَلْنَٰهُ try him
شَاكِرًا whether إِمَّا the way ٱلسَّبِيلَ We showed him هَدَيْنَٰهُ verily
We أَعْتَدْنَا verily إِنَّآ ungrateful كَفُورًا ﴿٣﴾ or وَإِمَّا he be grateful
iron chains سَلَٰسِلَا۟ for the disbelievers لِلْكَٰفِرِينَ have prepared
ٱلْأَبْرَارَ verily إِنَّ and a blazing fire وَسَعِيرًا ﴿٤﴾ and iron collars وَأَغْلَٰلًا
will كَانَ a cup كَأْسٍ from مِن shall drink يَشْرَبُونَ the righteous
water from a spring in Paradise كَافُورًا ﴿٥﴾ mixed with مِزَاجُهَا be
عِبَادُ wherefrom بِهَا will drink يَشْرَبُ a spring عَيْنًا called Kaafoor
﴿٦﴾ تَفْجِيرًا causing it to gush forth يُفَجِّرُونَهَا Allah ٱللَّهِ the slaves of
abundantly

Sûrat Al-Insân or *Ad-Dahr* (Man or Time) LXXVI

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. Has there not been over man a period of time, when he was not a thing worth mentioning? 2. Verily, We have created man from *Nutfah* (mixed drops of male

and female sexual discharge), in order to try him, so We made him hearer and seer. **3.** Verily, We showed him the way, whether he be grateful or ungrateful. **4.** Verily, We have prepared for the disbelievers iron chains, iron collars, and a blazing Fire. **5.** Verily, the *Abrâr* (the pious and righteous) shall drink of a cup (of wine) mixed with (water from a spring in Paradise called) *Kâfûr*. **6.** A spring wherefrom the slaves of Allâh will drink, causing it to gush forth abundantly.

يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا ﴿٧﴾ وَيُطْعِمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ﴿٨﴾ إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ
لَا نُرِيدُ مِنكُمْ جَزَاءً وَلَا شُكُورًا ﴿٩﴾ إِنَّا نَخَافُ مِن رَّبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا ﴿١٠﴾ فَوَقَاهُمُ اللَّهُ شَرَّ ذَٰلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً
وَسُرُورًا ﴿١١﴾ وَجَزَاهُم بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا ﴿١٢﴾

a Day يَوْمًا and they fear وَيَخَافُونَ (their) vows بِالنَّذْرِ they fulfil يُوفُونَ
and they وَيُطْعِمُونَ wide-spreading مُسْتَطِيرًا ﴿٧﴾ its evil شَرُّهُ will be كَانَ
to مِسْكِينًا their love for it حُبِّهِ inspite of عَلَىٰ the food الطَّعَامَ feed
إِنَّمَا and the captive ﴿٨﴾ وَأَسِيرًا and the orphan وَيَتِيمًا the poor
of اللَّهِ seeking the Face لِوَجْهِ We feed you نُطْعِمُكُمْ (saying) only
nor وَلَا reward جَزَاءً from you مِنكُمْ we wish for نُرِيدُ not لَا Allah
يَوْمًا Our Lord رَّبِّنَا from مِن We fear نَخَافُ verily إِنَّا thanks شُكُورًا ﴿٩﴾
and distressful that will make the faces قَمْطَرِيرًا ﴿١٠﴾ hard عَبُوسًا a Day
from the evil of شَرَّ Allah اللَّهُ so saved them فَوَقَاهُمُ look horrible
a radiant light نَضْرَةً and gave them وَلَقَّاهُمْ Day الْيَوْمِ that ذَٰلِكَ
because بِمَا and He compensated them وَجَزَاهُم and joy وَسُرُورًا ﴿١١﴾
and silken garments وَحَرِيرًا ﴿١٢﴾ Paradise جَنَّةً they were patient صَبَرُوا

7. They (are those who) fulfil (their) vows, and they fear a Day whose evil will be wide-spreading. **8.** And they give food, inspite of their love for it (or for the love of Him), to the *Miskîn* (the poor), the orphan, and the captive, **9.** (Saying): "We feed you seeking Allâh's Countenance only. We wish for no reward, nor thanks from you. **10.** "Verily, We fear from our Lord a Day, hard and distressful, that will make the faces look horrible (from extreme dislike to it)." **11.** So, Allâh saved them from the evil of that Day, and gave them *Nadhrah* (a light of beauty) and joy. **12.** And their recompense shall be Paradise, and silken garments, because they were patient.

مُتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا ﴿١٣﴾ وَدَانِيَةً عَلَيْهِمْ ظِلَالُهَا وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلًا ﴿١٤﴾ وَيُطَافُ عَلَيْهِمْ

بِآنِيَةٍ مِّن فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرَا ﴿١٥﴾ قَوَارِيرَا مِن فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا ﴿١٦﴾ وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنجَبِيلًا ﴿١٧﴾ عَيْنًا فِيهَا
تُسَمَّىٰ سَلْسَبِيلًا ﴿١٨﴾ ۞ وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنثُورًا ﴿١٩﴾

لَا raised thrones الْأَرَائِكِ on عَلَى therein فِيهَا reclining مُتَّكِئِينَ
the excessive heat of شَمْسًا therein فِيهَا they will see يَرَوْنَ neither
and is وَدَانِيَةً the excessive bitter cold زَمْهَرِيرًا ﴿١٣﴾ nor وَلَا the sun
and will hang low وَذُلِّلَتْ its shade ظِلَالُهَا upon them عَلَيْهِمْ close
and will be وَيُطَافُ lowly تَذْلِيلًا ﴿١٤﴾ the bunches of fruit thereof قُطُوفُهَا
silver فِضَّةٍ of مِّن round vessels بِآنِيَةٍ amongst them عَلَيْهِم passed
crystal-clear قَوَارِيرَا of crystal قَوَارِيرَا ﴿١٥﴾ that are كَانَتْ and cups وَأَكْوَابٍ
they will determine the measure قَدَّرُوهَا silver فِضَّةٍ of مِن made
and they will be وَيُسْقَوْنَ according to their measure تَقْدِيرًا ﴿١٦﴾ thereof
mixed مِزَاجُهَا that is كَانَ a cup كَأْسًا therein فِيهَا given to drink
سَلْسَبِيلًا ﴿١٨﴾ called تُسَمَّىٰ therein فِيهَا a spring عَيْنًا ginger زَنجَبِيلًا ﴿١٧﴾ with
will be وِلْدَانٌ about them عَلَيْهِمْ and going round ۞ وَيَطُوفُ Salsabil
you see رَأَيْتَهُمْ if إِذَا of everlasting youth مُّخَلَّدُونَ boys (servants)
scattered مَّنثُورًا ﴿١٩﴾ pearls لُؤْلُؤًا you would think them حَسِبْتَهُمْ them

13. Reclining therein on raised thrones, they will see there neither the excessive heat of the sun, nor the excessive bitter cold (as in Paradise there is no sun and no moon). **14.** And the shade thereof is close upon them, and the bunches of fruit thereof will hang low within their reach. **15.** And amongst them will be passed round vessels of silver and cups of crystal — **16.** Crystal-clear, made of silver. They will determine the measure thereof (according to their wishes). **17.** And they will be given to drink there of a cup (of wine) mixed with *Zanjabîl* (ginger), **18.** A spring there, called *Salsabîl.* **19.** And round about them will (serve) boys of everlasting youth. If you see them, you would think them scattered pearls.

وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا ﴿٢٠﴾ عَالِيَهُمْ ثِيَابُ سُندُسٍ خُضْرٌ وَإِسْتَبْرَقٌ ۖ وَحُلُّوا أَسَاوِرَ مِن فِضَّةٍ وَسَقَاهُمْ رَبُّهُمْ شَرَابًا
طَهُورًا ﴿٢١﴾ إِنَّ هَٰذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيُكُم مَّشْكُورًا ﴿٢٢﴾ إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنزِيلًا ﴿٢٣﴾ فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا
تُطِعْ مِنْهُمْ آثِمًا أَوْ كَفُورًا ﴿٢٤﴾ وَاذْكُرِ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا ﴿٢٥﴾

نَعِيمًا you will see رَأَيْتَ there ثَمَّ you look رَأَيْتَ and when وَإِذَا
their honoring عَالِيَهُمْ a great كَبِيرًا (٢٠) and dominion وَمُلْكًا a delight
and وَإِسْتَبْرَقٌ green خُضْرٌ made of silk سُندُسٍ (will be) garments ثِيَابُ
of مِن bracelets أَسَاوِرَ they will be adorned with وَحُلُّوٓا fine silk
their Lord رَبُّهُمْ and will give them to drink وَسَقَىٰهُمْ silver فِضَّةٍ
for لَكُمْ is كَانَ this هَٰذَا verily إِنَّ a pure طَهُورًا (٢١) a drink شَرَابًا
your endeavour سَعْيُكُم and has been وَكَانَ a reward جَزَآءً you
have sent نَزَّلْنَا We who نَحْنُ verily it is إِنَّا appreciated مَّشْكُورًا (٢٢)
فَاصْبِرْ a revelation تَنزِيلًا (٢٣) the Quran الْقُرْءَانَ to you عَلَيْكَ down
وَلَا your Lord رَبِّكَ for the Command of لِحُكْمِ therefore be patient
or أَوْ a sinner ءَاثِمًا among them مِنْهُمْ you obey تُطِعْ and not
رَبِّكَ the Name of اسْمَ and remember وَاذْكُرِ a disbeliever كَفُورًا (٢٤)
and afternoon وَأَصِيلًا (٢٥) every morning بُكْرَةً your Lord

20. And when you look there (in Paradise), you will see a delight (that cannot be imagined), and a great dominion. **21.** Their garments will be of fine green silk, and gold embroidery. They will be adorned with bracelets of silver, and their Lord will give them a pure drink. **22.** (And it will be said to them): "Verily, this is a reward for you, and your endeavour has been accepted." **23.** Verily, it is We Who have sent down the Qur'ân to you (O Muhammad ﷺ) by stages. **24.** Therefore be patient (O Muhammad ﷺ) with constancy to the Command of your Lord (Allâh, by doing your duty to Him and by conveying His Message to mankind), and obey neither a sinner nor a disbeliever among them. **25.** And remember the Name of your Lord every morning and afternoon [i.e. offering of the Morning (*Fajr*), *Zuhr*, and *'Asr* prayers].

وَمِنَ ٱلَّيْلِ فَٱسْجُدْ لَهُۥ وَسَبِّحْهُ لَيْلًا طَوِيلًا (٢٦) إِنَّ هَٰٓؤُلَآءِ يُحِبُّونَ ٱلْعَاجِلَةَ وَيَذَرُونَ وَرَآءَهُمْ يَوْمًا ثَقِيلًا (٢٧) نَّحْنُ
خَلَقْنَٰهُمْ وَشَدَدْنَآ أَسْرَهُمْ ۖ وَإِذَا شِئْنَا بَدَّلْنَآ أَمْثَٰلَهُمْ تَبْدِيلًا (٢٨) إِنَّ هَٰذِهِۦ تَذْكِرَةٌ ۖ فَمَن شَآءَ ٱتَّخَذَ إِلَىٰ رَبِّهِۦ
سَبِيلًا (٢٩) وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ ۚ إِنَّ ٱللَّهَ كَانَ عَلِيمًا حَكِيمًا (٣٠) يُدْخِلُ مَن يَشَآءُ فِى رَحْمَتِهِۦ ۚ وَٱلظَّٰلِمِينَ أَعَدَّ
لَهُمْ عَذَابًا أَلِيمًا (٣١)

to Him لَهُۥ prostrate yourself فَاسْجُدْ night الَّيْلِ and during وَمِنَ
verily إِنَّ a long طَوِيلًا (٢٦) night لَيْلًا and glorify Him وَسَبِّحْهُ

the present life of this ٱلْعَاجِلَةَ love يُحِبُّونَ these (disbelievers) هَٰٓؤُلَآءِ
﴿٢٧﴾ ثَقِيلًا Day يَوْمًا behind them وَرَآءَهُمْ and leave وَيَذَرُونَ world
and وَشَدَدْنَآ We Who created them خَلَقْنَٰهُمْ it is We نَّحْنُ a heavy
We شِئْنَا and when وَإِذَا their build أَسْرَهُمْ We have made strong
like them أَمْثَٰلَهُمْ We can replace (them with others) بَدَّلْنَآ will
تَذْكِرَةٌ this is هَٰذِهِۦ verily إِنَّ with a complete replacement ﴿٢٨﴾ تَبْدِيلًا
إِلَىٰ let him take ٱتَّخَذَ wills شَآءَ so whosoever فَمَن an admonition
you can will تَشَآءُونَ and not وَمَا a path ﴿٢٩﴾ سَبِيلًا his Lord رَبِّهِۦ to
Allah ٱللَّهَ verily إِنَّ Allah ٱللَّهُ wills يَشَآءَ that أَن unless إِلَّآ
He will يُدْخِلُ All-Wise ﴿٣٠﴾ حَكِيمًا All-Knowing عَلِيمًا is Ever كَانَ
وَٱلظَّٰلِمِينَ His Mercy رَحْمَتِهِۦ to فِى He wills يَشَآءُ whom مَن admit
عَذَابًا for them لَهُمْ He has prepared أَعَدَّ and as for the wrong-doers
a painful ﴿٣١﴾ أَلِيمًۢا torment

26. And during the night, prostrate yourself to Him (i.e. the offering of *Maghrib* and *'Ishâ'* prayers), and glorify Him a long night through (i.e. *Tahajjud* prayer). **27.** Verily, these (disbelievers) love the present life of this world, and put behind them a heavy Day (that will be hard). **28.** It is We Who created them, and We have made them of strong built. And when We will, We can replace them with others like them with a complete replacement. **29.** Verily, this (Verses of the Qur'ân) is an admonition, so whosoever wills, let him take a Path to his Lord (Allâh). **30.** But you cannot will, unless Allâh wills. Verily, Allâh is Ever All-Knowing, All-Wise. **31.** He will admit to His Mercy whom He wills and as for the *Zâlimûn* — (polytheists, wrongdoers), He has prepared a painful torment.

سُورَةُ الْمُرْسَلَاتِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَٱلْمُرْسَلَٰتِ عُرْفًا ﴿١﴾ فَٱلْعَٰصِفَٰتِ عَصْفًا ﴿٢﴾ وَٱلنَّٰشِرَٰتِ نَشْرًا ﴿٣﴾ فَٱلْفَٰرِقَٰتِ فَرْقًا ﴿٤﴾ فَٱلْمُلْقِيَٰتِ ذِكْرًا ﴿٥﴾ عُذْرًا أَوْ نُذْرًا ﴿٦﴾
إِنَّمَا تُوعَدُونَ لَوَٰقِعٌ ﴿٧﴾ فَإِذَا ٱلنُّجُومُ طُمِسَتْ ﴿٨﴾ وَإِذَا ٱلسَّمَآءُ فُرِجَتْ ﴿٩﴾ وَإِذَا ٱلْجِبَالُ نُسِفَتْ ﴿١٠﴾ وَإِذَا ٱلرُّسُلُ أُقِّتَتْ ﴿١١﴾
لِأَىِّ يَوْمٍ أُجِّلَتْ ﴿١٢﴾

and by the فَالْعَاصِفَاتِ one after another عُرْفًا ١ by the winds وَالْمُرْسَلَاتِ
and by the winds that وَالنَّاشِرَاتِ violently عَصْفًا ٢ winds that blow
and by the verses that فَالْفَارِقَاتِ clouds and rain نَشْرًا ٣ scatter
and by فَالْمُلْقِيَاتِ separated فَرْقًا ٤ separate the right from the wrong
عُذْرًا revelations (to the Messengers) ذِكْرًا ٥ the angels that bring
surely what إِنَّمَا to warn نُذْرًا ٦ or أَوْ to (cut off all) excuses
then when فَإِذَا must come to pass لَوَاقِعٌ ٧ you are promised تُوعَدُونَ
the السَّمَاءُ and when وَإِذَا are wiped out طُمِسَتْ ٨ the stars النُّجُومُ
the الْجِبَالُ and when وَإِذَا is cleft asunder فُرِجَتْ ٩ heaven
the الرُّسُلُ and when وَإِذَا are blown away نُسِفَتْ ١٠ mountains
for لِأَيِّ are gathered to their time appointed أُقِّتَتْ ١١ Messengers
are those signs postponed أُجِّلَتْ ١٢ Day يَوْمٍ what

Sûrat Al-Mursalât
(Those sent forth) LXXVII

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. By the winds (or angels or the Messengers of Allâh) sent forth one after another. **2.** And by the winds that blow violently. **3.** And by the winds that scatter clouds and rain. **4.** And by the Verses (of the Qur'ân) that separate the right from the wrong. **5.** And by the angels that bring the Revelations to the Messengers, **6.** To cut off all excuses or to warn. **7.** Surely, what you are promised must come to pass. **8.** Then when the stars lose their lights. **9.** And when the heaven is cleft asunder. **10.** And when the mountains are blown away. **11.** And when the Messengers are gathered to their time appointed. **12.** For what Day are these signs postponed?

لِيَوْمِ الْفَصْلِ ١٣ وَمَا أَدْرَاكَ مَا يَوْمُ الْفَصْلِ ١٤ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ١٥ أَلَمْ نُهْلِكِ الْأَوَّلِينَ ١٦ ثُمَّ نُتْبِعُهُمُ
الْآخِرِينَ ١٧ كَذَٰلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ١٨ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ١٩ أَلَمْ نَخْلُقْكُمْ مِنْ مَاءٍ مَهِينٍ ٢٠ فَجَعَلْنَاهُ فِي قَرَارٍ
مَكِينٍ ٢١ إِلَىٰ قَدَرٍ مَعْلُومٍ ٢٢ فَقَدَرْنَا فَنِعْمَ الْقَادِرُونَ ٢٣ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ٢٤ أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا ٢٥

will أَدْرَاكَ and what وَمَا sorting out الْفَصْلِ ١٣ for the Day of لِيَوْمِ
وَيْلٌ sorting out الْفَصْلِ ١٤ that Day يَوْمُ what is مَا make you know

We نُهْلِكِ did not أَلَمْ to the deniers ﴿١٥﴾ لِّلْمُكَذِّبِينَ that Day يَوْمَئِذٍ woe
shall We make to نُتْبِعُهُمُ then ثُمَّ the ancients ﴿١٦﴾ ٱلْأَوَّلِينَ destroy
We نَفْعَلُ thus do كَذَٰلِكَ later generations ﴿١٧﴾ ٱلْءَاخِرِينَ follow them
that Day يَوْمَئِذٍ woe وَيْلٌ with the criminals ﴿١٨﴾ بِٱلْمُجْرِمِينَ deal
from مِّن We create you نَخْلُقكُّم did not أَلَمْ to the deniers ﴿١٩﴾ لِّلْمُكَذِّبِينَ
قَرَارٍ in فِى then We placed it فَجَعَلْنَٰهُ a worthless ﴿٢٠﴾ مَّهِينٍ water مَّآءٍ
a known ﴿٢٢﴾ مَّعْلُومٍ period قَدَرٍ for إِلَىٰ safety ﴿٢١﴾ مَّكِينٍ a place of
to ﴿٢٣﴾ ٱلْقَٰدِرُونَ and We are the Best فَنِعْمَ so We did measure فَقَدَرْنَا
أَلَمْ to the deniers ﴿٢٤﴾ لِّلْمُكَذِّبِينَ that Day يَوْمَئِذٍ woe وَيْلٌ measure
a receptacle ﴿٢٥﴾ كِفَاتًا the earth ٱلْأَرْضَ We made نَجْعَلِ have not

13. For the Day of Sorting Out (the men of Paradise from the men destined for Hell). **14.** And what will explain to you what is the Day of Sorting Out? **15.** Woe that Day to the deniers (of the Day of Resurrection)! **16.** Did We not destroy the ancients? **17.** So shall We make later generations to follow them. **18.** Thus do We deal with the *Mujrimûn* (polytheists, disbelievers, sinners, criminals). **19.** Woe that Day to the deniers (of the Day of Resurrection)! **20.** Did We not create you from a despised water (semen)? **21.** Then We placed it in a place of safety (womb), **22.** For a known period (determined by gestation)? **23.** So We did measure; and We are the Best to measure (the things). **24.** Woe that Day to the deniers (of the Day of Resurrection)! **25.** Have We not made the earth a receptacle

أَحْيَآءً وَأَمْوَٰتًا ﴿٢٦﴾ وَجَعَلْنَا فِيهَا رَوَٰسِىَ شَٰمِخَٰتٍ وَأَسْقَيْنَٰكُم مَّآءً فُرَاتًا ﴿٢٧﴾ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٢٨﴾ ٱنطَلِقُوٓا۟ إِلَىٰ مَا كُنتُم بِهِۦ
تُكَذِّبُونَ ﴿٢٩﴾ ٱنطَلِقُوٓا۟ إِلَىٰ ظِلٍّ ذِى ثَلَٰثِ شُعَبٍ ﴿٣٠﴾ لَّا ظَلِيلٍ وَلَا يُغْنِى مِنَ ٱللَّهَبِ ﴿٣١﴾ إِنَّهَا تَرْمِى بِشَرَرٍ كَٱلْقَصْرِ ﴿٣٢﴾
كَأَنَّهُۥ جِمَٰلَتٌ صُفْرٌ ﴿٣٣﴾ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٣٤﴾ هَٰذَا يَوْمُ لَا يَنطِقُونَ ﴿٣٥﴾ وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ ﴿٣٦﴾

and have placed وَجَعَلْنَا and the dead ﴿٢٦﴾ وَأَمْوَٰتًا for the living أَحْيَآءً
and وَأَسْقَيْنَٰكُم tall and high شَٰمِخَٰتٍ firm mountains رَوَٰسِىَ therein فِيهَا
يَوْمَئِذٍ woe وَيْلٌ sweet ﴿٢٧﴾ فُرَاتًا water مَّآءً have given you to drink
that مَا to إِلَىٰ depart you ٱنطَلِقُوٓا۟ to the deniers ﴿٢٨﴾ لِّلْمُكَذِّبِينَ that Day
depart you ٱنطَلِقُوٓا۟ deny ﴿٢٩﴾ تُكَذِّبُونَ in it بِهِۦ you used to كُنتُم which
neither لَّا columns ﴿٣٠﴾ شُعَبٍ three ثَلَٰثِ in ذِى a shadow ظِلٍّ to إِلَىٰ

the ﴿٣١﴾ ٱللَّهَبِ against مِنَ of any use يُغْنِى nor وَلَا shading ظَلِيلٍ
بِشَرَرٍ throws تَرْمِى verily it (Hell) إِنَّهَا fierce flame of the Fire
جِمَٰلَتٌ as if they were كَأَنَّهُۥ (huge) like a castle ﴿٣٢﴾ كَٱلْقَصْرِ sparks
to the ﴿٣٤﴾ لِّلْمُكَذِّبِينَ that Day يَوْمَئِذٍ woe وَيْلٌ yellow ﴿٣٣﴾ صُفْرٌ camals
they ﴿٣٥﴾ يَنطِقُونَ not لَا a Day when يَوْمُ this will be هَٰذَا deniers
for them لَهُمْ they will be permitted يُؤْذَنُ and not وَلَا shall speak
to put forth any excuse ﴿٣٦﴾ فَيَعْتَذِرُونَ

26. For the living and the dead? **27.** And have placed therein firm and tall mountains, and have given you to drink sweet water? **28.** Woe that Day to the deniers (of the Day of Resurrection)! **29.** (It will be said to the disbelievers): "Depart you to that which you used to deny! **30.** "Depart you to a shadow (of Hell-fire smoke ascending) in three columns, **31.** Neither shady nor of any use against the fierce flame of the Fire." **32.** Verily, it (Hell) throws sparks (huge) as *Al-Qasr* (a fort or a huge log of wood), **33.** As if they were yellow camels or bundles of ropes. **34.** Woe that Day to the deniers (of the Day of Resurrection)! **35.** That will be a Day when they shall not speak (during some part of it), **36.** And they will not be permitted to put forth any excuse.

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٣٧﴾ هَٰذَا يَوْمُ ٱلْفَصْلِ جَمَعْنَٰكُمْ وَٱلْأَوَّلِينَ ﴿٣٨﴾ فَإِن كَانَ لَكُمْ كَيْدٌ فَكِيدُونِ ﴿٣٩﴾ وَيْلٌ يَوْمَئِذٍ
لِّلْمُكَذِّبِينَ ﴿٤٠﴾ إِنَّ ٱلْمُتَّقِينَ فِى ظِلَٰلٍ وَعُيُونٍ ﴿٤١﴾ وَفَوَٰكِهَ مِمَّا يَشْتَهُونَ ﴿٤٢﴾ كُلُوا۟ وَٱشْرَبُوا۟ هَنِيٓـًٔا بِمَا كُنتُمْ تَعْمَلُونَ ﴿٤٣﴾ إِنَّا
كَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿٤٤﴾ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٤٥﴾ كُلُوا۟ وَتَمَتَّعُوا۟ قَلِيلًا إِنَّكُم مُّجْرِمُونَ ﴿٤٦﴾ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٤٧﴾
وَإِذَا قِيلَ لَهُمُ ٱرْكَعُوا۟ لَا يَرْكَعُونَ ﴿٤٨﴾ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٤٩﴾ فَبِأَىِّ حَدِيثٍۭ بَعْدَهُۥ يُؤْمِنُونَ ﴿٥٠﴾

that will be هَٰذَا to the deniers ﴿٣٧﴾ لِّلْمُكَذِّبِينَ that Day يَوْمَئِذٍ woe وَيْلٌ
We have brought you together جَمَعْنَٰكُمْ decision ٱلْفَصْلِ a Day of يَوْمُ
كَيْدٌ you have لَكُمْ did كَانَ so if فَإِن and the men of old ﴿٣٨﴾ وَٱلْأَوَّلِينَ
that Day يَوْمَئِذٍ woe وَيْلٌ then plot against Me ﴿٣٩﴾ فَكِيدُونِ a plot
shall be in فِى the pious ٱلْمُتَّقِينَ verily إِنَّ to the deniers ﴿٤٠﴾ لِّلْمُكَذِّبِينَ
such as مِمَّا and fruits وَفَوَٰكِهَ and springs ﴿٤١﴾ وَعُيُونٍ shades ظِلَٰلٍ
comfortably هَنِيٓـًٔا and drink وَٱشْرَبُوا۟ eat كُلُوا۟ they desire ﴿٤٢﴾ يَشْتَهُونَ
verily We إِنَّا do ﴿٤٣﴾ تَعْمَلُونَ you used to كُنتُمْ for that which بِمَا

يَوْمَئِذٍ woe وَيْلٌ the good-doers ٱلْمُحْسِنِينَ ﴿٤٤﴾ We reward نَجْزِى thus كَذَٰلِكَ
and enjoy وَتَمَتَّعُوا eat كُلُوا to the deniers لِّلْمُكَذِّبِينَ ﴿٤٥﴾ that Day
﴿٤٦﴾ مُّجْرِمُونَ verily you are إِنَّكُم for a little while قَلِيلًا yourselves
وَإِذَا to the deniers لِّلْمُكَذِّبِينَ ﴿٤٧﴾ that Day يَوْمَئِذٍ woe وَيْلٌ criminals
لَا bow down yourself ٱرْكَعُوا to them لَهُمُ it is said قِيلَ and when
﴿٤٩﴾ لِّلْمُكَذِّبِينَ that day يَوْمَئِذٍ woe وَيْلٌ they bow down ﴿٤٨﴾ يَرْكَعُونَ not
after it بَعْدَهُۥ statement حَدِيثٍۭ then in which فَبِأَىِّ to the deniers
they will believe ﴿٥٠﴾ يُؤْمِنُونَ

37. Woe that Day to the deniers (of the Day of Resurrection)! **38.** That will be a Day of Decision! We have brought you and the men of old together! **39.** So, if you have a plot, use it against Me (Allâh ﷻ)! **40.** Woe that Day to the deniers (of the Day of Resurrection)! **41.** Verily, the *Muttaqûn* (the pious. See V.2:2) shall be amidst shades and springs. **42.** And fruits, such as they desire. **43.** "Eat and drink comfortably for that which you used to do." **44.** Verily, thus We reward the *Muhsinûn* (good-doers. See V.2:112). **45.** Woe that Day to the deniers (of the Day of Resurrection)! **46.** (O you disbelievers)! Eat and enjoy yourselves (in this worldly life) for a little while. Verily, you are the *Mujrimûn* (polytheists, disbelievers, sinners, criminals). **47.** Woe that Day to the deniers (of the Day of Resurrection)! **48.** And when it is said to them: "Bow down yourself (in prayer)!" They bow not down (offer not their prayers). **49.** Woe that Day to the deniers (of the Day of Resurrection)! **50.** Then in what statement after this (the Qur'ân) will they believe?

سُورَةُ النَّبَإِ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

عَمَّ يَتَسَآءَلُونَ ١ عَنِ ٱلنَّبَإِ ٱلۡعَظِيمِ ٢ ٱلَّذِي هُمۡ فِيهِ مُخۡتَلِفُونَ ٣ كَلَّا سَيَعۡلَمُونَ ٤ ثُمَّ كَلَّا سَيَعۡلَمُونَ ٥ أَلَمۡ نَجۡعَلِ ٱلۡأَرۡضَ
مِهَٰدٗا ٦ وَٱلۡجِبَالَ أَوۡتَادٗا ٧ وَخَلَقۡنَٰكُمۡ أَزۡوَٰجٗا ٨ وَجَعَلۡنَا نَوۡمَكُمۡ سُبَاتٗا ٩ وَجَعَلۡنَا ٱلَّيۡلَ لِبَاسٗا ١٠ وَجَعَلۡنَا ٱلنَّهَارَ
مَعَاشٗا ١١ وَبَنَيۡنَا فَوۡقَكُمۡ سَبۡعٗا شِدَادٗا ١٢

about عَنِ they are asking one another يَتَسَآءَلُونَ ١ about what عَمَّ
in it (about) فِيهِ they هُمۡ which ٱلَّذِي great ٱلۡعَظِيمِ ٢ the news ٱلنَّبَإِ
ثُمَّ they will (come to) know سَيَعۡلَمُونَ ٤ nay كَلَّا disagree مُخۡتَلِفُونَ ٣
have not أَلَمۡ they will (come to) know سَيَعۡلَمُونَ ٥ nay كَلَّا again
as a bed (vast expanse) مِهَٰدٗا ٦ (the) earth ٱلۡأَرۡضَ We made نَجۡعَلِ
and We have وَخَلَقۡنَٰكُمۡ (as) pegs أَوۡتَادٗا ٧ and the mountains وَٱلۡجِبَالَ
your نَوۡمَكُمۡ and We have made وَجَعَلۡنَا in pairs أَزۡوَٰجٗا ٨ created you
the night ٱلَّيۡلَ and We have made وَجَعَلۡنَا for rest سُبَاتٗا ٩ sleep
the day ٱلنَّهَارَ and We have made وَجَعَلۡنَا as a covering لِبَاسٗا ١٠
above you فَوۡقَكُمۡ and We have built وَبَنَيۡنَا (for) livelihood مَعَاشٗا ١١
strong شِدَادٗا ١٢ seven (heavens) سَبۡعٗا

Sûrat 78. An-Naba'
(The Great News)

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. What are they asking (one another) about? **2.** About the great news, (i.e. Islâmic Monotheism, the Qur'ân, which Prophet Muhammad ﷺ brought and the Day of Resurrection), **3.** About which they are in disagreement. **4.** Nay, they will come to know! **5.** Nay, again, they will come to know! **6.** Have We not made the earth as a bed, **7.** And the mountains as pegs? **8.** And We have created you in pairs (male and female, tall and short, good and bad). **9.** And We have made your sleep as a thing for rest. **10.** And We have made the night as a covering (through its darkness), **11.** And We have made the day for livelihood. **12.** And We have built above you seven strong (heavens),

وَجَعَلْنَا سِرَاجًا وَهَّاجًا ﴿١٣﴾ وَأَنزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا ﴿١٤﴾ لِّنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا ﴿١٥﴾ وَجَنَّاتٍ أَلْفَافًا ﴿١٦﴾ إِنَّ يَوْمَ
الْفَصْلِ كَانَ مِيقَاتًا ﴿١٧﴾ يَوْمَ يُنفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا ﴿١٨﴾ وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا ﴿١٩﴾

and وَأَنزَلْنَا shining ﴿١٣﴾ وَهَّاجًا lamp سِرَاجًا and We have made وَجَعَلْنَا
water مَاءً the rainy clouds الْمُعْصِرَاتِ from مِنَ We have sent down
حَبًّا therewith بِهِ that We may produce لِّنُخْرِجَ abundant ﴿١٤﴾ ثَجَّاجًا
(of) thick ﴿١٦﴾ أَلْفَافًا and gardens وَجَنَّاتٍ and vegetation ﴿١٥﴾ وَنَبَاتًا corn
is كَانَ (of) Decision الْفَصْلِ (the) Day يَوْمَ verily إِنَّ growth
فِي will be blown يُنفَخُ (the) Day (when) يَوْمَ a fixed time ﴿١٧﴾ مِيقَاتًا
in ﴿١٨﴾ أَفْوَاجًا you shall come forth فَتَأْتُونَ the Trumpet الصُّورِ (in)
the sky, heaven السَّمَاءُ and shall be opened وَفُتِحَتِ crowds, groups
(as) doors, gates ﴿١٩﴾ أَبْوَابًا it will become فَكَانَتْ

13. And We have made (therein) a shining lamp (sun). **14.** And We have sent down from the rainy clouds abundant water. **15.** That We may produce therewith corn and vegetations, **16.** And gardens of thick growth. **17.** Verily, the Day of Decision is a fixed time, **18.** The Day when the Trumpet will be blown, and you shall come forth in crowds (groups after groups). **19.** And the heaven shall be opened, and it will become as gates,

وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا ﴿٢٠﴾ إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ﴿٢١﴾ لِّلطَّاغِينَ مَآبًا ﴿٢٢﴾ لَّابِثِينَ فِيهَا أَحْقَابًا ﴿٢٣﴾ لَّا يَذُوقُونَ فِيهَا
بَرْدًا وَلَا شَرَابًا ﴿٢٤﴾ إِلَّا حَمِيمًا وَغَسَّاقًا ﴿٢٥﴾ جَزَاءً وِفَاقًا ﴿٢٦﴾ إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا ﴿٢٧﴾ وَكَذَّبُوا بِآيَاتِنَا
كِذَّابًا ﴿٢٨﴾

they فَكَانَتْ the mountains الْجِبَالُ and shall be moved away وَسُيِّرَتِ
is كَانَتْ Hell جَهَنَّمَ truly إِنَّ (as) a mirage ﴿٢٠﴾ سَرَابًا will become
﴿٢٢﴾ مَآبًا for the transgressors لِّلطَّاغِينَ a place of ambush ﴿٢١﴾ مِرْصَادًا
﴿٢٣﴾ أَحْقَابًا therein فِيهَا they will dwell (abide) لَّابِثِينَ a dwelling place
وَلَا cool بَرْدًا therein فِيهَا they will taste يَذُوقُونَ not لَا for ages
﴿٢٥﴾ وَغَسَّاقًا boiling water حَمِيمًا except إِلَّا (any) drink ﴿٢٤﴾ شَرَابًا nor
﴿٢٦﴾ وِفَاقًا as a recompense جَزَاءً and (dirty wound discharges) pus
expecting يَرْجُونَ not لَا were كَانُوا verily they إِنَّهُمْ fitting
and they denied وَكَذَّبُوا a reckoning, account ﴿٢٧﴾ حِسَابًا looking for
in complete rejection ﴿٢٨﴾ كِذَّابًا Our Signs بِآيَاتِنَا

20. And the mountains shall be moved away from their places and they will be as if they were a mirage. 21. Truly, Hell is a place of ambush — 22. A dwelling place for the *Tâghûn*, 23. They will abide therein for ages. 24. Nothing cool shall they taste therein, nor any drink. 25. Except boiling water, and dirty wound discharges — 26. An exact recompense (according to their evil crimes). 27. For verily, they used not to look for a reckoning. 28. But they belied Our *Ayât* completely.

وَكُلَّ شَيْءٍ أَحْصَيْنَٰهُ كِتَٰبًا ﴿٢٩﴾ فَذُوقُوا۟ فَلَن نَّزِيدَكُمْ إِلَّا عَذَابًا ﴿٣٠﴾ إِنَّ لِلْمُتَّقِينَ مَفَازًا ﴿٣١﴾ حَدَآئِقَ وَأَعْنَٰبًا ﴿٣٢﴾ وَكَوَاعِبَ
أَتْرَابًا ﴿٣٣﴾ وَكَأْسًا دِهَاقًا ﴿٣٤﴾ لَّا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَّٰبًا ﴿٣٥﴾ جَزَآءً مِّن رَّبِّكَ عَطَآءً حِسَابًا ﴿٣٦﴾ رَّبِّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا
بَيْنَهُمَا ٱلرَّحْمَٰنِ لَا يَمْلِكُونَ مِنْهُ خِطَابًا ﴿٣٧﴾

﴿٢٩﴾ كِتَٰبًا We have recorded أَحْصَيْنَٰهُ thing شَيْءٍ and every وَكُلَّ
We shall give نَّزِيدَكُمْ so not فَلَن so you taste فَذُوقُوا۟ (in) a book
for لِلْمُتَّقِينَ verily إِنَّ (in) torment ﴿٣٠﴾ عَذَابًا except إِلَّا you increase
﴿٣٢﴾ وَأَعْنَٰبًا gardens حَدَآئِقَ (will be) a success ﴿٣١﴾ مَفَازًا the righteous
وَكَأْسًا of equal age ﴿٣٣﴾ أَتْرَابًا and buxom girls وَكَوَاعِبَ and grapes
فِيهَا they shall hear يَسْمَعُونَ not لَّا filled/full ﴿٣٤﴾ دِهَاقًا and cup
a reward, جَزَآءً lying ﴿٣٥﴾ كِذَّٰبًا nor وَلَا vain talk لَغْوًا therein
an ample ﴿٣٦﴾ حِسَابًا a gift عَطَآءً your Lord رَّبِّكَ from مِّن recompense
and the earth وَٱلْأَرْضِ (of) the heavens ٱلسَّمَٰوَٰتِ Lord رَّبِّ calculated
the Most Gracious ٱلرَّحْمَٰنِ (is) between them بَيْنَهُمَا and whatever وَمَا
to speak ﴿٣٧﴾ خِطَابًا with Him مِنْهُ they have power يَمْلِكُونَ not لَا

29. And all things We have recorded in a Book. 30. So taste you. No increase shall We give you, except in torment. 31. Verily, for the *Muttaqûn*, there will be a success (Paradise); 32. Gardens and vineyards, 33. And young full-breasted (mature) maidens of equal age, 34. And a full cup (of wine). 35. No *Laghw* (dirty, false, evil talk) shall they hear therein, nor lying; 36. A reward from your Lord, an ample calculated gift, 37. (From) the Lord of the heavens and the earth, and whatsoever is in between them, the Most Gracious, with Whom they cannot dare to speak.

يَوْمَ يَقُومُ ٱلرُّوحُ وَٱلْمَلَٰٓئِكَةُ صَفًّا لَّا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ ٱلرَّحْمَٰنُ وَقَالَ صَوَابًا ﴿٣٨﴾ ذَٰلِكَ ٱلْيَوْمُ ٱلْحَقُّ فَمَن شَآءَ ٱتَّخَذَ
إِلَىٰ رَبِّهِۦ مَـَٔابًا ﴿٣٩﴾ إِنَّآ أَنذَرْنَٰكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنظُرُ ٱلْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ ٱلْكَافِرُ يَٰلَيْتَنِى كُنتُ تُرَٰبًۢا ﴿٤٠﴾

the Spirit (Gabriel) ٱلرُّوحُ will stand يَقُومُ (the) Day (when) يَوْمَ
they will يَتَكَلَّمُونَ not لَّا in rows صَفًّا and the angels وَٱلْمَلَٰٓئِكَةُ
(for لَهُ gives permission, allows أَذِنَ him مَنْ except إِلَّا speak
and he will say, speak وَقَالَ the Most Gracious ٱلرَّحْمَٰنُ him) whom
so فَمَن the True ٱلْحَقُّ the Day ٱلْيَوْمُ that (is) ذَٰلِكَ right ﴿٣٨﴾ صَوَابًا
towards/with إِلَىٰ he will take ٱتَّخَذَ wishes, wills شَآءَ whosoever
have warned أَنذَرْنَٰكُمْ verily We إِنَّآ a place ﴿٣٩﴾ مَـَٔابًا his Lord رَبِّهِۦ
will يَنظُرُ the Day (when) يَوْمَ near قَرِيبًا (of) a torment عَذَابًا you
وَيَقُولُ his hands يَدَاهُ have sent forth قَدَّمَتْ which مَا man ٱلْمَرْءُ see
would كُنتُ woe to me يَٰلَيْتَنِى the disbeliever ٱلْكَافِرُ and will say
dust ﴿٤٠﴾ تُرَٰبًۢا that I were

38. The Day that *Ar-Rûh* [Jibrîl (Gabriel) or another angel] and the angels will stand forth in rows, they will not speak except him whom the Most Gracious (Allâh) allows, and he will speak what is right. **39.** That is (without doubt) the True Day. So, whosoever wills, let him seek a place with (or a way to) His Lord (by obeying Him in this worldly life)! **40.** Verily, We have warned you of a near torment — the Day when man will see that (the deeds) which his hands have sent forth, and the disbeliever will say: "Woe to me! Would that I were dust!"

سُورَةُ النَّازِعَاتِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَٱلنَّٰزِعَٰتِ غَرْقًا ﴿١﴾ وَٱلنَّٰشِطَٰتِ نَشْطًا ﴿٢﴾ وَٱلسَّٰبِحَٰتِ سَبْحًا ﴿٣﴾ فَٱلسَّٰبِقَٰتِ سَبْقًا ﴿٤﴾ فَٱلْمُدَبِّرَٰتِ أَمْرًا ﴿٥﴾ يَوْمَ تَرْجُفُ
ٱلرَّاجِفَةُ ﴿٦﴾ تَتْبَعُهَا ٱلرَّادِفَةُ ﴿٧﴾ قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ ﴿٨﴾ أَبْصَٰرُهَا خَٰشِعَةٌ ﴿٩﴾

by those (angels) who tear out (the souls of the وَٱلنَّٰزِعَٰتِ
by those (angels) who وَٱلنَّٰشِطَٰتِ with violence ﴿١﴾ غَرْقًا disbelievers)
by those وَٱلسَّٰبِحَٰتِ gently ﴿٢﴾ نَشْطًا draw out (the souls of believers)
and by those (angels) who فَٱلسَّٰبِقَٰتِ swiftly ﴿٣﴾ سَبْحًا who swim
and by those (angels) who فَٱلْمُدَبِّرَٰتِ in a race ﴿٤﴾ سَبْقًا press forward
(on) يَوْمَ the Commands (of their Lord) ﴿٥﴾ أَمْرًا arrange to execute
the trembling/the first blowing of ﴿٦﴾ ٱلرَّاجِفَةُ shakes تَرْجُفُ the Day

that which is subsequent (the ﴿٧﴾ ٱلرَّادِفَةُ follows it تَتْبَعُهَا Trumpet
that day يَوْمَئِذٍ hearts قُلُوبٌ second blowing of the Trumpet)
(will be) ﴿٩﴾ خَٰشِعَةٌ their eyes أَبْصَٰرُهَا will beat (with fear) ﴿٨﴾ وَاجِفَةٌ
downcast

Sûrat 79. An-Nâzi'ât

(Those Who pull out)

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. By those (angels) who pull out (the souls of the disbelievers and the wicked) with great violence. **2.** By those (angels) who gently take out. **3.** And by those that swim along. **4.** And by those that press forward as in a race. **5.** And by those angels who arrange to do the Commands of their Lord, (so verily, you disbelievers will be called to account). **6.** On the Day, the earth and the mountains will shake violently. **7.** The second blowing of the Trumpet follows it (and everybody will be resurrected). **8.** (Some) hearts that Day will shake with fear and anxiety. **9.** Their eyes will be downcast.

يَقُولُونَ أَءِنَّا لَمَرْدُودُونَ فِي ٱلْحَافِرَةِ ﴿١٠﴾ أَءِذَا كُنَّا عِظَٰمًا نَّخِرَةً ﴿١١﴾ قَالُوا۟ تِلْكَ إِذًا كَرَّةٌ خَاسِرَةٌ ﴿١٢﴾ فَإِنَّمَا هِىَ زَجْرَةٌ
وَٰحِدَةٌ ﴿١٣﴾ فَإِذَا هُم بِٱلسَّاهِرَةِ ﴿١٤﴾ هَلْ أَتَىٰكَ حَدِيثُ مُوسَىٰٓ ﴿١٥﴾ إِذْ نَادَىٰهُ رَبُّهُۥ بِٱلْوَادِ ٱلْمُقَدَّسِ طُوًى ﴿١٦﴾ ٱذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُۥ
طَغَىٰ ﴿١٧﴾ فَقُلْ هَل لَّكَ إِلَىٰٓ أَن تَزَكَّىٰ ﴿١٨﴾

to (in) فِي be returned لَمَرْدُودُونَ shall we indeed أَءِنَّا they say يَقُولُونَ
عِظَٰمًا we are كُنَّا even after أَءِذَا the former state of life ﴿١٠﴾ ٱلْحَافِرَةِ
كَرَّةٌ in that case إِذًا that تِلْكَ they say قَالُوا crumbled ﴿١١﴾ نَّخِرَةً bones
it (will هِىَ but only فَإِنَّمَا with loss ﴿١٢﴾ خَاسِرَةٌ (would be) a return
they هُم when (behold) فَإِذَا a single ﴿١٣﴾ وَٰحِدَةٌ cry زَجْرَةٌ be)
أَتَىٰكَ has there هَلْ (will be) awakened (alive after death) ﴿١٤﴾ بِٱلسَّاهِرَةِ
نَادَىٰهُ when إِذْ (of) Musa (Moses) ﴿١٥﴾ مُوسَىٰٓ story حَدِيثُ come to you
﴿١٦﴾ طُوًى sacred ٱلْمُقَدَّسِ in the valley بِٱلْوَادِ his Lord رَبُّهُۥ called him
﴿١٧﴾ طَغَىٰ verily he إِنَّهُۥ Pharaoh فِرْعَوْنَ to إِلَىٰ you go ٱذْهَبْ (of) Tuwa
إِلَىٰٓ أَن for you لَّكَ is it هَل and say فَقُلْ has transgressed all bounds
you purify yourself ﴿١٨﴾ تَزَكَّىٰ until

10. They say: "Shall we indeed be returned to (our) former state of life? **11.** "Even after we are crumbled bones?" **12.** They say: "It would in that case, be a return with loss!" **13.** But it will be only a single *Zajrah* [shout (i.e., the second blowing of the Trumpet)], **14.** When behold, they find themselves on the surface of the earth alive after their death, **15.** Has there come to you the story of Mûsâ (Moses)? **16.** When his Lord called him in the sacred valley of Tuwâ, **17.** Go to Fir'aun (Pharaoh); verily, he has transgressed all bounds. **18.** And say to him: "Would you purify yourself?"

وَأَهْدِيَكَ إِلَىٰ رَبِّكَ فَتَخْشَىٰ ﴿١٩﴾ فَأَرَىٰهُ ٱلْـَٔايَةَ ٱلْكُبْرَىٰ ﴿٢٠﴾ فَكَذَّبَ وَعَصَىٰ ﴿٢١﴾ ثُمَّ أَدْبَرَ يَسْعَىٰ ﴿٢٢﴾ فَحَشَرَ فَنَادَىٰ ﴿٢٣﴾ فَقَالَ أَنَا۠
رَبُّكُمُ ٱلْأَعْلَىٰ ﴿٢٤﴾ فَأَخَذَهُ ٱللَّهُ نَكَالَ ٱلْـَٔاخِرَةِ وَٱلْأُولَىٰٓ ﴿٢٥﴾ إِنَّ فِى ذَٰلِكَ لَعِبْرَةً لِّمَن يَخْشَىٰٓ ﴿٢٦﴾

so you ﴿١٩﴾ فَتَخْشَىٰ your Lord رَبِّكَ to إِلَىٰ and I guide you وَأَهْدِيَكَ
the sign ٱلْـَٔايَةَ then he showed him فَأَرَىٰهُ should fear (Him)
then ثُمَّ and disobeyed ﴿٢١﴾ وَعَصَىٰ but he denied فَكَذَّبَ great ﴿٢٠﴾ ٱلْكُبْرَىٰ
then فَحَشَرَ striving (against Allah) ﴿٢٢﴾ يَسْعَىٰ he turned his back أَدْبَرَ
أَنَا۠ and said فَقَالَ and cried aloud ﴿٢٣﴾ فَنَادَىٰ he gathered (his people)
ٱللَّهُ so seized him فَأَخَذَهُ most high ﴿٢٤﴾ ٱلْأَعْلَىٰ (am) your Lord رَبُّكُمُ I
and the ﴿٢٥﴾ وَٱلْأُولَىٰٓ for the last ٱلْـَٔاخِرَةِ (with) punishment نَكَالَ Allah
for لِّمَن (is) an admonition لَعِبْرَةً this ذَٰلِكَ in فِى verily إِنَّ first
fears (Allah) ﴿٢٦﴾ يَخْشَىٰٓ whomsoever

19. "And that I guide you to your Lord, so you should fear Him?" **20.** Then [Mûsâ (Moses)] showed him the great sign (miracles). **21.** But [Fir'aun (Pharaoh)] belied and disobeyed. **22.** Then he turned his back, striving (against Allâh). **23.** Then he gathered (his people) and cried aloud, **24.** Saying: "I am your lord, most high." **25.** So Allâh, seized him with punishment for his last and first transgression. **26.** Verily, in this is an instructive admonition for whosoever fears Allâh.

ءَأَنتُمْ أَشَدُّ خَلْقًا أَمِ ٱلسَّمَآءُ ۚ بَنَىٰهَا ﴿٢٧﴾ رَفَعَ سَمْكَهَا فَسَوَّىٰهَا ﴿٢٨﴾ وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَىٰهَا ﴿٢٩﴾ وَٱلْأَرْضَ بَعْدَ ذَٰلِكَ دَحَىٰهَآ ﴿٣٠﴾
أَخْرَجَ مِنْهَا مَآءَهَا وَمَرْعَىٰهَا ﴿٣١﴾ وَٱلْجِبَالَ أَرْسَىٰهَا ﴿٣٢﴾ مَتَٰعًا لَّكُمْ وَلِأَنْعَٰمِكُمْ ﴿٣٣﴾ فَإِذَا جَآءَتِ ٱلطَّآمَّةُ ٱلْكُبْرَىٰ ﴿٣٤﴾

the ٱلسَّمَآءُ or أَمِ to create خَلْقًا more difficult أَشَدُّ are you ءَأَنتُمْ
its height سَمْكَهَا He raised رَفَعَ that He constructed ﴿٢٧﴾ بَنَىٰهَا heaven
and He وَأَغْطَشَ and He has equally ordered it (perfectly) ﴿٢٨﴾ فَسَوَّىٰهَا
and He brings out وَأَخْرَجَ its night لَيْلَهَا covers with darkness

that ذَٰلِكَ after بَعْدَ and the earth وَٱلْأَرْضَ its forenoon ﴿٢٩﴾ ضُحَىٰهَا
therefrom مِنْهَا and He brought forth أَخْرَجَ He spread it ﴿٣٠﴾ دَحَىٰهَآ
and the mountains وَٱلْجِبَالَ and its pasture ﴿٣١﴾ وَمَرْعَىٰهَا its water مَآءَهَا
to be a provision and مَتَٰعًا He has fixed them firmly ﴿٣٢﴾ أَرْسَىٰهَا
but when فَإِذَا and for your cattle ﴿٣٣﴾ وَلِأَنْعَٰمِكُمْ for you لَّكُمْ benefit
the greatest ﴿٣٤﴾ ٱلْكُبْرَىٰ the catastrophe ٱلطَّآمَّةُ comes جَآءَتِ

27. Are you more difficult to create or is the heaven that He constructed? 28. He raised its height, and has perfected it. 29. Its night He covers with darkness and its forenoon He brings out. 30. And after that He spread the earth, 31. And brought forth therefrom its water and its pasture. 32. And the mountains He has fixed firmly, 33. (To be) a provision and benefit for you and your cattle. 34. But when there comes the greatest catastrophe (i.e. the Day of Recompense) —

يَوْمَ يَتَذَكَّرُ ٱلْإِنسَٰنُ مَا سَعَىٰ ﴿٣٥﴾ وَبُرِّزَتِ ٱلْجَحِيمُ لِمَن يَرَىٰ ﴿٣٦﴾ فَأَمَّا مَن طَغَىٰ ﴿٣٧﴾ وَءَاثَرَ ٱلْحَيَوٰةَ ٱلدُّنْيَا ﴿٣٨﴾ فَإِنَّ ٱلْجَحِيمَ هِىَ
ٱلْمَأْوَىٰ ﴿٣٩﴾ وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِۦ وَنَهَى ٱلنَّفْسَ عَنِ ٱلْهَوَىٰ ﴿٤٠﴾ فَإِنَّ ٱلْجَنَّةَ هِىَ ٱلْمَأْوَىٰ ﴿٤١﴾

﴿٣٥﴾ سَعَىٰ what مَا man ٱلْإِنسَٰنُ shall remember يَتَذَكَّرُ Day (when) يَوْمَ
ٱلْجَحِيمُ and shall be made apparent in full view وَبُرِّزَتِ he strove for
him who مَن then for فَأَمَّا sees ﴿٣٦﴾ يَرَىٰ for one who لِمَن Hell- Fire
the ٱلْحَيَوٰةَ and preferred وَءَاثَرَ has transgressed all bounds ﴿٣٧﴾ طَغَىٰ
(it) هِىَ Hell-Fire ٱلْجَحِيمَ then verily فَإِنَّ worldly ﴿٣٨﴾ ٱلدُّنْيَا life
who خَافَ him مَنْ but as for وَأَمَّا (will be his) abode ﴿٣٩﴾ ٱلْمَأْوَىٰ
and restrained وَنَهَى his Lord رَبِّهِۦ standing (before) مَقَامَ feared
then verily فَإِنَّ evil desires/lust ﴿٤٠﴾ ٱلْهَوَىٰ from عَنِ himself ٱلنَّفْسَ
(will be his) abode ﴿٤١﴾ ٱلْمَأْوَىٰ (it) هِىَ Paradise ٱلْجَنَّةَ

35. The Day when man shall remember what he strove for. 36. And Hell-fire shall be made apparent in full view for (every) one who sees. 37. Then for him who transgressed all bounds. 38. And preferred the life of this world, 39. Verily, his abode will be Hell-fire; 40. But as for him who feared standing before his Lord, and restrained himself from impure evil desires and lusts. 41. Verily, Paradise will be his abode.

يَسْـَٔلُونَكَ عَنِ ٱلسَّاعَةِ أَيَّانَ مُرْسَىٰهَا ﴿٤٢﴾ فِيمَ أَنتَ مِن ذِكْرَىٰهَآ ﴿٤٣﴾ إِلَىٰ رَبِّكَ مُنتَهَىٰهَآ ﴿٤٤﴾ إِنَّمَآ أَنتَ مُنذِرُ مَن يَخْشَىٰهَا ﴿٤٥﴾ كَأَنَّهُمْ
يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوٓا۟ إِلَّا عَشِيَّةً أَوْ ضُحَىٰهَا ﴿٤٦﴾

﴿٤٢﴾ مُرْسَىٰهَا when أَيَّانَ the Hour ٱلسَّاعَةِ about عَنِ they ask you يَسْـَٔلُونَكَ
you (have) أَنتَ about which not فِيمَ (will be) its appointed time
﴿٤٤﴾ مُنتَهَىٰهَآ your Lord رَبِّكَ to إِلَىٰ (its) knowledge ﴿٤٣﴾ ذِكْرَىٰهَآ any مِن
(are) a warner مُنذِرُ you أَنتَ only إِنَّمَآ (belongs) the term thereof
the Day يَوْمَ as if they كَأَنَّهُمْ fear it ﴿٤٥﴾ يَخْشَىٰهَا (for) those who مَن
an عَشِيَّةً except إِلَّا they had tarried يَلْبَثُوٓا۟ not لَمْ they see it يَرَوْنَهَا
its morning ﴿٤٦﴾ ضُحَىٰهَا or أَوْ afternoon

42. They ask you (O Muhammad ﷺ) about the Hour — when will be its appointed time? **43.** You have no knowledge to say anything about it. **44.** To your Lord belongs (the knowledge of) the term thereof? **45.** You (O Muhammad ﷺ) are only a warner for those who fear it, **46.** The Day they see it, (it will be) as if they had not tarried except an afternoon or a morning.

سُورَةُ عَبَسَ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

عَبَسَ وَتَوَلَّىٰٓ ﴿١﴾ أَن جَآءَهُ ٱلْأَعْمَىٰ ﴿٢﴾ وَمَا يُدْرِيكَ لَعَلَّهُۥ يَزَّكَّىٰٓ ﴿٣﴾ أَوْ يَذَّكَّرُ فَتَنفَعَهُ ٱلذِّكْرَىٰٓ ﴿٤﴾ أَمَّا مَنِ ٱسْتَغْنَىٰ ﴿٥﴾ فَأَنتَ لَهُۥ
تَصَدَّىٰ ﴿٦﴾ وَمَا عَلَيْكَ أَلَّا يَزَّكَّىٰ ﴿٧﴾ وَأَمَّا مَن جَآءَكَ يَسْعَىٰ ﴿٨﴾ وَهُوَ يَخْشَىٰ ﴿٩﴾ فَأَنتَ عَنْهُ تَلَهَّىٰ ﴿١٠﴾

came جَآءَهُ because أَن and turned away ﴿١﴾ وَتَوَلَّىٰٓ he frowned عَبَسَ
(could) inform يُدْرِيكَ and what وَمَا the blind man ﴿٢﴾ ٱلْأَعْمَىٰ to him
might يَذَّكَّرُ or أَوْ might become pure ﴿٣﴾ يَزَّكَّىٰٓ that he لَعَلَّهُۥ you
the ﴿٤﴾ ٱلذِّكْرَىٰٓ and might profit him فَتَنفَعَهُ receive admonition
thinks himself ﴿٥﴾ ٱسْتَغْنَىٰ him who مَنِ as for أَمَّا admonition
and what وَمَا attend ﴿٦﴾ تَصَدَّىٰ to him لَهُۥ so you فَأَنتَ self-sufficient
but وَأَمَّا he will become pure ﴿٧﴾ يَزَّكَّىٰ if not أَلَّا (is) upon you عَلَيْكَ
and he وَهُوَ running ﴿٨﴾ يَسْعَىٰ came to you جَآءَكَ him who مَن as to
are unmindful, ﴿١٠﴾ تَلَهَّىٰ from him عَنْهُ so you فَأَنتَ is afraid ﴿٩﴾ يَخْشَىٰ
neglectful

Sûrat 80. *'Abasa*
(He frowned)

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. (The Prophet ﷺ) frowned and turned away. **2.** Because there came to him the
blind man (i.e. 'Abdullâh bin Umm Maktûm). **3.** And how can you know that he
might become pure (from sins)? **4.** Or he might receive admonition, and the
admonition might profit him? **5.** As for him who thinks himself self-sufficient,
6. To him you attend; **7.** What does it matter to you if he will not become pure.
8. But as to him who came to you running, **9.** And is afraid (of Allâh and His
punishment). **10.** Of him you are neglectful and divert your attention to another,

كَلَّآ إِنَّهَا تَذْكِرَةٌ ﴿١١﴾ فَمَن شَآءَ ذَكَرَهُۥ ﴿١٢﴾ فِى صُحُفٍ مُّكَرَّمَةٍ ﴿١٣﴾ مَّرْفُوعَةٍ مُّطَهَّرَةٍۭ ﴿١٤﴾ بِأَيْدِى سَفَرَةٍ ﴿١٥﴾ كِرَامٍۭ بَرَرَةٍ ﴿١٦﴾ قُتِلَ ٱلْإِنسَٰنُ
مَآ أَكْفَرَهُۥ ﴿١٧﴾ مِنْ أَىِّ شَىْءٍ خَلَقَهُۥ ﴿١٨﴾ مِن نُّطْفَةٍ خَلَقَهُۥ فَقَدَّرَهُۥ ﴿١٩﴾ ثُمَّ ٱلسَّبِيلَ يَسَّرَهُۥ ﴿٢٠﴾

so فَمَن an admonition ﴿١١﴾ تَذْكِرَةٌ indeed it is إِنَّهَا nay كَلَّآ
صُحُفٍ in فِى he should remember it ﴿١٢﴾ ذَكَرَهُۥ wills شَآءَ whosoever
﴿١٤﴾ مُّطَهَّرَةٍ exalted مَّرْفُوعَةٍ honoured ﴿١٣﴾ مُّكَرَّمَةٍ Scriptures, Records
كِرَامٍ (of) scribes (angels) ﴿١٥﴾ سَفَرَةٍ in the hands بِأَيْدِى purified
ٱلْإِنسَٰنُ (be cursed) be killed قُتِلَ obedient, pious ﴿١٦﴾ بَرَرَةٍ honourable
شَىْءٍ what أَىِّ from مِنْ ungrateful he is ﴿١٧﴾ أَكْفَرَهُۥ how مَآ the man
He خَلَقَهُۥ semen نُّطْفَةٍ from مِن He created him ﴿١٨﴾ خَلَقَهُۥ thing
then set him in due proportion (proper form) ﴿١٩﴾ فَقَدَّرَهُۥ created him
He makes easy (for) him ﴿٢٠﴾ يَسَّرَهُۥ the Path ٱلسَّبِيلَ then ثُمَّ

11. Nay, (do not do like this); indeed it is an admonition. **12.** So whoever wills, let him pay attention to it. **13.** (It is) in Records held (greatly) in honour (*Al-Lauh Al-Mahfûz*), **14.** Exalted (in dignity), purified, **15.** In the hands of scribes (angels). **16.** Honourable and obedient. **17.** Be cursed man! How ungrateful he is! **18.** From what thing did He create him? **19.** From *Nutfah* He created him and then set him in due proportion. **20.** Then He makes the Path easy for him.

ثُمَّ أَمَاتَهُۥ فَأَقْبَرَهُۥ ﴿٢١﴾ ثُمَّ إِذَا شَآءَ أَنشَرَهُۥ ﴿٢٢﴾ كَلَّا لَمَّا يَقْضِ مَآ أَمَرَهُۥ ﴿٢٣﴾ فَلْيَنظُرِ ٱلْإِنسَٰنُ إِلَىٰ طَعَامِهِۦٓ ﴿٢٤﴾ أَنَّا صَبَبْنَا ٱلْمَآءَ صَبًّا ﴿٢٥﴾ ثُمَّ
شَقَقْنَا ٱلْأَرْضَ شَقًّا ﴿٢٦﴾ فَأَنۢبَتْنَا فِيهَا حَبًّا ﴿٢٧﴾ وَعِنَبًا وَقَضْبًا ﴿٢٨﴾ وَزَيْتُونًا وَنَخْلًا ﴿٢٩﴾ وَحَدَآئِقَ غُلْبًا ﴿٣٠﴾

and puts him in his فَأَقْبَرَهُۥ ﴿٢١﴾ He causes him to die أَمَاتَهُۥ then ثُمَّ
He will resurrect أَنشَرَهُۥ ﴿٢٢﴾ He wills شَآءَ when إِذَا then ثُمَّ grave
أَمَرَهُۥ ﴿٢٣﴾ what مَآ (has done) fulfilled يَقْضِ not لَمَّا nay كَلَّا him
at إِلَىٰ the man ٱلْإِنسَٰنُ then let look فَلْيَنظُرِ He commanded him
in صَبًّا ﴿٢٥﴾ water ٱلْمَآءَ pour forth صَبَبْنَا We أَنَّا his food طَعَامِهِۦٓ ﴿٢٤﴾
in clefts شَقًّا ﴿٢٦﴾ the earth ٱلْأَرْضَ We split شَقَقْنَا then ثُمَّ abundance
and وَعِنَبًا the grain حَبًّا ﴿٢٧﴾ therein فِيهَا and We cause to grow فَأَنۢبَتْنَا
and وَنَخْلًا ﴿٢٩﴾ and olives وَزَيْتُونًا and clover plants وَقَضْبًا ﴿٢٨﴾ grapes
dense with many trees غُلْبًا ﴿٣٠﴾ and gardens وَحَدَآئِقَ date-palms

21. Then He causes him to die and puts him in his grave. **22.** Then when it is His Will, He will resurrect him (again). **23.** Nay, but (man) has not done what He commanded him. **24.** Then let man look at his food: **25.** We pour forth water in abundance. **26.** And We split the earth in clefts. **27.** And We cause therein the grain to grow, **28.** And grapes and clover plants, **29.** And olives and date palms, **30.** And gardens dense with many trees,

وَفَٰكِهَةً وَأَبًّا ﴿٣١﴾ مَّتَٰعًا لَّكُمْ وَلِأَنْعَٰمِكُمْ ﴿٣٢﴾ فَإِذَا جَآءَتِ ٱلصَّآخَّةُ ﴿٣٣﴾ يَوْمَ يَفِرُّ ٱلْمَرْءُ مِنْ أَخِيهِ ﴿٣٤﴾ وَأُمِّهِۦ وَأَبِيهِ ﴿٣٥﴾ وَصَٰحِبَتِهِۦ
وَبَنِيهِ ﴿٣٦﴾ لِكُلِّ ٱمْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ﴿٣٧﴾ وُجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ ﴿٣٨﴾ ضَاحِكَةٌ مُّسْتَبْشِرَةٌ ﴿٣٩﴾ وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا
غَبَرَةٌ ﴿٤٠﴾ تَرْهَقُهَا قَتَرَةٌ ﴿٤١﴾ أُوْلَٰٓئِكَ هُمُ ٱلْكَفَرَةُ ٱلْفَجَرَةُ ﴿٤٢﴾

to be a provision and benefit مَّتَٰعًا and herbage وَأَبًّا ﴿٣١﴾ and fruits وَفَٰكِهَةً
جَآءَتِ then when فَإِذَا and for your cattle وَلِأَنْعَٰمِكُمْ ﴿٣٢﴾ for you لَّكُمْ
يَفِرُّ that day يَوْمَ deafening cry, shout ٱلصَّآخَّةُ ﴿٣٣﴾ (there) comes
and from وَأُمِّهِۦ his brother أَخِيهِ ﴿٣٤﴾ from مِنْ a man ٱلْمَرْءُ shall flee
and وَبَنِيهِ ﴿٣٦﴾ and his wife وَصَٰحِبَتِهِۦ and his father وَأَبِيهِ ﴿٣٥﴾ his mother
that day يَوْمَئِذٍ of them مِّنْهُمْ man ٱمْرِئٍ for every لِكُلِّ his children
it will make him careless (of يُغْنِيهِ ﴿٣٧﴾ (will be) enough concern شَأْنٌ
(will be) bright مُّسْفِرَةٌ ﴿٣٨﴾ that day يَوْمَئِذٍ (some) faces وُجُوهٌ others)
and (other) وَوُجُوهٌ rejoicing at good news مُّسْتَبْشِرَةٌ ﴿٣٩﴾ laughing ضَاحِكَةٌ
will تَرْهَقُهَا will be dust غَبَرَةٌ ﴿٤٠﴾ on them عَلَيْهَا that Day يَوْمَئِذٍ faces
they (will be) هُمُ such, those أُوْلَٰٓئِكَ darkness قَتَرَةٌ ﴿٤١﴾ cover them
the evil-doers ٱلْفَجَرَةُ ﴿٤٢﴾ the disbelievers ٱلْكَفَرَةُ

31. And fruits and herbage. **32.** (To be) a provision and benefit for you and your cattle. **33.** Then when there comes *As-Sâkhkhah* (the second blowing of the Trumpet on the Day of Resurrection) — **34.** That Day shall a man flee from his brother, **35.** And from his mother and his father, **36.** And from his wife and his children. **37.** Every man that Day will have enough to make him careless of others. **38.** Some faces that Day will be bright, **39.** Laughing, rejoicing at good news (of Paradise). **40.** And other faces that Day will be dust-stained. **41.** Darkness will cover them. **42.** Such will be the *Kafarah*, the *Fajarah* (wicked evil doers).

سُورَةُ التَّكوِير

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

إِذَا ٱلشَّمْسُ كُوِّرَتْ ﴿١﴾ وَإِذَا ٱلنُّجُومُ ٱنكَدَرَتْ ﴿٢﴾ وَإِذَا ٱلْجِبَالُ سُيِّرَتْ ﴿٣﴾ وَإِذَا ٱلْعِشَارُ عُطِّلَتْ ﴿٤﴾ وَإِذَا ٱلْوُحُوشُ
حُشِرَتْ ﴿٥﴾ وَإِذَا ٱلْبِحَارُ سُجِّرَتْ ﴿٦﴾ وَإِذَا ٱلنُّفُوسُ زُوِّجَتْ ﴿٧﴾ وَإِذَا ٱلْمَوْءُۥدَةُ سُئِلَتْ ﴿٨﴾ بِأَىِّ ذَنۢبٍ قُتِلَتْ ﴿٩﴾ وَإِذَا
ٱلصُّحُفُ نُشِرَتْ ﴿١٠﴾

and وَإِذَا would be round wound ﴿١﴾ كُوِّرَتْ the sun ٱلشَّمْسُ when إِذَا
the ٱلْجِبَالُ and when وَإِذَا shall fall ﴿٢﴾ ٱنكَدَرَتْ the stars ٱلنُّجُومُ when
ٱلْعِشَارُ and when وَإِذَا shall be moved away ﴿٣﴾ سُيِّرَتْ mountains
and وَإِذَا shall be neglected ﴿٤﴾ عُطِّلَتْ the pregnant she-camels
shall be gathered together ﴿٥﴾ حُشِرَتْ the wild beast ٱلْوُحُوشُ when
shall be made to overflow ﴿٦﴾ سُجِّرَتْ the seas ٱلْبِحَارُ and when وَإِذَا
and وَإِذَا shall be joined ﴿٧﴾ زُوِّجَتْ the souls ٱلنُّفُوسُ and when وَإِذَا
shall be ﴿٨﴾ سُئِلَتْ the female (infant) burried alive ٱلْمَوْءُۥدَةُ when
and وَإِذَا she was killed ﴿٩﴾ قُتِلَتْ sin ذَنۢبٍ for what بِأَىِّ questioned
shall be laid ﴿١٠﴾ نُشِرَتْ the written pages (of deeds) ٱلصُّحُفُ when
open

Sûrat 81. *At-Takwîr*
(Wound round and lost its Light)

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. When the sun is wound round (and its light is lost and is overthrown). **2.** And when the stars fall. **3.** And when the mountains are made to pass away; **4.** And

when the pregnant she-camels are neglected; **5.** And when the wild beasts are gathered together. **6.** And when the seas become as blazing Fire or overflow. **7.** And when the souls are joined with their bodies. **8.** And when the female (infant) buried alive is questioned: **9.** For what sin was she killed. **10.** And when the (written) pages are laid open.

وَإِذَا ٱلسَّمَآءُ كُشِطَتۡ ﴿١١﴾ وَإِذَا ٱلۡجَحِيمُ سُعِّرَتۡ ﴿١٢﴾ وَإِذَا ٱلۡجَنَّةُ أُزۡلِفَتۡ ﴿١٣﴾ عَلِمَتۡ نَفۡسٞ مَّآ أَحۡضَرَتۡ ﴿١٤﴾ فَلَآ أُقۡسِمُ بِٱلۡخُنَّسِ ﴿١٥﴾
ٱلۡجَوَارِ ٱلۡكُنَّسِ ﴿١٦﴾ وَٱلَّيۡلِ إِذَا عَسۡعَسَ ﴿١٧﴾ وَٱلصُّبۡحِ إِذَا تَنَفَّسَ ﴿١٨﴾ إِنَّهُۥ لَقَوۡلُ رَسُولٖ كَرِيمٖ ﴿١٩﴾

shall be stripped off ﴿١١﴾ كُشِطَتۡ the heaven ٱلسَّمَآءُ and when وَإِذَا
is kindled (to fierce heat) ﴿١٢﴾ سُعِّرَتۡ Hell-Fire ٱلۡجَحِيمُ and when وَإِذَا
will عَلِمَتۡ shall be brought near ﴿١٣﴾ أُزۡلِفَتۡ Paradise ٱلۡجَنَّةُ and when
he has brought (of ﴿١٤﴾ أَحۡضَرَتۡ what مَّآ every person نَفۡسٞ know
by the planets ﴿١٥﴾ بِٱلۡخُنَّسِ I swear أُقۡسِمُ so verily فَلَآ good and evil)
that move swiftly ﴿١٦﴾ ٱلۡكُنَّسِ and by the planets ٱلۡجَوَارِ that recede
it ﴿١٧﴾ عَسۡعَسَ as إِذَا and by the night وَٱلَّيۡلِ and hide themselves
it brightens ﴿١٨﴾ تَنَفَّسَ (when) as إِذَا and by the dawn وَٱلصُّبۡحِ departs
﴿١٩﴾ كَرِيمٖ (of) a messenger رَسُولٖ (is) the Word لَقَوۡلُ verily this إِنَّهُۥ
most honourable

11. And when the heaven is stripped off and taken away from its place; **12.** And when Hell-fire is set ablaze. **13.** And when Paradise is brought near. **14.** (Then) every person will know what he has brought (of good and evil). **15.** So verily, I swear by the planets that recede. **16.** And by the planets that move swiftly and hide themselves. **17.** And by the night as it departs. **18.** And by the dawn as it brightens. **19.** Verily, this is the Word a most honourable messenger [Jibrîl (Gabriel), from Allâh to Prophet Muhammad ﷺ].

ذِي قُوَّةٍ عِندَ ذِي ٱلۡعَرۡشِ مَكِينٖ ﴿٢٠﴾ مُّطَاعٖ ثَمَّ أَمِينٖ ﴿٢١﴾ وَمَا صَاحِبُكُم بِمَجۡنُونٖ ﴿٢٢﴾ وَلَقَدۡ رَءَاهُ بِٱلۡأُفُقِ ٱلۡمُبِينِ ﴿٢٣﴾ وَمَا هُوَ عَلَى
ٱلۡغَيۡبِ بِضَنِينٖ ﴿٢٤﴾ وَمَا هُوَ بِقَوۡلِ شَيۡطَٰنٖ رَّجِيمٖ ﴿٢٥﴾ فَأَيۡنَ تَذۡهَبُونَ ﴿٢٦﴾ إِنۡ هُوَ إِلَّا ذِكۡرٞ لِّلۡعَٰلَمِينَ ﴿٢٧﴾ لِمَن شَآءَ مِنكُمۡ أَن
يَسۡتَقِيمَ ﴿٢٨﴾ وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ رَبُّ ٱلۡعَٰلَمِينَ ﴿٢٩﴾

﴿٢٠﴾ مَكِينٖ the Lord of the Throne ذِي ٱلۡعَرۡشِ with عِندَ mighty ذِي قُوَّةٍ
and وَمَا trustworthy ﴿٢١﴾ أَمِينٖ then/and ثَمَّ obeyed مُّطَاعٖ established
and وَلَقَدۡ (is) a mad man ﴿٢٢﴾ بِمَجۡنُونٖ your companion صَاحِبُكُم not

وَمَا	clear	ٱلْمُبِينِ ﴿٢٣﴾	in the horizon	بِٱلْأُفُقِ	he saw him	رَءَاهُ	indeed
وَمَا	withholds	بِضَنِينٍ ﴿٢٤﴾	the Unseen	ٱلْغَيْبِ	(on)	عَلَى	he هُوَ and not
outcast	رَّجِيمٍ ﴿٢٥﴾	(of) Satan	شَيْطَٰنٍ	the word	بِقَوْلِ	it (is)	هُوَ and not
إِلَّا	this (is)	هُوَ	not	إِنْ	you are going	تَذْهَبُونَ ﴿٢٦﴾	then where فَأَيْنَ
to whomsoever	لِمَن	to the worlds	لِّلْعَٰلَمِينَ ﴿٢٧﴾	a Reminder	ذِكْرٌ	but	
وَمَا	walk straight	يَسْتَقِيمَ ﴿٢٨﴾	to	أَن	among you	مِنكُمْ	who wills شَآءَ
ٱللَّهُ	wills	يَشَآءَ	that	أَن	unless	إِلَّآ	you can will تَشَآءُونَ and not
		(of) the worlds	ٱلْعَٰلَمِينَ ﴿٢٩﴾	the Lord	رَبُّ	Allah	

20. Owner of power, (and high rank) with (Allâh), the Lord of the Throne, **21.** Obeyed (by the angels in the heavens) and trustworthy. **22.** And (O people) your companion (Muhammad ﷺ) is not a madman. **23.** And indeed he (Muhammad ﷺ) saw him [Jibrîl (Gabriel)] in the clear horizon (towards the east). **24.** And he (Muhammad ﷺ) withholds not a knowledge of the Unseen. **25.** And it (the Qur'ân) is not the word of the outcast *Shaitân* (Satan). **26.** Then where are you going? **27.** Verily, this (the Qur'ân) is no less than a Reminder to the *'Âlamîn* (mankind and jinn) **28.** To whomsoever among you who wills to walk straight. **29.** And you cannot will unless (it be) that Allâh wills — the Lord of the *'Âlamîn.*

سُورَةُ الانفِطَار

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

إِذَا ٱلسَّمَآءُ ٱنفَطَرَتْ ﴿١﴾ وَإِذَا ٱلْكَوَاكِبُ ٱنتَثَرَتْ ﴿٢﴾ وَإِذَا ٱلْبِحَارُ فُجِّرَتْ ﴿٣﴾ وَإِذَا ٱلْقُبُورُ بُعْثِرَتْ ﴿٤﴾ عَلِمَتْ نَفْسٌ مَّا
قَدَّمَتْ وَأَخَّرَتْ ﴿٥﴾ يَٰٓأَيُّهَا ٱلْإِنسَٰنُ مَا غَرَّكَ بِرَبِّكَ ٱلْكَرِيمِ ﴿٦﴾ ٱلَّذِى خَلَقَكَ فَسَوَّىٰكَ فَعَدَلَكَ ﴿٧﴾ فِىٓ أَىِّ صُورَةٍ مَّا شَآءَ
رَكَّبَكَ ﴿٨﴾

and	وَإِذَا	is cleft asunder	ٱنفَطَرَتْ ﴿١﴾	the heaven	ٱلسَّمَآءُ	when	إِذَا
ٱلْبِحَارُ	and when	وَإِذَا	have scattered	ٱنتَثَرَتْ ﴿٢﴾	the stars	ٱلْكَوَاكِبُ	when
the graves	ٱلْقُبُورُ	and when	وَإِذَا	are burst forth	فُجِّرَتْ ﴿٣﴾	the oceans	
(every)	نَفْسٌ	will know	عَلِمَتْ	are turned upside down	بُعْثِرَتْ ﴿٤﴾		
and left behind	وَأَخَّرَتْ ﴿٥﴾	it has sent forward	قَدَّمَتْ	what	مَّا	soul	
about	بِرَبِّكَ	made you careless	غَرَّكَ	what	مَا	man ٱلْإِنسَٰنُ	O يَٰٓأَيُّهَا
created	خَلَقَكَ	Who	ٱلَّذِى	the Most Generous	ٱلْكَرِيمِ ﴿٦﴾	your Lord	
and gave you (due)	فَعَدَلَكَ ﴿٧﴾	fashioned you (perfectly)	فَسَوَّىٰكَ	you			

that He willed شَآءَ form صُورَةٍ whatever أَيِّ in فِيٓ proportion
He put you together رَكَّبَكَ ۝٨

Sûrat 82. Al-Infitâr
(The Cleaving)

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. When the heaven is cleft asunder. **2.** And when the stars have fallen and scattered. **3.** And when the seas are burst forth. **4.** And when the graves are turned upside down (and bring out their contents) **5.** (Then) a person will know what he has sent forward and (what he has) left behind. **6.** O man! What has made you careless about your Lord, the Most Generous? **7.** Who created you, fashioned you perfectly, and gave you due proportion. **8.** In whatever form He willed, He put you together.

كَلَّا بَلْ تُكَذِّبُونَ بِٱلدِّينِ ۝٩ وَإِنَّ عَلَيْكُمْ لَحَـٰفِظِينَ ۝١٠ كِرَامًا كَـٰتِبِينَ ۝١١ يَعْلَمُونَ مَا تَفْعَلُونَ ۝١٢ إِنَّ ٱلْأَبْرَارَ لَفِى نَعِيمٍ ۝١٣
وَإِنَّ ٱلْفُجَّارَ لَفِى جَحِيمٍ ۝١٤ يَصْلَوْنَهَا يَوْمَ ٱلدِّينِ ۝١٥ وَمَا هُمْ عَنْهَا بِغَآئِبِينَ ۝١٦ وَمَآ أَدْرَىٰكَ مَا يَوْمُ ٱلدِّينِ ۝١٧

وَإِنَّ the Judgement بِٱلدِّينِ ۝٩ you deny/belie تُكَذِّبُونَ but بَلْ nay كَلَّا
كِرَامًا (are) vigilants لَحَـٰفِظِينَ ۝١٠ over you عَلَيْكُمْ but verily
what مَا they know يَعْلَمُونَ writing down كَـٰتِبِينَ ۝١١ honourable
(will be) in لَفِى the righteous ٱلْأَبْرَارَ verily إِنَّ you do تَفْعَلُونَ ۝١٢
(will be) in لَفِى the wicked ٱلْفُجَّارَ and verily وَإِنَّ Delight نَعِيمٍ ۝١٣
(of) ٱلدِّينِ ۝١٥ on the Day يَوْمَ they will burn in it يَصْلَوْنَهَا Fire جَحِيمٍ ۝١٤
(will be) بِغَآئِبِينَ ۝١٦ therefrom عَنْهَا they هُمْ and not وَمَا Recompense
the يَوْمُ what مَا will make you know أَدْرَىٰكَ and what وَمَآ absent
of the Recompense (is) ٱلدِّينِ ۝١٧ Day

9. Nay! But you deny *Ad-Dîn*. **10.** But verily, over you (are appointed angels in charge of mankind) to watch you, **11.** *Kirâman* (Honourable) *Kâtibîn* —writing down (your deeds), **12.** They know all that you do. **13.** Verily, the *Abrâr* will be in Delight (Paradise); **14.** And verily, the *Fujjâr* (the wicked), will be in the blazing Fire, **15.** Therein they will enter, and taste its burning flame on the Day of Recompense, **16.** And they (*Al-Fujjâr*) will not be absent therefrom. **17.** And what will make you know what the Day of Recompense is?

ثُمَّ مَآ أَدۡرَىٰكَ مَا يَوۡمُ ٱلدِّينِ ﴿١٨﴾ يَوۡمَ لَا تَمۡلِكُ نَفۡسٌ لِّنَفۡسٍ شَيۡـًٔاۖ وَٱلۡأَمۡرُ يَوۡمَئِذٍ لِّلَّهِ ﴿١٩﴾

the يَوۡمُ what مَا will make you know أَدۡرَىٰكَ what مَآ then ثُمَّ
not لَا the Day (when) يَوۡمَ (of) Recompense (is) ٱلدِّينِ ﴿١٨﴾ Day
شَيۡـًٔا for any soul لِّنَفۡسٍ a soul (person) نَفۡسٌ shall have power تَمۡلِكُ
will be لِّلَّهِ ﴿١٩﴾ that Day يَوۡمَئِذٍ and the Decision وَٱلۡأَمۡرُ anything
with Allah

18. Again, what will make you know what the Day of Recompense is? **19.** (It will be) the Day when no person shall have power (to do anything) for another, and the Decision, that Day, will be (wholly) with Allâh.

سُورَةُ المُطَفِّفِينَ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

وَيۡلٌ لِّلۡمُطَفِّفِينَ ﴿١﴾ ٱلَّذِينَ إِذَا ٱكۡتَالُواْ عَلَى ٱلنَّاسِ يَسۡتَوۡفُونَ ﴿٢﴾ وَإِذَا كَالُوهُمۡ أَو وَّزَنُوهُمۡ يُخۡسِرُونَ ﴿٣﴾ أَلَا يَظُنُّ أُوْلَٰٓئِكَ
أَنَّهُم مَّبۡعُوثُونَ ﴿٤﴾ لِيَوۡمٍ عَظِيمٍ ﴿٥﴾ يَوۡمَ يَقُومُ ٱلنَّاسُ لِرَبِّ ٱلۡعَٰلَمِينَ ﴿٦﴾

to Al-Mutaffifin (those who give less in لِّلۡمُطَفِّفِينَ ﴿١﴾ woe وَيۡلٌ
they receive ٱكۡتَالُواْ when إِذَا those who ٱلَّذِينَ measure and weight)
they demand full يَسۡتَوۡفُونَ ﴿٢﴾ men ٱلنَّاسِ from (on) عَلَى by measure
أَو they give by measure to them كَالُوهُمۡ and when وَإِذَا measure
they give less يُخۡسِرُونَ ﴿٣﴾ they give by weight to them وَّزَنُوهُمۡ or
مَّبۡعُوثُونَ ﴿٤﴾ that they أَنَّهُم they أُوْلَٰٓئِكَ think يَظُنُّ do not أَلَا than due
the Day يَوۡمَ Great عَظِيمٍ ﴿٥﴾ on a Day لِيَوۡمٍ (will be) resurrected
before the Lord لِرَبِّ mankind ٱلنَّاسُ will stand يَقُومُ (when)
(of) the worlds ٱلۡعَٰلَمِينَ ﴿٦﴾

Sûrat 83. *Al-Mutaffifîn*
(Those Who deal in Fraud)

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. Woe to *Al-Mutaffifûn* (those who give less in measure and weight). **2.** Those who, when they have to receive by measure from men, demand full measure, **3.** And when they have to give by measure or weight to (other) men, give less than

due. **4.** Do they not think that they will be resurrected (for reckoning), **5.** On a Great Day? **6.** The Day when (all) mankind will stand before the Lord of the *'Âlamîn* (mankind, jinn)?

كَلَّآ إِنَّ كِتَٰبَ ٱلْفُجَّارِ لَفِى سِجِّينٍ ﴿٧﴾ وَمَآ أَدْرَىٰكَ مَا سِجِّينٌ ﴿٨﴾ كِتَٰبٌ مَّرْقُومٌ ﴿٩﴾ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿١٠﴾ ٱلَّذِينَ يُكَذِّبُونَ بِيَوْمِ
ٱلدِّينِ ﴿١١﴾ وَمَا يُكَذِّبُ بِهِۦٓ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ ﴿١٢﴾ إِذَا تُتْلَىٰ عَلَيْهِ ءَايَٰتُنَا قَالَ أَسَٰطِيرُ ٱلْأَوَّلِينَ ﴿١٣﴾ كَلَّا ۖ بَلْ ۜ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا۟
يَكْسِبُونَ ﴿١٤﴾

لَفِى (of) the sinners, wicked ٱلْفُجَّارِ Record كِتَٰبَ truly إِنَّ nay كَلَّآ
مَا will make you know أَدْرَىٰكَ and what وَمَآ Sijjin سِجِّينٍ ﴿٧﴾ (is) in
woe وَيْلٌ inscribed مَّرْقُومٌ ﴿٩﴾ a Register كِتَٰبٌ (is) Sijjin سِجِّينٌ ﴿٨﴾ what
who يُكَذِّبُونَ those ٱلَّذِينَ to those who deny لِّلْمُكَذِّبِينَ ﴿١٠﴾ that Day يَوْمَئِذٍ
يُكَذِّبُ and none وَمَا (of) Recompense ٱلدِّينِ ﴿١١﴾ the Day بِيَوْمِ deny
transgressor beyond مُعْتَدٍ every كُلُّ except إِلَّا it بِهِۦٓ can deny
ءَايَٰتُنَا to him عَلَيْهِ are recited تُتْلَىٰ when إِذَا sinner أَثِيمٍ ﴿١٢﴾ bounds
كَلَّا (of) the ancients ٱلْأَوَّلِينَ ﴿١٣﴾ tales أَسَٰطِيرُ he says قَالَ Our Verses
عَلَىٰ (is) Rana (covering of sins and evil deeds) رَانَ but بَلْ nay
they used to earn كَانُوا۟ يَكْسِبُونَ ﴿١٤﴾ which مَّا their hearts قُلُوبِهِم on

7. Nay! Truly, the Record (writing of the deeds) of the *Fujjâr* (disbelievers, polytheists) is (preserved) in *Sijjîn*. **8.** And what will make you know what *Sijjîn* is? **9.** A Register inscribed. **10.** Woe, that Day, to those who deny. **11.** Those who deny the Day of Recompense. **12.** And none can deny it except every transgressor beyond bounds, (in disbelief, oppression and disobedience to Allâh) the sinner! **13.** When Our Verses (of the Qur'ân) are recited to him, he says: "Tales of the ancients!" **14.** Nay! But on their hearts is the *Rân* (covering of sins and evil deeds) which they used to earn.

كَلَّآ إِنَّهُمْ عَن رَّبِّهِمْ يَوْمَئِذٍ لَّمَحْجُوبُونَ ﴿١٥﴾ ثُمَّ إِنَّهُمْ لَصَالُوا۟ ٱلْجَحِيمِ ﴿١٦﴾ ثُمَّ يُقَالُ هَٰذَا ٱلَّذِى كُنتُم بِهِۦ تُكَذِّبُونَ ﴿١٧﴾ كَلَّآ إِنَّ كِتَٰبَ
ٱلْأَبْرَارِ لَفِى عِلِّيِّينَ ﴿١٨﴾ وَمَآ أَدْرَىٰكَ مَا عِلِّيُّونَ ﴿١٩﴾ كِتَٰبٌ مَّرْقُومٌ ﴿٢٠﴾

that Day يَوْمَئِذٍ their Lord رَّبِّهِمْ from عَن surely they إِنَّهُمْ nay كَلَّآ
indeed لَصَالُوا۟ verily they إِنَّهُمْ then ثُمَّ (will be) veiled لَّمَحْجُوبُونَ ﴿١٥﴾
هَٰذَا it will be said يُقَالُ then ثُمَّ (in) the Hell ٱلْجَحِيمِ ﴿١٦﴾ will burn
كَلَّآ deny تُكَذِّبُونَ ﴿١٧﴾ (it) بِهِۦ you used to كُنتُم (is) which ٱلَّذِى this
(will لَفِى (of) the Righteous ٱلْأَبْرَارِ Record كِتَٰبَ verily إِنَّ nay

will make you أَدْرَىٰكَ and what وَمَآ Illiyin ﴿١٨﴾ عِلِّيِّينَ be) indeed in
﴿٢٠﴾ مَّرْقُومٌ a Register كِتَٰبٌ (is) Illiyun ﴿١٩﴾ عِلِّيُّونَ what مَا know
inscribed

15. Nay! Surely, they (evil doers) will be veiled from seeing their Lord that Day.
16. Then verily, they will indeed enter (and taste) the burning flame of Hell.
17. Then, it will be said to them: "This is what you used to deny!" 18. Nay!
Verily, the Record (writing of the deeds) of *Al- Abrâr* (the pious believers of Islamic Monotheism) is (preserved) in *'Illiyyûn*. 19. And what will make you know what *'Illiyyûn* is? 20. A Register inscribed,

يَشْهَدُهُ ٱلْمُقَرَّبُونَ ﴿٢١﴾ إِنَّ ٱلْأَبْرَارَ لَفِى نَعِيمٍ ﴿٢٢﴾ عَلَى ٱلْأَرَآئِكِ يَنظُرُونَ ﴿٢٣﴾ تَعْرِفُ فِى وُجُوهِهِمْ نَضْرَةَ ٱلنَّعِيمِ ﴿٢٤﴾ يُسْقَوْنَ مِن
رَّحِيقٍ مَّخْتُومٍ ﴿٢٥﴾ خِتَٰمُهُۥ مِسْكٌ ۚ وَفِى ذَٰلِكَ فَلْيَتَنَافَسِ ٱلْمُتَنَٰفِسُونَ ﴿٢٦﴾ وَمِزَاجُهُۥ مِن تَسْنِيمٍ ﴿٢٧﴾ عَيْنًا يَشْرَبُ بِهَا
ٱلْمُقَرَّبُونَ ﴿٢٨﴾

إِنَّ those nearest (to Allah) ﴿٢١﴾ ٱلْمُقَرَّبُونَ to which bear witness يَشْهَدُهُ
on عَلَى Delight ﴿٢٢﴾ نَعِيمٍ (will be) in لَفِى the righteous ٱلْأَبْرَارَ verily
in فِى you will recognise تَعْرِفُ looking ﴿٢٣﴾ يَنظُرُونَ thrones ٱلْأَرَآئِكِ
يُسْقَوْنَ (of) delight ﴿٢٤﴾ ٱلنَّعِيمِ the brightness نَضْرَةَ their faces وُجُوهِهِمْ
﴿٢٥﴾ مَّخْتُومٍ pure wine رَّحِيقٍ from/of مِن they will be given to drink
وَفِى (will be) smell of musk مِسْكٌ the last thereof خِتَٰمُهُۥ sealed
those who want to ﴿٢٦﴾ ٱلْمُتَنَٰفِسُونَ let strive فَلْيَتَنَافَسِ this ذَٰلِكَ and for
Tasnim ﴿٢٧﴾ تَسْنِيمٍ from مِن and its mixture (will be) وَمِزَاجُهُۥ strive
those nearest to ﴿٢٨﴾ ٱلْمُقَرَّبُونَ whereof بِهَا will drink يَشْرَبُ a spring عَيْنًا
Allah

21. To which bear witness those nearest (to Allâh, i.e. the angels). 22. Verily, *Al-Abrâr* will be in Delight (Paradise). 23. On thrones, looking (at all things).
24. You will recognise in their faces the brightness of delight. 25. They will be given to drink of pure sealed wine. 26. The last thereof (that wine) will be the smell of musk, and for this let (all) those strive who want to strive. 27. It (that wine) will be mixed with *Tasnîm*: 28. A spring whereof drink those nearest to Allâh.

إِنَّ ٱلَّذِينَ أَجْرَمُوا۟ كَانُوا۟ مِنَ ٱلَّذِينَ ءَامَنُوا۟ يَضْحَكُونَ (٢٩) وَإِذَا مَرُّوا۟ بِهِمْ يَتَغَامَزُونَ (٣٠) وَإِذَا ٱنقَلَبُوٓا۟ إِلَىٰٓ أَهْلِهِمُ ٱنقَلَبُوا۟
فَكِهِينَ (٣١) وَإِذَا رَأَوْهُمْ قَالُوٓا۟ إِنَّ هَٰٓؤُلَآءِ لَضَآلُّونَ (٣٢) وَمَآ أُرْسِلُوا۟ عَلَيْهِمْ حَٰفِظِينَ (٣٣) فَٱلْيَوْمَ ٱلَّذِينَ ءَامَنُوا۟ مِنَ ٱلْكُفَّارِ
يَضْحَكُونَ (٣٤) عَلَى ٱلْأَرَآئِكِ يَنظُرُونَ (٣٥) هَلْ ثُوِّبَ ٱلْكُفَّارُ مَا كَانُوا۟ يَفْعَلُونَ (٣٦)

they كَانُوا۟ who committed crimes أَجْرَمُوا۟ those ٱلَّذِينَ verily إِنَّ
laugh يَضْحَكُونَ (٢٩) believed ءَامَنُوا۟ those who ٱلَّذِينَ at مِنَ used to
they يَتَغَامَزُونَ (٣٠) by them بِهِمْ they passed مَرُّوا۟ and whenever وَإِذَا
they returned ٱنقَلَبُوٓا۟ and when وَإِذَا used to wink one to another
فَكِهِينَ (٣١) they would return ٱنقَلَبُوا۟ their own people أَهْلِهِمُ to إِلَىٰٓ
إِنَّ they said قَالُوٓا۟ they saw them رَأَوْهُمْ and when وَإِذَا jesting
but not وَمَآ indeed have gone astray لَضَآلُّونَ (٣٢) these هَٰٓؤُلَآءِ verily
(as) watchers حَٰفِظِينَ (٣٣) over them عَلَيْهِمْ they had been sent أُرْسِلُوا۟
the ٱلْكُفَّارِ at مِنَ who believe ءَامَنُوا۟ those ٱلَّذِينَ but this Day فَٱلْيَوْمَ
يَنظُرُونَ (٣٥) thrones ٱلْأَرَآئِكِ on عَلَى will laugh يَضْحَكُونَ (٣٤) disbelievers
كَانُوا۟ for what مَا the disbelievers ٱلْكُفَّارُ paid ثُوِّبَ are not هَلْ look
do يَفْعَلُونَ (٣٦) they used to

29. Verily, (during the worldly life) those who committed crimes used to laugh at those who believed. **30.** And, whenever they passed by them, used to wink one to another (in mockery). **31.** And when they returned to their own people, they would return jesting; **32.** And when they saw them, they said: "Verily, these have indeed gone astray!" **33.** But they (disbelievers, sinners) had not been sent as watchers over them (the believers). **34.** But this Day (the Day of Resurrection) those who believe will laugh at the disbelievers **35.** On (high) thrones, looking (at all things). **36.** Are not the disbelievers paid (fully) for what they used to do?

سُورَةُ الانشِقَاق

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

إِذَا ٱلسَّمَآءُ ٱنشَقَّتْ (١) وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ (٢) وَإِذَا ٱلْأَرْضُ مُدَّتْ (٣) وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ (٤) وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ (٥)
يَٰٓأَيُّهَا ٱلْإِنسَٰنُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَٰقِيهِ (٦) فَأَمَّا مَنْ أُوتِىَ كِتَٰبَهُۥ بِيَمِينِهِۦ (٧) فَسَوْفَ يُحَاسَبُ حِسَابًا
يَسِيرًا (٨) وَيَنقَلِبُ إِلَىٰٓ أَهْلِهِۦ مَسْرُورًا (٩)

and وَأَذِنَتْ is split asunder ٱنشَقَّتْ ﴿١﴾ the heaven ٱلسَّمَآءُ when إِذَا
and when وَإِذَا and it must do so وَحُقَّتْ ﴿٢﴾ to its Lord لِرَبِّهَا listens
all مَا and cast out وَأَلْقَتْ is stretched forth مُدَّتْ ﴿٣﴾ the earth ٱلْأَرْضُ
and listens وَأَذِنَتْ and became empty وَتَخَلَّتْ ﴿٤﴾ (was) in it فِيهَا that
O يَٰٓأَيُّهَا and it must do so وَحُقَّتْ ﴿٥﴾ its Lord لِرَبِّهَا to and obeys
your رَبِّكَ towards إِلَىٰ are exerting كَادِحٌ verily you إِنَّكَ man ٱلْإِنسَٰنُ
then as فَأَمَّا (you) will meet Him فَمُلَٰقِيهِ ﴿٦﴾ very hard كَدْحًا Lord
in بِيَمِينِهِۦ ﴿٧﴾ his Record كِتَٰبَهُۥ will be given أُوتِىَ him who مَنْ for
حِسَابًا he be reckoned يُحَاسَبُ surely will فَسَوْفَ his right hand
his أَهْلِهِۦ to إِلَىٰٓ and will return وَيَنقَلِبُ easy يَسِيرًا ﴿٨﴾ a reckoning
happy, glad مَسْرُورًا ﴿٩﴾ family

Sûrat 84. *Al-Inshiqâq*
(The Splitting Asunder)

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. When the heaven is split asunder, **2.** And listens to and obeys its Lord — and it must do so. **3.** And when the earth is stretched forth, **4.** And has cast out all that was in it and became empty. **5.** And listens to and obeys its Lord — and it must do so. **6.** O man! Verily, you are returning towards your Lord with your deeds and actions (good or bad), a sure returning, and you will meet. **7.** Then as for him who will be given his Record in his right hand, **8.** He surely, will receive an easy reckoning, **9.** And will return to his family in joy!

وَأَمَّا مَنْ أُوتِىَ كِتَٰبَهُۥ وَرَآءَ ظَهْرِهِۦ ﴿١٠﴾ فَسَوْفَ يَدْعُوا۟ ثُبُورًا ﴿١١﴾ وَيَصْلَىٰ سَعِيرًا ﴿١٢﴾ إِنَّهُۥ كَانَ فِىٓ أَهْلِهِۦ مَسْرُورًا ﴿١٣﴾ إِنَّهُۥ ظَنَّ أَن لَّن
يَحُورَ ﴿١٤﴾ بَلَىٰٓ إِنَّ رَبَّهُۥ كَانَ بِهِۦ بَصِيرًا ﴿١٥﴾ فَلَآ أُقْسِمُ بِٱلشَّفَقِ ﴿١٦﴾ وَٱلَّيْلِ وَمَا وَسَقَ ﴿١٧﴾ وَٱلْقَمَرِ إِذَا ٱتَّسَقَ ﴿١٨﴾

behind وَرَآءَ his Record كِتَٰبَهُۥ is given أُوتِىَ whosoever مَنْ but وَأَمَّا
(for) ﴿١١﴾ ثُبُورًا he invoke يَدْعُوا۟ will فَسَوْفَ his back ﴿١٠﴾ ظَهْرِهِۦ
verily he إِنَّهُۥ in a blazing Fire سَعِيرًا ﴿١٢﴾ and burn وَيَصْلَىٰ destruction
verily he إِنَّهُۥ in joy مَسْرُورًا ﴿١٣﴾ his people أَهْلِهِۦ among فِىٓ was كَانَ
بَلَىٰٓ he would come back يَحُورَ ﴿١٤﴾ never لَّن that أَن thought ظَنَّ
﴿١٥﴾ بَصِيرًا at him بِهِۦ has been كَانَ his Lord رَبَّهُۥ verily إِنَّ yes
by the afterglow of بِٱلشَّفَقِ ﴿١٦﴾ I swear أُقْسِمُ so فَلَآ beholding

it gathers in وَسَقَ ﴿١٧﴾ and whatever وَمَا and the night وَاللَّيْلِ sunset
it is at the اتَّسَقَ ﴿١٨﴾ when إِذَا and the moon وَالْقَمَرِ its darkness
full

10. But whosoever is given his Record behind his back, **11.** He will invoke (for his) destruction, **12.** And he shall enter a blazing Fire, and made to taste its burning. **13.** Verily, he was among his people in joy! **14.** Verily, he thought that he would never come back (to Us)! **15.** Yes! Verily, his Lord has been ever beholding him! **16.** So I swear by the afterglow of sunset; **17.** And by the night and whatever it gathers in its darkness, **18.** And by the moon when it is at the full.

لَتَرْكَبُنَّ طَبَقًا عَن طَبَقٍ ﴿١٩﴾ فَمَا لَهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾ وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ ۩ ﴿٢١﴾ بَلِ الَّذِينَ كَفَرُوا
يُكَذِّبُونَ ﴿٢٢﴾ وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ ﴿٢٣﴾ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ ﴿٢٤﴾ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ
غَيْرُ مَمْنُونٍ ﴿٢٥﴾

طَبَقٍ ﴿١٩﴾ from عَن to stage طَبَقًا you shall certainly travel لَتَرْكَبُنَّ
they يُؤْمِنُونَ ﴿٢٠﴾ not لَا with them لَهُمْ what is the matter فَمَا stage
the الْقُرْآنُ to them عَلَيْهِمُ is recited قُرِئَ and when وَإِذَا believe
those الَّذِينَ nay بَلِ they fall prostrate يَسْجُدُونَ ۩ ﴿٢١﴾ not لَا Quran
knows أَعْلَمُ and Allah وَاللَّهُ deny يُكَذِّبُونَ ﴿٢٢﴾ disbelieve كَفَرُوا who
so announce to them فَبَشِّرْهُم they gather يُوعُونَ ﴿٢٣﴾ what بِمَا best
آمَنُوا those who الَّذِينَ save إِلَّا painful أَلِيمٍ ﴿٢٤﴾ a torment بِعَذَابٍ
أَجْرٌ for them لَهُمْ righteous deeds الصَّالِحَاتِ and do وَعَمِلُوا believe
ending مَمْنُونٍ ﴿٢٥﴾ never غَيْرُ (is) a reward

19. You shall certainly travel from stage to stage (in this life and in the Hereafter). **20.** What is the matter with them, that they believe not? **21.** And when the Qur'ân is recited to them, they fall not prostrate. **22.** Nay, those who disbelieve belie (Prophet Muhammad ﷺ and whatever he brought, i.e. this Qur'ân and Islâmic Monotheism). **23.** And Allâh knows best what they gather (of good and bad deeds), **24.** So announce to them a painful torment. **25.** Save those who believe and do righteous good deeds, for them is a reward that will never come to an end (i.e. Paradise).

سُورَةُ ٱلْبُرُوجِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَٱلسَّمَآءِ ذَاتِ ٱلْبُرُوجِ ﴿١﴾ وَٱلْيَوْمِ ٱلْمَوْعُودِ ﴿٢﴾ وَشَاهِدٍ وَمَشْهُودٍ ﴿٣﴾ قُتِلَ أَصْحَٰبُ ٱلْأُخْدُودِ ﴿٤﴾ ٱلنَّارِ ذَاتِ ٱلْوَقُودِ ﴿٥﴾ إِذْ هُمْ
عَلَيْهَا قُعُودٌ ﴿٦﴾ وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِٱلْمُؤْمِنِينَ شُهُودٌ ﴿٧﴾ وَمَا نَقَمُوا۟ مِنْهُمْ إِلَّآ أَن يُؤْمِنُوا۟ بِٱللَّهِ ٱلْعَزِيزِ ٱلْحَمِيدِ ﴿٨﴾

وَٱلْيَوْمِ the big stars ٱلْبُرُوجِ ﴿١﴾ with/holding ذَاتِ by the heaven وَٱلسَّمَآءِ
and the Witnessing day وَشَاهِدٍ Promised ٱلْمَوْعُودِ ﴿٢﴾ and the Day
the People أَصْحَٰبُ were cursed قُتِلَ and the Witnessed day وَمَشْهُودٍ ﴿٣﴾
إِذْ fuel ٱلْوَقُودِ ﴿٥﴾ with ذَاتِ (of) fire ٱلنَّارِ (of) the Ditch ٱلْأُخْدُودِ ﴿٤﴾
what مَا on عَلَىٰ and they وَهُمْ sat قُعُودٌ ﴿٦﴾ by it عَلَيْهَا they هُمْ when
(were) شُهُودٌ ﴿٧﴾ to the believers بِٱلْمُؤْمِنِينَ they were doing يَفْعَلُونَ
إِلَّآ on them مِنْهُمْ they took revenge نَقَمُوا۟ and not وَمَا witness
the ٱلْعَزِيزِ in Allah بِٱللَّهِ they believed يُؤْمِنُوا۟ that أَن except
Worthy of all praise ٱلْحَمِيدِ ﴿٨﴾ All-Mighty

Sûrat 85. *Al-Burûj*
(The Big Stars "*Burûj*")

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. By the heaven holding the big stars. **2.** And by the Promised Day (i.e. the Day of Resurrection). **3.** And by the Witnessing Day (i.e. Friday), and by the Witnessed Day [i.e. the day of *'Arafah* (*Hajj*)]; **4.** Cursed were the People of the Ditch. **5.** Of fire fed with fuel, **6.** When they sat by it (fire), **7.** And they witnessed what they were doing against the believers (i.e. burning them). **8.** And they had no fault except that they believed in Allâh, the All-Mighty, Worthy of all praise!

ٱلَّذِى لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ ﴿٩﴾ إِنَّ ٱلَّذِينَ فَتَنُوا۟ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ ثُمَّ لَمْ يَتُوبُوا۟
فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ ٱلْحَرِيقِ ﴿١٠﴾ إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَهُمْ جَنَّٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ۚ ذَٰلِكَ
ٱلْفَوْزُ ٱلْكَبِيرُ ﴿١١﴾

(of) the ٱلسَّمَٰوَٰتِ dominion مُلْكُ to Him (belongs) لَهُۥ Who ٱلَّذِى
every كُلِّ over عَلَىٰ and Allah وَٱللَّهُ and the earth وَٱلْأَرْضِ heavens
who put فَتَنُوا۟ those ٱلَّذِينَ verily إِنَّ (is) Witness شَهِيدٌ ﴿٩﴾ thing شَىْءٍ

and believing women وَٱلْمُؤْمِنَٰتِ the believing men ٱلْمُؤْمِنِينَ into trial
عَذَابُ will have فَلَهُمْ they turn in repentance يَتُوبُوا۟ not لَمْ then ثُمَّ
punishment عَذَابُ and they will have وَلَهُمْ (of) Hell جَهَنَّمَ torment
ءَامَنُوا۟ those who ٱلَّذِينَ verily إِنَّ (of) the burning Fire ﴿١٠﴾ ٱلْحَرِيقِ
for them لَهُمْ the righteous deeds ٱلصَّٰلِحَٰتِ and do وَعَمِلُوا۟ believe
ذَٰلِكَ rivers ٱلْأَنْهَٰرُ under which مِن تَحْتِهَا flowing تَجْرِى (are) Gardens جَنَّٰتٌ
great ﴿١١﴾ ٱلْكَبِيرُ (is) the success ٱلْفَوْزُ that

9. To Whom belongs the dominion of the heavens and the earth! And Allâh is Witness over everything. **10.** Verily, those who put into trial the believing men and believing women (by torturing them and burning them), and then do not turn in repentance (to Allâh), then they will have the torment of Hell, and they will have the punishment of the burning Fire. **11.** Verily, those who believe and do righteous good deeds, for them will be Gardens under which rivers flow (Paradise). That is the great success.

إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ﴿١٢﴾ إِنَّهُۥ هُوَ يُبْدِئُ وَيُعِيدُ ﴿١٣﴾ وَهُوَ ٱلْغَفُورُ ٱلْوَدُودُ ﴿١٤﴾ ذُو ٱلْعَرْشِ ٱلْمَجِيدُ ﴿١٥﴾ فَعَّالٌ لِّمَا يُرِيدُ ﴿١٦﴾ هَلْ
أَتَىٰكَ حَدِيثُ ٱلْجُنُودِ ﴿١٧﴾ فِرْعَوْنَ وَثَمُودَ ﴿١٨﴾ بَلِ ٱلَّذِينَ كَفَرُوا۟ فِى تَكْذِيبٍ ﴿١٩﴾ وَٱللَّهُ مِن وَرَآئِهِم مُّحِيطٌۢ ﴿٢٠﴾ بَلْ هُوَ قُرْءَانٌ
مَّجِيدٌ ﴿٢١﴾ فِى لَوْحٍ مَّحْفُوظٍۭ ﴿٢٢﴾

(is) indeed severe ﴿١٢﴾ لَشَدِيدٌ (of) your lord رَبِّكَ grip بَطْشَ verily إِنَّ
وَهُوَ and repeats ﴿١٣﴾ وَيُعِيدُ begins يُبْدِئُ (He) هُوَ verily He (Allah) إِنَّهُۥ
Owner ذُو full of love ﴿١٤﴾ ٱلْوَدُودُ (is) Oft-Forgiving ٱلْغَفُورُ and He
لِّمَا He is the Doer فَعَّالٌ the Glorious ﴿١٥﴾ ٱلْمَجِيدُ (of) the Throne ٱلْعَرْشِ
the حَدِيثُ reached you أَتَىٰكَ has هَلْ He intends ﴿١٦﴾ يُرِيدُ of what
and Thamud ﴿١٨﴾ وَثَمُودَ (of) Pharaoh فِرْعَوْنَ (of) the hosts ﴿١٧﴾ ٱلْجُنُودِ story
denying ﴿١٩﴾ تَكْذِيبٍ in فِى disbelieve كَفَرُوا۟ those who ٱلَّذِينَ nay بَلِ
بَلْ encompasses ﴿٢٠﴾ مُّحِيطٌۢ behind them وَرَآئِهِم from مِن and Allah وَٱللَّهُ
Tablet لَوْحٍ in فِى Glorious ﴿٢١﴾ مَّجِيدٌ (is) a Quran قُرْءَانٌ this هُوَ nay
Preserved ﴿٢٢﴾ مَّحْفُوظٍۭ

12. Verily, (O Muhammad ﷺ) the Seizure (punishment) of your Lord is severe and painful. **13.** Verily, He it is Who begins (punishment) and repeats (punishment in the Hereafter). **14.** And He is Oft-Forgiving, full of love, **15.** Owner of the

Throne, the Glorious, **16.** (He is the) Doer of whatsoever He intends (or wills). **17.** Has the story reached you of the hosts, **18.** Of Fir'aun (Pharaoh) and Thamûd? **19.** Nay! The disbelievers (persisted) in denying. **20.** And Allâh encompasses them from behind! (i.e. all their deeds are within His Knowledge, and He will requite them for their deeds). **21.** Nay! This is a Glorious Qur'ân, **22.** (Inscribed) in *Al-Lauh Al-Mahfûz* (The Preserved Tablet)!

سُورَةُ الطَّارِقِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَالسَّمَاءِ وَالطَّارِقِ ﴿١﴾ وَمَا أَدْرَاكَ مَا الطَّارِقُ ﴿٢﴾ النَّجْمُ الثَّاقِبُ ﴿٣﴾ إِن كُلُّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ ﴿٤﴾ فَلْيَنظُرِ الْإِنسَانُ مِمَّ خُلِقَ ﴿٥﴾ خُلِقَ
مِن مَّاءٍ دَافِقٍ ﴿٦﴾ يَخْرُجُ مِن بَيْنِ الصُّلْبِ وَالتَّرَائِبِ ﴿٧﴾ إِنَّهُ عَلَىٰ رَجْعِهِ لَقَادِرٌ ﴿٨﴾

وَمَا and At-Tariq (the night comer) ﴿١﴾ وَالطَّارِقِ by the heaven وَالسَّمَاءِ
(is) ﴿٢﴾ الطَّارِقُ what مَا will make you know أَدْرَاكَ and what
piercing ﴿٣﴾ الثَّاقِبُ (it is) the star النَّجْمُ At-Tariq (the night comer)
over عَلَيْهَا but لَّمَّا human being نَفْسٍ every كُلُّ (is) not إِن bright
from مِمَّ man الْإِنسَانُ so let see فَلْيَنظُرِ (is) a protector ﴿٤﴾ حَافِظٌ him
a water مَّاءٍ from مِن he is created خُلِقَ he is created ﴿٥﴾ خُلِقَ what
الصُّلْبِ between بَيْنِ from مِن it proceeds يَخْرُجُ gushing forth ﴿٦﴾ دَافِقٍ
to عَلَىٰ verily He (Allah) إِنَّهُ and the ribs ﴿٧﴾ وَالتَّرَائِبِ the back-bone
(is) Able ﴿٨﴾ لَقَادِرٌ bring him back رَجْعِهِ

Sûrat 86. *At-Târiq*
(The Night-Comer)

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. By the heaven, and *At-Târiq* (the night-comer, i.e. the bright star); **2.** And what will make you to know what *At-Târiq* (night-comer) is? **3.** (It is) the star of piercing brightness; **4.** There is no human being but has a protector over him (or her). **5.** So let man see from what he is created! **6.** He is created from a water gushing forth, **7.** Proceeding from between the backbone and the ribs. **8.** Verily, (Allâh) is Able to bring him back (to life)!

يَوْمَ تُبْلَى السَّرَائِرُ ﴿٩﴾ فَمَا لَهُ مِن قُوَّةٍ وَلَا نَاصِرٍ ﴿١٠﴾ وَالسَّمَاءِ ذَاتِ الرَّجْعِ ﴿١١﴾ وَالْأَرْضِ ذَاتِ الصَّدْعِ ﴿١٢﴾ إِنَّهُ لَقَوْلٌ فَصْلٌ ﴿١٣﴾ وَمَا هُوَ
بِالْهَزْلِ ﴿١٤﴾ إِنَّهُمْ يَكِيدُونَ كَيْدًا ﴿١٥﴾ وَأَكِيدُ كَيْدًا ﴿١٦﴾ فَمَهِّلِ الْكَافِرِينَ أَمْهِلْهُمْ رُوَيْدًا ﴿١٧﴾

فَمَا the secrets ٱلسَّرَآئِرُ ﴿٩﴾ will be examined تُبْلَى the Day (when) يَوْمَ
any helper نَاصِرٍ ﴿١٠﴾ nor وَلَا power قُوَّةٍ any مِن for him لَهُۥ then not
and the وَٱلْأَرْضِ the returning rain ٱلرَّجْعِ ﴿١١﴾ with ذَاتِ by the sky وَٱلسَّمَآءِ
split (it opens out for gushing of springs) ٱلصَّدْعِ ﴿١٢﴾ with ذَاتِ earth
that separates فَصْلٌ ﴿١٣﴾ (is) the Word لَقَوْلٌ verily this (Quran) إِنَّهُۥ
يَكِيدُونَ verily they إِنَّهُمْ for amusement بِٱلْهَزْلِ ﴿١٤﴾ it (is) هُوَ and not وَمَا
a plan كَيْدًا ﴿١٦﴾ and I am planning وَأَكِيدُ a plot كَيْدًا ﴿١٥﴾ are plotting
give أَمْهِلْهُمْ (to) the disbelievers ٱلْكَٰفِرِينَ so give a respite فَمَهِّلِ
gently (for a while) رُوَيْدًۢا ﴿١٧﴾ respite to them

9. The Day when all the secrets (deeds, prayers, fasting) will be examined (as to their truth). **10.** Then he will have no power, nor any helper. **11.** By the sky (having rain clouds) which gives rain, again and again. **12.** And the earth which splits (with the growth of trees and plants). **13.** Verily, this (the Qur'ân) is the Word that separates (the truth from falsehood, and commands strict laws for mankind to cut the roots of evil). **14.** And it is not a thing for amusement. **15.** Verily, they are but plotting a plot (against you O Muhammad ﷺ). **16.** And I (too) am planning a plan. **17.** So give a respite to the disbelievers; deal gently with them for a while.

سُورَةُ ٱلْأَعْلَىٰ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى ﴿١﴾ ٱلَّذِى خَلَقَ فَسَوَّىٰ ﴿٢﴾ وَٱلَّذِى قَدَّرَ فَهَدَىٰ ﴿٣﴾ وَٱلَّذِىٓ أَخْرَجَ ٱلْمَرْعَىٰ ﴿٤﴾ فَجَعَلَهُۥ غُثَآءً أَحْوَىٰ ﴿٥﴾
سَنُقْرِئُكَ فَلَا تَنسَىٰٓ ﴿٦﴾ إِلَّا مَا شَآءَ ٱللَّهُ إِنَّهُۥ يَعْلَمُ ٱلْجَهْرَ وَمَا يَخْفَىٰ ﴿٧﴾ وَنُيَسِّرُكَ لِلْيُسْرَىٰ ﴿٨﴾ فَذَكِّرْ إِن نَّفَعَتِ ٱلذِّكْرَىٰ ﴿٩﴾

the Most ٱلْأَعْلَى ﴿١﴾ (of) your Lord رَبِّكَ the Name ٱسْمَ glorify سَبِّحِ
وَٱلَّذِى and then proportioned فَسَوَّىٰ ﴿٢﴾ created خَلَقَ Who ٱلَّذِى High
أَخْرَجَ and Who وَٱلَّذِىٓ then guided فَهَدَىٰ ﴿٣﴾ measured قَدَّرَ and Who
غُثَآءً and then makes it فَجَعَلَهُۥ the pasturage ٱلْمَرْعَىٰ ﴿٤﴾ brings out
so فَلَا We shall make you to recite سَنُقْرِئُكَ dark أَحْوَىٰ ﴿٥﴾ stubble
ٱللَّهُ wills شَآءَ what مَا except إِلَّا you shall forget تَنسَىٰٓ ﴿٦﴾ not
and وَمَا the apparent ٱلْجَهْرَ knows يَعْلَمُ verily He (Allah) إِنَّهُۥ Allah
and We shall make easy for you وَنُيَسِّرُكَ is hidden يَخْفَىٰ ﴿٧﴾ what
if إِن therefore give advice/admonition فَذَكِّرْ to the path لِلْيُسْرَىٰ ﴿٨﴾
the admonition ٱلذِّكْرَىٰ ﴿٩﴾ profits نَّفَعَتِ

Sûrat 87. *Al-A'lâ*
(The Most High)

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. Glorify the Name of your Lord, the Most High, **2.** Who has created (everything), and then proportioned it. **3.** And Who has measured (preordainments for everything even to be blessed or wretched); and then guided. **4.** And Who brings out the pasturage, **5.** And then makes it dark stubble. **6.** We shall make you to recite (the Qur'ân), so you (O Muhammad ﷺ) shall not forget (it), **7.** Except what Allâh may will. He knows what is apparent and what is hidden. **8.** And We shall make easy for you (O Muhammad ﷺ) the easy way (i.e. the doing of righteous deeds). **9.** Therefore remind (men) in case the reminder profits (them).

سَيَذَّكَّرُ مَن يَخْشَىٰ ﴿١٠﴾ وَيَتَجَنَّبُهَا ٱلْأَشْقَى ﴿١١﴾ ٱلَّذِى يَصْلَى ٱلنَّارَ ٱلْكُبْرَىٰ ﴿١٢﴾ ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ ﴿١٣﴾ قَدْ أَفْلَحَ مَن
تَزَكَّىٰ ﴿١٤﴾ وَذَكَرَ ٱسْمَ رَبِّهِۦ فَصَلَّىٰ ﴿١٥﴾ بَلْ تُؤْثِرُونَ ٱلْحَيَوٰةَ ٱلدُّنْيَا ﴿١٦﴾ وَٱلْءَاخِرَةُ خَيْرٌ وَأَبْقَىٰ ﴿١٧﴾ إِنَّ هَٰذَا لَفِى ٱلصُّحُفِ
ٱلْأُولَىٰ ﴿١٨﴾ صُحُفِ إِبْرَٰهِيمَ وَمُوسَىٰ ﴿١٩﴾

وَيَتَجَنَّبُهَا fears ﴿١٠﴾ يَخْشَىٰ who مَن he will receive the admonition سَيَذَّكَّرُ
ٱلنَّارَ will burn يَصْلَى who ٱلَّذِى the wretched ﴿١١﴾ ٱلْأَشْقَى and avoid it
he will die يَمُوتُ neither لَا then ثُمَّ great ﴿١٢﴾ ٱلْكُبْرَىٰ (in) the Fire
shall achieve success أَفْلَحَ indeed قَدْ live ﴿١٣﴾ يَحْيَىٰ nor وَلَا in it فِيهَا
ٱسْمَ and remembers وَذَكَرَ purifies himself ﴿١٤﴾ تَزَكَّىٰ whosoever مَن
you تُؤْثِرُونَ nay بَلْ and prays ﴿١٥﴾ فَصَلَّىٰ (of) his Lord رَبِّهِۦ the Name
although the وَٱلْءَاخِرَةُ worldly ﴿١٦﴾ ٱلدُّنْيَا the life ٱلْحَيَوٰةَ prefer
هَٰذَا verily إِنَّ and more lasting ﴿١٧﴾ وَأَبْقَىٰ (is) better خَيْرٌ Hereafter
the صُحُفِ former ﴿١٨﴾ ٱلْأُولَىٰ the Scriptures ٱلصُّحُفِ (is) in لَفِى this
and Musa ﴿١٩﴾ وَمُوسَىٰ (of) Ibrahim (Abraham) إِبْرَٰهِيمَ Scriptures
(Moses)

10. The reminder will be received by him who fears (Allâh), **11.** But it will be avoided by the wretched, **12.** Who will enter the great Fire (and will be made to taste its burning). **13.** There he will neither die (to be in rest) nor live (a good living). **14.** Indeed whosoever purifies himself shall achieve success, **15.** And remembers (glorifies) the Name of his Lord (worships none but Allâh), and prays. **16.** Nay, you prefer the life of this world, **17.** Although the Hereafter is better and more lasting. **18.** Verily, this is in the former Scriptures — **19.** The Scriptures of Ibrâhîm (Abraham) and Mûsâ (Moses) (عليهما السلام).

سُورَةُ الغَاشِيَةِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

هَلْ أَتَىٰكَ حَدِيثُ ٱلْغَـٰشِيَةِ ﴿١﴾ وُجُوهٌ يَوْمَئِذٍ خَـٰشِعَةٌ ﴿٢﴾ عَامِلَةٌ نَّاصِبَةٌ ﴿٣﴾ تَصْلَىٰ نَارًا حَامِيَةً ﴿٤﴾ تُسْقَىٰ مِنْ عَيْنٍ
ءَانِيَةٍ ﴿٥﴾ لَّيْسَ لَهُمْ طَعَامٌ إِلَّا مِن ضَرِيعٍ ﴿٦﴾ لَّا يُسْمِنُ وَلَا يُغْنِى مِن جُوعٍ ﴿٧﴾ وُجُوهٌ يَوْمَئِذٍ نَّاعِمَةٌ ﴿٨﴾ لِّسَعْيِهَا رَاضِيَةٌ ﴿٩﴾
فِى جَنَّةٍ عَالِيَةٍ ﴿١٠﴾

(of) the ٱلْغَـٰشِيَةِ ﴿١﴾ the narration حَدِيثُ come to you أَتَىٰكَ has هَلْ
(will ﴿٢﴾ خَـٰشِعَةٌ that day يَوْمَئِذٍ (some) faces وُجُوهٌ overwhelming
they will burn تَصْلَىٰ weary ﴿٣﴾ نَّاصِبَةٌ labouring عَامِلَةٌ be) humiliated
from مِنْ they will be given to drink تُسْقَىٰ hot ﴿٤﴾ حَامِيَةً in fire نَارًا
for them لَهُمْ (there will be) no لَّيْسَ boiling ﴿٥﴾ ءَانِيَةٍ a spring عَيْنٍ
لَّا a poisonous thorny plant ﴿٦﴾ ضَرِيعٍ from مِن but إِلَّا food طَعَامٌ
against مِن avail يُغْنِى nor وَلَا that will nourish يُسْمِنُ neither
(will be) ﴿٨﴾ نَّاعِمَةٌ that day يَوْمَئِذٍ (other) faces وُجُوهٌ hunger ﴿٧﴾ جُوعٍ
Garden جَنَّةٍ in فِى glad ﴿٩﴾ رَاضِيَةٌ with their endeavour لِّسَعْيِهَا joyful
high ﴿١٠﴾ عَالِيَةٍ (Paradise)

Sûrat 88. Al-Ghâshiyah
(The Overwhelming)

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. Has there come to you the narration of the overwhelming (i.e. the Day of Resurrection)? **2.** Some faces, that Day will be humiliated (in the Hell-fire. **3.** Labouring, weary. **4.** They will enter in the hot blazing Fire. **5.** They will be given to drink from a boiling spring, **6.** No food will there be for them but a poisonous thorny plant, **7.** Which will neither nourish nor avail against hunger. **8.** (Other) faces that Day will be joyful, **9.** Glad with their endeavour. **10.** In a lofty Paradise.

لَّا تَسْمَعُ فِيهَا لَـٰغِيَةً ﴿١١﴾ فِيهَا عَيْنٌ جَارِيَةٌ ﴿١٢﴾ فِيهَا سُرُرٌ مَّرْفُوعَةٌ ﴿١٣﴾ وَأَكْوَابٌ مَّوْضُوعَةٌ ﴿١٤﴾ وَنَمَارِقُ مَصْفُوفَةٌ ﴿١٥﴾ وَزَرَابِىُّ
مَبْثُوثَةٌ ﴿١٦﴾ أَفَلَا يَنظُرُونَ إِلَى ٱلْإِبِلِ كَيْفَ خُلِقَتْ ﴿١٧﴾ وَإِلَى ٱلسَّمَآءِ كَيْفَ رُفِعَتْ ﴿١٨﴾ وَإِلَى ٱلْجِبَالِ كَيْفَ نُصِبَتْ ﴿١٩﴾
وَإِلَى ٱلْأَرْضِ كَيْفَ سُطِحَتْ ﴿٢٠﴾

فِيهَا vain talk ﴿١١﴾ لَٰغِيَةً therein فِيهَا they shall hear تَسْمَعُ neither لَّا
therein (will فِيهَا running ﴿١٢﴾ جَارِيَةٌ a spring عَيْنٌ therein (will be)
set ﴿١٤﴾ مَّوْضُوعَةٌ and cups وَأَكْوَابٌ raised high ﴿١٣﴾ مَّرْفُوعَةٌ thrones سُرُرٌ be)
and rich وَزَرَابِيُّ set in rows ﴿١٥﴾ مَصْفُوفَةٌ and cushions وَنَمَارِقُ at hand
at إِلَى they look يَنظُرُونَ do not أَفَلَا spread out ﴿١٦﴾ مَبْثُوثَةٌ carpets
and at وَإِلَى they are created ﴿١٧﴾ خُلِقَتْ how كَيْفَ the camels ٱلْإِبِلِ
ٱلْجِبَالِ and at وَإِلَى it is raised ﴿١٨﴾ رُفِعَتْ how كَيْفَ the heaven ٱلسَّمَآءِ
and at وَإِلَى they are fixed firm ﴿١٩﴾ نُصِبَتْ how كَيْفَ the mountains
it is spread out ﴿٢٠﴾ سُطِحَتْ how كَيْفَ the earth ٱلْأَرْضِ

11. Where they shall neither hear harmful speech nor falsehood. **12.** Therein will be a running spring. **13.** Therein will be thrones raised high. **14.** And cups set at hand. **15.** And cushions set in rows. **16.** And rich carpets (all) spread out. **17.** Do they not look at the camels, how they are created? **18.** And at the heaven, how it is raised? **19.** And at the mountains, how they are rooted (and fixed firm)? **20.** And at the earth, how it is outspread?

فَذَكِّرْ إِنَّمَآ أَنتَ مُذَكِّرٌ ﴿٢١﴾ لَّسْتَ عَلَيْهِم بِمُصَيْطِرٍ ﴿٢٢﴾ إِلَّا مَن تَوَلَّىٰ وَكَفَرَ ﴿٢٣﴾ فَيُعَذِّبُهُ ٱللَّهُ ٱلْعَذَابَ ٱلْأَكْبَرَ ﴿٢٤﴾
إِنَّ إِلَيْنَآ إِيَابَهُمْ ﴿٢٥﴾ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُم ﴿٢٦﴾

(are) a reminder ﴿٢١﴾ مُذَكِّرٌ you أَنتَ only إِنَّمَآ so remind فَذَكِّرْ
save إِلَّا a dictator ﴿٢٢﴾ بِمُصَيْطِرٍ over them عَلَيْهِم you are not لَّسْتَ
فَيُعَذِّبُهُ and disbelieves ﴿٢٣﴾ وَكَفَرَ turns away تَوَلَّىٰ the one who مَن
﴿٢٤﴾ ٱلْأَكْبَرَ the punishment ٱلْعَذَابَ Allah ٱللَّهُ then will punish him
ثُمَّ (will be) their return ﴿٢٥﴾ إِيَابَهُمْ to Us إِلَيْنَآ verily إِنَّ greatest
their reckoning ﴿٢٦﴾ حِسَابَهُم for Us (will be) عَلَيْنَا verily إِنَّ then

21. So remind them (O Muhammad ﷺ) — you are only one who reminds. **22.** You are not a dictator over them — **23.** Save the one who turns away and disbelieves. **24.** Then Allâh will punish him with the greatest punishment. **25.** Verily, to Us will be their return; **26.** Then verily, for Us will be their reckoning.

سُورَةُ الْفَجْرِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَٱلْفَجْرِ ﴿١﴾ وَلَيَالٍ عَشْرٍ ﴿٢﴾ وَٱلشَّفْعِ وَٱلْوَتْرِ ﴿٣﴾ وَٱلَّيْلِ إِذَا يَسْرِ ﴿٤﴾ هَلْ فِى ذَٰلِكَ قَسَمٌ لِّذِى حِجْرٍ ﴿٥﴾ أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ
بِعَادٍ ﴿٦﴾ إِرَمَ ذَاتِ ٱلْعِمَادِ ﴿٧﴾ ٱلَّتِى لَمْ يُخْلَقْ مِثْلُهَا فِى ٱلْبِلَٰدِ ﴿٨﴾ وَثَمُودَ ٱلَّذِينَ جَابُوا۟ ٱلصَّخْرَ بِٱلْوَادِ ﴿٩﴾ وَفِرْعَوْنَ ذِى
ٱلْأَوْتَادِ ﴿١٠﴾

وَٱلشَّفْعِ ten ﴿٢﴾ عَشْرٍ and by the nights وَلَيَالٍ by the dawn ﴿١﴾ وَٱلْفَجْرِ
إِذَا and by the night وَٱلَّيْلِ and the odd ﴿٣﴾ وَٱلْوَتْرِ and by the even
an قَسَمٌ them ذَٰلِكَ in فِى is it هَلْ it departs ﴿٤﴾ يَسْرِ when
أَلَمْ (of) understanding ﴿٥﴾ حِجْرٍ for those (men) لِّذِى oath/evidence
﴿٦﴾ بِعَادٍ your Lord رَبُّكَ dealt فَعَلَ how كَيْفَ you see تَرَ did not
not لَمْ which ٱلَّتِى pillars ﴿٧﴾ ٱلْعِمَادِ of ذَاتِ (of) Iram إِرَمَ with 'Ad
وَثَمُودَ the land ﴿٨﴾ ٱلْبِلَٰدِ in فِى like them مِثْلُهَا were created يُخْلَقْ
﴿٩﴾ بِٱلْوَادِ rocks ٱلصَّخْرَ hewed out جَابُوا۟ who ٱلَّذِينَ and (with) Thamud
with the stakes ﴿١٠﴾ ذِى ٱلْأَوْتَادِ and (with) Pharaoh وَفِرْعَوْنَ in the valley

Sûrat 89. *Al-Fajr*
(The Break of Day or the Dawn)

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. By the dawn; **2.** By the ten nights, **3.** And by the even and the odd (of all the creations of Allâh). **4.** And by the night when it departs. **5.** There is indeed in them (the above oaths) sufficient proofs for men of understanding! **6.** Saw you (O Muhammad ﷺ) not how your Lord dealt with 'Âd (people) **7.** Of *Iram* (who were very tall) like (lofty) pillars, **8.** The like of which were not created in the land? **9.** And (with) Thamûd (people), who hewed out rocks in the valley (to make dwellings)? **10.** And (with) Fir'aun (Pharaoh) who had the stakes?

ٱلَّذِينَ طَغَوْا۟ فِى ٱلْبِلَٰدِ ﴿١١﴾ فَأَكْثَرُوا۟ فِيهَا ٱلْفَسَادَ ﴿١٢﴾ فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ﴿١٣﴾ إِنَّ رَبَّكَ لَبِٱلْمِرْصَادِ ﴿١٤﴾
فَأَمَّا ٱلْإِنسَٰنُ إِذَا مَا ٱبْتَلَىٰهُ رَبُّهُۥ فَأَكْرَمَهُۥ وَنَعَّمَهُۥ فَيَقُولُ رَبِّىٓ أَكْرَمَنِ ﴿١٥﴾ وَأَمَّآ إِذَا مَا ٱبْتَلَىٰهُ فَقَدَرَ عَلَيْهِ رِزْقَهُۥ فَيَقُولُ رَبِّىٓ
أَهَٰنَنِ ﴿١٦﴾

ٱلَّذِينَ who طَغَوْا transgressed beyond bounds فِى in ٱلْبِلَٰدِ ﴿١١﴾ the
lands فَأَكْثَرُوا and made much فِيهَا therein ٱلْفَسَادَ ﴿١٢﴾ mischief فَصَبَّ
so poured عَلَيْهِمْ on them رَبُّكَ your Lord سَوْطَ lash, whip عَذَابٍ ﴿١٣﴾
(of) torment إِنَّ verily رَبَّكَ your Lord لَبِٱلْمِرْصَادِ ﴿١٤﴾ (is) Ever
Watchful فَأَمَّا as for ٱلْإِنسَٰنُ man إِذَا مَا when ٱبْتَلَىٰهُ tries him رَبُّهُۥ his
Lord فَأَكْرَمَهُۥ and gives him honour وَنَعَّمَهُۥ and gives him bounties
فَيَقُولُ he says رَبِّىٓ my Lord أَكْرَمَنِ ﴿١٥﴾ has honoured me وَأَمَّآ but
إِذَا مَا when ٱبْتَلَىٰهُ He tries him فَقَدَرَ He straitens عَلَيْهِ upon him
رِزْقَهُۥ his means of life فَيَقُولُ then he says رَبِّىٓ my Lord أَهَٰنَنِ ﴿١٦﴾
has humiliated me

11. Who did transgress beyond bounds in the lands. **12.** And made therein much mischief. **13.** So your Lord poured on them different kinds of severe torment. **14.** Verily, your Lord is Ever Watchful (over them). **15.** As for man, when his Lord tries him by giving him honour and bounties, then he says (in exultation): "My Lord has honoured me." **16.** But when He tries him by straitening his means of life, he says: "My Lord has humiliated me!"

كَلَّا ۖ بَل لَّا تُكْرِمُونَ ٱلْيَتِيمَ ﴿١٧﴾ وَلَا تَحَٰٓضُّونَ عَلَىٰ طَعَامِ ٱلْمِسْكِينِ ﴿١٨﴾ وَتَأْكُلُونَ ٱلتُّرَاثَ أَكْلًا لَّمًّا ﴿١٩﴾
وَتُحِبُّونَ ٱلْمَالَ حُبًّا جَمًّا ﴿٢٠﴾ كَلَّآ إِذَا دُكَّتِ ٱلْأَرْضُ دَكًّا دَكًّا ﴿٢١﴾ وَجَآءَ رَبُّكَ وَٱلْمَلَكُ صَفًّا صَفًّا ﴿٢٢﴾ وَجِاىٓءَ
يَوْمَئِذٍۭ بِجَهَنَّمَ ۚ يَوْمَئِذٍ يَتَذَكَّرُ ٱلْإِنسَٰنُ وَأَنَّىٰ لَهُ ٱلذِّكْرَىٰ ﴿٢٣﴾

كَلَّا nay بَل but لَّا not تُكْرِمُونَ you treat with generosity ٱلْيَتِيمَ ﴿١٧﴾
the orphans وَلَا and not تَحَٰٓضُّونَ you urge one another عَلَىٰ on
طَعَامِ feeding ٱلْمِسْكِينِ ﴿١٨﴾ (of) the poor وَتَأْكُلُونَ and you devour
ٱلتُّرَاثَ the inheritance أَكْلًا devouring لَّمًّا ﴿١٩﴾ (with) greed
وَتُحِبُّونَ and you love ٱلْمَالَ wealth حُبًّا with love جَمًّا ﴿٢٠﴾ much كَلَّآ
nay إِذَا when دُكَّتِ is ground ٱلْأَرْضُ the earth دَكًّا دَكًّا ﴿٢١﴾ with
exceeding grinding وَجَآءَ and comes رَبُّكَ your Lord وَٱلْمَلَكُ with
the angels صَفًّا صَفًّا ﴿٢٢﴾ in rows وَجِاىٓءَ and will be brought near
يَوْمَئِذٍۭ that Day بِجَهَنَّمَ Hell يَوْمَئِذٍ on that Day يَتَذَكَّرُ will
remember ٱلْإِنسَٰنُ man وَأَنَّىٰ but how لَهُ him (will avail)
ٱلذِّكْرَىٰ ﴿٢٣﴾ the remembrance

17. Nay! But you treat not the orphans with kindness and generosity! **18.** And urge not one another on the feeding of *Al-Miskîn* (the poor)! **19.** And you devour the inheritance — all with greed. **20.** And you love wealth with much love. **21.** Nay! When the earth is ground to powder. **22.** And your Lord comes with the angels in rows. **23.** And Hell will be brought near that Day. On that Day will man remember, but how will that remembrance (then) avail him?

يَقُولُ يَٰلَيۡتَنِي قَدَّمۡتُ لِحَيَاتِي ﴿٢٤﴾ فَيَوۡمَئِذٖ لَّا يُعَذِّبُ عَذَابَهُۥٓ أَحَدٞ ﴿٢٥﴾ وَلَا يُوثِقُ وَثَاقَهُۥٓ أَحَدٞ ﴿٢٦﴾ يَٰٓأَيَّتُهَا ٱلنَّفۡسُ ٱلۡمُطۡمَئِنَّةُ ﴿٢٧﴾
ٱرۡجِعِيٓ إِلَىٰ رَبِّكِ رَاضِيَةٗ مَّرۡضِيَّةٗ ﴿٢٨﴾ فَٱدۡخُلِي فِي عِبَٰدِي ﴿٢٩﴾ وَٱدۡخُلِي جَنَّتِي ﴿٣٠﴾

لِحَيَاتِي ﴿٢٤﴾ had sent forth قَدَّمۡتُ would that I يَٰلَيۡتَنِي he will say يَقُولُ
عَذَابَهُۥٓ will punish يُعَذِّبُ none لَّا so on that Day فَيَوۡمَئِذٖ for my life
وَثَاقَهُۥٓ will bind يُوثِقُ and none وَلَا anyone ﴿٢٥﴾ أَحَدٞ (like) His punishment
the soul ٱلنَّفۡسُ O (you) يَٰٓأَيَّتُهَا anyone ﴿٢٦﴾ أَحَدٞ (like) His binding
your Lord رَبِّكِ to إِلَىٰ come back ٱرۡجِعِيٓ in satisfaction ﴿٢٧﴾ ٱلۡمُطۡمَئِنَّةُ
and well-pleasing (unto ﴿٢٨﴾ مَّرۡضِيَّةٗ well-pleased (yourself) رَاضِيَةٗ
وَٱدۡخُلِي My slaves ﴿٢٩﴾ عِبَٰدِي among فِي enter you then فَٱدۡخُلِي Him)
My Paradise ﴿٣٠﴾ جَنَّتِي and enter you

24. He will say: "Alas! Would that I had sent forth (good deeds) for (this) my life!" **25.** So on that Day none will punish as He will punish. **26.** And none will bind as He will bind. **27.** (It will be said to the pious — believers of Islamic Monotheism): "O (you) the one in (complete) rest and satisfaction! **28.** "Come back to your Lord, — well-pleased (yourself) and well-pleasing (unto Him)! **29.** "Enter you then among My (honoured) slaves, **30.** "And enter you My Paradise!"

سُورَةُ البَلَدِ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

لَآ أُقۡسِمُ بِهَٰذَا ٱلۡبَلَدِ ﴿١﴾ وَأَنتَ حِلُّۢ بِهَٰذَا ٱلۡبَلَدِ ﴿٢﴾ وَوَالِدٖ وَمَا وَلَدَ ﴿٣﴾ لَقَدۡ خَلَقۡنَا ٱلۡإِنسَٰنَ فِي كَبَدٍ ﴿٤﴾ أَيَحۡسَبُ أَن لَّن
يَقۡدِرَ عَلَيۡهِ أَحَدٞ ﴿٥﴾ يَقُولُ أَهۡلَكۡتُ مَالٗا لُّبَدًا ﴿٦﴾ أَيَحۡسَبُ أَن لَّمۡ يَرَهُۥٓ أَحَدٌ ﴿٧﴾ أَلَمۡ نَجۡعَل لَّهُۥ عَيۡنَيۡنِ ﴿٨﴾ وَلِسَانٗا
وَشَفَتَيۡنِ ﴿٩﴾ وَهَدَيۡنَٰهُ ٱلنَّجۡدَيۡنِ ﴿١٠﴾

and you وَأَنتَ city (Makkah) ﴿١﴾ ٱلۡبَلَدِ by this بِهَٰذَا I swear لَآ أُقۡسِمُ
and by the وَوَالِدٖ city ﴿٢﴾ ٱلۡبَلَدِ in this بِهَٰذَا (are) free (from sin) حِلُّۢ

We خَلَقْنَا verily لَقَدْ he begot (٣) وَلَدَ and that which وَمَا begetter
does he think أَيَحْسَبُ toil (٤) كَبَدٍ in فِى man ٱلْإِنسَٰنَ have created
يَقُولُ anyone (٥) أَحَدٌ him عَلَيْهِ can overcome يَقْدِرَ not لَّن that أَن
in abundance (٦) لُّبَدًا wealth مَالًا I have wasted أَهْلَكْتُ he says
anyone (٧) أَحَدٌ sees him يَرَهُۥٓ not لَّمْ that أَن does he think أَيَحْسَبُ
وَلِسَانًا a pair of eyes (٨) عَيْنَيْنِ for him لَّهُۥ We made نَجْعَل have not أَلَمْ
and shown him وَهَدَيْنَٰهُ and a pair of lips (٩) وَشَفَتَيْنِ and a tongue
the two ways (١٠) ٱلنَّجْدَيْنِ

Sûrat 90. Al-Balad
(The City)

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. I swear by this city (Makkah); **2.** And you are free in this city (Makkah). **3.** And by the begetter (i.e. Adam عليه السلام) and that which he begot (i.e. his progeny). **4.** Verily, We have created man in toil. **5.** Does he think that none can overcome him? **6.** He says (boastfully): "I have wasted wealth in abundance!" **7.** Does he think that none sees him? **8.** Have We not made for him two eyes, **9.** And a tongue and two lips? **10.** And shown him the two ways (good and evil)?

فَلَا ٱقْتَحَمَ ٱلْعَقَبَةَ (١١) وَمَآ أَدْرَىٰكَ مَا ٱلْعَقَبَةُ (١٢) فَكُّ رَقَبَةٍ (١٣) أَوْ إِطْعَٰمٌ فِى يَوْمٍ ذِى مَسْغَبَةٍ (١٤) يَتِيمًا ذَا مَقْرَبَةٍ (١٥) أَوْ
مِسْكِينًا ذَا مَتْرَبَةٍ (١٦) ثُمَّ كَانَ مِنَ ٱلَّذِينَ ءَامَنُوا۟ وَتَوَاصَوْا۟ بِٱلصَّبْرِ وَتَوَاصَوْا۟ بِٱلْمَرْحَمَةِ (١٧) أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْمَيْمَنَةِ (١٨) وَٱلَّذِينَ
كَفَرُوا۟ بِـَٔايَٰتِنَا هُمْ أَصْحَٰبُ ٱلْمَشْـَٔمَةِ (١٩) عَلَيْهِمْ نَارٌ مُّؤْصَدَةٌۢ (٢٠)

the steep (١١) ٱلْعَقَبَةَ he has attempted to pass on ٱقْتَحَمَ but not فَلَا
(١٢) ٱلْعَقَبَةُ what مَا will make you know أَدْرَىٰكَ and what وَمَآ path
إِطْعَٰمٌ or أَوْ a neck (١٣) رَقَبَةٍ (it is) freeing فَكُّ (is) the steep path
(to) an يَتِيمًا of hunger (١٤) ذِى مَسْغَبَةٍ a day يَوْمٍ in فِى giving food
(١٦) ذَا مَتْرَبَةٍ (to) a poor مِسْكِينًا or أَوْ near of kin (١٥) ذَا مَقْرَبَةٍ orphan
مِنَ he became كَانَ then ثُمَّ cleaving to dust (out of misery)
and recommended وَتَوَاصَوْا۟ believed ءَامَنُوا۟ those who ٱلَّذِينَ (one) of
and recommended one وَتَوَاصَوْا۟ to the patience بِٱلصَّبْرِ one another
(are) the companions أَصْحَٰبُ they أُو۟لَٰٓئِكَ to pity (١٧) بِٱلْمَرْحَمَةِ another

disbelieved كَفَرُوا but those who وَالَّذِينَ (of) the Right Hand الْمَيْمَنَةِ ﴿١٨﴾
(are) the companions أَصْحَابُ they هُمْ in Our Signs/Verses بِآيَاتِنَا
﴿٢٠﴾ مُؤْصَدَةٌ the Fire نَارٌ over them عَلَيْهِمْ (of) the Left Hand الْمَشْأَمَةِ ﴿١٩﴾
(will be) shut

11. But he has not attempted to pass on the path that is steep (i.e. the path which will lead to goodness and success). **12.** And what will make you know the path that is steep? **13.** (It is) freeing a neck (slave) **14.** Or giving food in a day of hunger (famine), **15.** To an orphan near of kin. **16.** Or to a *Miskîn* (poor) cleaving to dust (out of misery). **17.** Then he became one of those who believed (in the Islamic Monotheism) and recommended one another to perseverance and patience, and (also) recommended one another to pity and compassion. **18.** They are those on the Right Hand, **19.** But those who disbelieved in Our *Ayât*, they are those on the Left Hand (the dwellers of Hell). **20.** The Fire will be shut over them.

سُورَةُ الشَّمْسِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَالشَّمْسِ وَضُحَاهَا ﴿١﴾ وَالْقَمَرِ إِذَا تَلَاهَا ﴿٢﴾ وَالنَّهَارِ إِذَا جَلَّاهَا ﴿٣﴾ وَاللَّيْلِ إِذَا يَغْشَاهَا ﴿٤﴾ وَالسَّمَاءِ وَمَا بَنَاهَا ﴿٥﴾ وَالْأَرْضِ وَمَا
طَحَاهَا ﴿٦﴾ وَنَفْسٍ وَمَا سَوَّاهَا ﴿٧﴾ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ﴿٨﴾ قَدْ أَفْلَحَ مَنْ زَكَّاهَا ﴿٩﴾ وَقَدْ خَابَ مَنْ دَسَّاهَا ﴿١٠﴾

إِذَا by the moon وَالْقَمَرِ and its brightness ﴿١﴾ وَضُحَاهَا by sun وَالشَّمْسِ
as/when إِذَا and by the day وَالنَّهَارِ it follows it ﴿٢﴾ تَلَاهَا as/when
إِذَا by the night وَاللَّيْلِ it shows up (sun's) brightness ﴿٣﴾ جَلَّاهَا
and Him وَمَا by the heaven وَالسَّمَاءِ it conceals it ﴿٤﴾ يَغْشَاهَا as/when
Who ﴿٦﴾ طَحَاهَا and Him وَمَا by the earth وَالْأَرْضِ Who built it ﴿٥﴾ بَنَاهَا
﴿٧﴾ سَوَّاهَا and Him وَمَا and by the person (soul) وَنَفْسٍ spread it
then He (showed) فَأَلْهَمَهَا Who perfected him in proportion
and its purity, ﴿٨﴾ وَتَقْوَاهَا its impurity, wrong فُجُورَهَا inspired him
purifies his ﴿٩﴾ زَكَّاهَا who مَنْ he succeeds أَفْلَحَ indeed قَدْ right
corrupts ﴿١٠﴾ دَسَّاهَا who مَنْ he fails خَابَ and indeed وَقَدْ ownself
his ownself

Sûrat 91. *Ash-Shams*
(The Sun)

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. By the sun and its brightness. **2.** By the moon as it follows it (the sun). **3.** By the day as it shows up (the sun's) brightness. **4.** By the night as it conceals it (the sun). **5.** By the heaven and Him Who built it. **6.** By the earth and Him Who spread it. **7.** By *Nafs* (Adam or a person or a soul), and Him Who perfected him in proportion; **8.** Then He showed him what is wrong for him and what is right for him. **9.** Indeed he succeeds who purifies his ownself. **10.** And indeed he fails who corrupts his ownself.

كَذَّبَتْ ثَمُودُ بِطَغْوَىٰهَآ ﴿١١﴾ إِذِ ٱنۢبَعَثَ أَشْقَىٰهَا ﴿١٢﴾ فَقَالَ لَهُمْ رَسُولُ ٱللَّهِ نَاقَةَ ٱللَّهِ وَسُقْيَٰهَا ﴿١٣﴾ فَكَذَّبُوهُ فَعَقَرُوهَا
فَدَمْدَمَ عَلَيْهِمْ رَبُّهُم بِذَنۢبِهِمْ فَسَوَّىٰهَا ﴿١٤﴾ وَلَا يَخَافُ عُقْبَٰهَا ﴿١٥﴾

through their transgression بِطَغْوَىٰهَآ ﴿١١﴾ Thamud ثَمُودُ denied كَذَّبَتْ
the most wicked man among أَشْقَىٰهَا ﴿١٢﴾ went forth ٱنۢبَعَثَ when إِذِ
(of) ٱللَّهِ the Messenger رَسُولُ to them لَهُمْ but said فَقَالَ them
and وَسُقْيَٰهَا ﴿١٣﴾ (of) Allah ٱللَّهِ (that is) the she-camel نَاقَةَ Allah
then they denied him فَكَذَّبُوهُ (bar it not from having) its drink
عَلَيْهِمْ so destroyed فَدَمْدَمَ and they killed/hamstrung it فَعَقَرُوهَا
and فَسَوَّىٰهَا ﴿١٤﴾ because of their sin بِذَنۢبِهِمْ their Lord رَبُّهُم them
He feared يَخَافُ and not وَلَا made them equal in destruction
the consequences thereof عُقْبَٰهَا ﴿١٥﴾

11. Thamûd (people) denied (their Prophet) through their transgression. **12.** When the most wicked man among them went forth (to kill the she-camel). **13.** But the Messenger of Allâh [Sâlih عليه السلام] said to them: "Be cautious! (Fear the evil end). That is the she-camel of Allâh! (Do not harm it) and bar it not from having its drink!" **14.** Then they denied him and they killed it. So their Lord destroyed them because of their sin, and made them equal in destruction! **15.** And He (Allâh) feared not the consequences thereof.

سُورَةُ اللَّيْلِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَاللَّيْلِ إِذَا يَغْشَىٰ ﴿١﴾ وَالنَّهَارِ إِذَا تَجَلَّىٰ ﴿٢﴾ وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَىٰ ﴿٣﴾ إِنَّ سَعْيَكُمْ لَشَتَّىٰ ﴿٤﴾ فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ﴿٥﴾ وَصَدَّقَ
بِالْحُسْنَىٰ ﴿٦﴾ فَسَنُيَسِّرُهُ لِلْيُسْرَىٰ ﴿٧﴾ وَأَمَّا مَن بَخِلَ وَاسْتَغْنَىٰ ﴿٨﴾ وَكَذَّبَ بِالْحُسْنَىٰ ﴿٩﴾ فَسَنُيَسِّرُهُ لِلْعُسْرَىٰ ﴿١٠﴾ وَمَا يُغْنِي عَنْهُ مَالُهُ
إِذَا تَرَدَّىٰ ﴿١١﴾

and by وَالنَّهَارِ it envelops يَغْشَىٰ ﴿١﴾ when/as إِذَا by the night وَاللَّيْلِ
and by وَمَا it appears in brightness تَجَلَّىٰ ﴿٢﴾ as/when إِذَا the day
إِنَّ and female وَالْأُنثَىٰ ﴿٣﴾ male الذَّكَرَ Who created خَلَقَ Him
as for فَأَمَّا (are) indeed diverse لَشَتَّىٰ ﴿٤﴾ your efforts سَعْيَكُمْ certainly
وَصَدَّقَ and fears Him (the best) وَاتَّقَىٰ ﴿٥﴾ gives أَعْطَىٰ him who مَنْ
We will make smooth for فَسَنُيَسِّرُهُ in the best بِالْحُسْنَىٰ ﴿٦﴾ and believes
is بَخِلَ he who مَن and but وَأَمَّا (the path) to ease لِلْيُسْرَىٰ ﴿٧﴾ him
and denies وَكَذَّبَ and thinks himself self-sufficient وَاسْتَغْنَىٰ ﴿٨﴾ miser
then We will make smooth for him فَسَنُيَسِّرُهُ the best بِالْحُسْنَىٰ ﴿٩﴾
him عَنْهُ will benefit يُغْنِي and what وَمَا (the path) for evil لِلْعُسْرَىٰ ﴿١٠﴾
he goes down تَرَدَّىٰ ﴿١١﴾ when إِذَا his wealth مَالُهُ

Sûrat 92. Al-Lail
(The Night)

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. By the night as it envelops. **2.** By the day as it appears in brightness. **3.** By Him Who created male and female. **4.** Certainly, your efforts and deeds are diverse (different in aims and purposes); **5.** As for him who gives (in charity) and keeps his duty to Allâh and fears Him, **6.** And believes in *Al-Husnâ.* **7.** We will make smooth for him the path of ease (goodness). **8.** But he who is greedy miser and thinks himself self-sufficient. **9.** And belies *Al-Husnâ.* **10.** We will make smooth for him the path for evil. **11.** And what will his wealth avail him when he goes down (in destruction)?

إِنَّ عَلَيْنَا لَلْهُدَىٰ ﴿١٢﴾ وَإِنَّ لَنَا لَلْآخِرَةَ وَالْأُولَىٰ ﴿١٣﴾ فَأَنذَرْتُكُمْ نَارًا تَلَظَّىٰ ﴿١٤﴾ لَا يَصْلَاهَا إِلَّا الْأَشْقَى ﴿١٥﴾ الَّذِي كَذَّبَ وَتَوَلَّىٰ ﴿١٦﴾
وَسَيُجَنَّبُهَا الْأَتْقَى ﴿١٧﴾ الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّىٰ ﴿١٨﴾ وَمَا لِأَحَدٍ عِندَهُ مِن نِّعْمَةٍ تُجْزَىٰ ﴿١٩﴾ إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَىٰ ﴿٢٠﴾
وَلَسَوْفَ يَرْضَىٰ ﴿٢١﴾

لَنَا and truly وَإِنَّ (is) the guidance ﴿١٢﴾ لَلْهُدَىٰ on Us عَلَيْنَا truly إِنَّ
and the first (this ﴿١٣﴾ وَٱلْأُولَىٰ (is) the Last (Hereafter) لَلْءَاخِرَةَ unto Us
﴿١٤﴾ تَلَظَّىٰ (of) a Fire نَارًا therefore I have warned you فَأَنذَرْتُكُمْ world)
﴿١٥﴾ ٱلْأَشْقَى save إِلَّا shall burn in it يَصْلَىٰهَآ none لَا blazing fiercely
and turns away ﴿١٦﴾ وَتَوَلَّىٰ denies كَذَّبَ who ٱلَّذِى the most wretched
ٱلَّذِى the pious ﴿١٧﴾ ٱلْأَتْقَى and will be far removed from it وَسَيُجَنَّبُهَا
that it may ﴿١٨﴾ يَتَزَكَّىٰ his wealth مَالَهُۥ spends يُؤْتِى he who
any مِن he has عِندَهُۥ for anyone لِأَحَدٍ and not وَمَا grow/increase
وَجْهِ to seek ٱبْتِغَآءَ except إِلَّا to be paid back ﴿١٩﴾ تُجْزَىٰٓ favour نِّعْمَةٍ
وَلَسَوْفَ the Most High ﴿٢٠﴾ ٱلْأَعْلَىٰ (of) his Lord رَبِّهِ the Face
he will be pleased ﴿٢١﴾ يَرْضَىٰ and surely will

12. Truly, on Us is (to give) guidance. **13.** And truly, unto Us (belong) the last (Hereafter) and the first (this world). **14.** Therefore I have warned you of a blazing Fire (Hell). **15.** None shall enter it save the most wretched. **16.** Who denies and turns away. **17.** And *Al-Muttaqûn* will be far removed from it (Hell). **18.** He who spends his wealth for increase in self-purification, **19.** And who has (in mind) no favour from anyone to be paid back, **20.** Except to seek the Countenance of his Lord, the Most High. **21.** He surely, will be pleased (when he will enter Paradise).

سُورَةُ الضُّحَىٰ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَٱلضُّحَىٰ ﴿١﴾ وَٱلَّيْلِ إِذَا سَجَىٰ ﴿٢﴾ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ﴿٣﴾ وَلَلْءَاخِرَةُ خَيْرٌ لَّكَ مِنَ ٱلْأُولَىٰ ﴿٤﴾ وَلَسَوْفَ يُعْطِيكَ
رَبُّكَ فَتَرْضَىٰٓ ﴿٥﴾ أَلَمْ يَجِدْكَ يَتِيمًا فَـَٔاوَىٰ ﴿٦﴾ وَوَجَدَكَ ضَآلًّا فَهَدَىٰ ﴿٧﴾ وَوَجَدَكَ عَآئِلًا فَأَغْنَىٰ ﴿٨﴾ فَأَمَّا ٱلْيَتِيمَ فَلَا
تَقْهَرْ ﴿٩﴾ وَأَمَّا ٱلسَّآئِلَ فَلَا تَنْهَرْ ﴿١٠﴾ وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ﴿١١﴾

it ﴿٢﴾ سَجَىٰ when إِذَا by the night وَٱلَّيْلِ by the forenoon ﴿١﴾ وَٱلضُّحَىٰ
nor وَمَا your Lord رَبُّكَ has forsaken you وَدَّعَكَ neither مَا is still
(is) better خَيْرٌ and indeed the (Hereafter) وَلَلْءَاخِرَةُ hated you ﴿٣﴾ قَلَىٰ
and verily وَلَسَوْفَ the first (world) ﴿٤﴾ ٱلْأُولَىٰ than مِنَ for you لَّكَ
so that you shall be ﴿٥﴾ فَتَرْضَىٰٓ your Lord رَبُّكَ will give you يُعْطِيكَ
an orphan يَتِيمًا He find you يَجِدْكَ did not أَلَمْ well-pleased

ضَالًّا and He found you وَوَجَدَكَ so He gave you a refuge ﴿٦﴾ فَآوَىٰ

and He found you وَوَجَدَكَ so He guided you ﴿٧﴾ فَهَدَىٰ unaware

the الْيَتِيمَ as for فَأَمَّا so He made you rich ﴿٨﴾ فَأَغْنَىٰ poor عَائِلًا

السَّائِلَ and as for وَأَمَّا treat with oppression ﴿٩﴾ تَقْهَرْ not فَلَا orphan

the Grace بِنِعْمَةِ and as for وَأَمَّا repulse ﴿١٠﴾ تَنْهَرْ not فَلَا the beggar

so proclaim ﴿١١﴾ فَحَدِّثْ (of) your Lord رَبِّكَ

Sûrat 93. Ad-Duhâ

(The Forenoon — After Sunrise)

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. By the forenoon (after sunrise). **2.** By the night when it darkens (and stands still). **3.** Your Lord (O Muhammad ﷺ) has neither forsaken you nor hates you. **4.** And indeed the Hereafter is better for you than the present (life of this world). **5.** And verily, your Lord will give you (all good) so that you shall be well-pleased. **6.** Did He not find you (O Muhammad ﷺ) an orphan and gave you a refuge? **7.** And He found you unaware and guided you? **8.** And He found you poor and made you rich? **9.** Therefore, treat not the orphan with oppression. **10.** And repulse not the beggar. **11.** And proclaim the Grace of your Lord.

سُورَةُ الشَّرْحِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ﴿١﴾ وَوَضَعْنَا عَنكَ وِزْرَكَ ﴿٢﴾ الَّذِي أَنقَضَ ظَهْرَكَ ﴿٣﴾ وَرَفَعْنَا لَكَ ذِكْرَكَ ﴿٤﴾ فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٥﴾

إِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٦﴾ فَإِذَا فَرَغْتَ فَانصَبْ ﴿٧﴾ وَإِلَىٰ رَبِّكَ فَارْغَب ﴿٨﴾

your breast ﴿١﴾ صَدْرَكَ for you لَكَ We opened نَشْرَحْ have not أَلَمْ

الَّذِي your burden ﴿٢﴾ وِزْرَكَ from you عَنكَ and removed وَوَضَعْنَا

and raised وَرَفَعْنَا your back ﴿٣﴾ ظَهْرَكَ weighed down أَنقَضَ which

الْعُسْرِ with مَعَ so verily فَإِنَّ your mention ﴿٤﴾ ذِكْرَكَ for you لَكَ high

the الْعُسْرِ with مَعَ verily إِنَّ (is) relief ﴿٥﴾ يُسْرًا the hardship

you have finished فَرَغْتَ so when فَإِذَا (is) relief ﴿٦﴾ يُسْرًا hardship

and وَإِلَىٰ then stand up (for Allah's worship) ﴿٧﴾ فَانصَبْ (your work)

turn (your invocation) ﴿٨﴾ فَارْغَب your Lord رَبِّكَ to

Sûrat 94. Ash-Sharh
(The Opening Forth)

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. Have We not opened your breast for you (O Muhammad ﷺ)? **2.** And removed from you your burden. **3.** Which weighed down your back? **4.** And have We not raised high your fame? **5.** Verily, along with every hardship is relief, **6.** Verily, along with every hardship is relief. **7.** So when you have finished (your occupation), devote yourself for Allâh's worship. **8.** And to your Lord (Alone) turn (all your) intentions and hopes.

سُورَةُ التِّينِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَالتِّينِ وَالزَّيْتُونِ ﴿١﴾ وَطُورِ سِينِينَ ﴿٢﴾ وَهَٰذَا الْبَلَدِ الْأَمِينِ ﴿٣﴾ لَقَدْ خَلَقْنَا الْإِنسَانَ فِي أَحْسَنِ تَقْوِيمٍ ﴿٤﴾ ثُمَّ رَدَدْنَاهُ أَسْفَلَ
سَافِلِينَ ﴿٥﴾ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٦﴾ فَمَا يُكَذِّبُكَ بَعْدُ بِالدِّينِ ﴿٧﴾ أَلَيْسَ اللَّهُ بِأَحْكَمِ
الْحَاكِمِينَ ﴿٨﴾

سِينِينَ ﴿٢﴾ and the Mount وَطُورِ and the olive وَالزَّيْتُونِ ﴿١﴾ by the fig وَالتِّينِ
verily لَقَدْ (of) security الْأَمِينِ ﴿٣﴾ city الْبَلَدِ and this وَهَٰذَا (of) Sinai
stature تَقْوِيمٍ ﴿٤﴾ the best أَحْسَنِ in فِي man الْإِنسَانَ We created خَلَقْنَا
(of) سَافِلِينَ ﴿٥﴾ to the lowest أَسْفَلَ We reduced him رَدَدْنَاهُ then ثُمَّ
and do وَعَمِلُوا believe آمَنُوا those who الَّذِينَ save إِلَّا the low
a reward أَجْرٌ then for them (will be) فَلَهُمْ righteous deeds الصَّالِحَاتِ
causes you to deny يُكَذِّبُكَ then what فَمَا end مَمْنُونٍ ﴿٦﴾ without غَيْرُ
اللَّهُ is not أَلَيْسَ the (Day of) judgement بِالدِّينِ ﴿٧﴾ after this بَعْدُ
(of) the judges الْحَاكِمِينَ ﴿٨﴾ the Best بِأَحْكَمِ Allah

Sûrat 95. At-Tin
(The Fig)

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. By the fig, and the olive. **2.** By Mount Sinai. **3.** By this city of security (Makkah). **4.** Verily, We created man in the best stature (mould). **5.** Then We reduced him to the lowest of the low. **6.** Save those who believe (in Islâmic Monotheism) and do righteous deeds. Then they shall have a reward without end (Paradise). **7.** Then what (or who) causes you (O disbelievers) to deny the Recompense? **8.** Is not Allâh the Best of judges?

سُورَةُ العَلَق

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

ٱقْرَأْ بِٱسْمِ رَبِّكَ ٱلَّذِى خَلَقَ ﴿١﴾ خَلَقَ ٱلْإِنسَٰنَ مِنْ عَلَقٍ ﴿٢﴾ ٱقْرَأْ وَرَبُّكَ ٱلْأَكْرَمُ ﴿٣﴾ ٱلَّذِى عَلَّمَ بِٱلْقَلَمِ ﴿٤﴾ عَلَّمَ ٱلْإِنسَٰنَ مَا لَمْ يَعْلَمْ ﴿٥﴾
كَلَّآ إِنَّ ٱلْإِنسَٰنَ لَيَطْغَىٰٓ ﴿٦﴾ أَن رَّءَاهُ ٱسْتَغْنَىٰٓ ﴿٧﴾ إِنَّ إِلَىٰ رَبِّكَ ٱلرُّجْعَىٰٓ ﴿٨﴾ أَرَءَيْتَ ٱلَّذِى يَنْهَىٰ ﴿٩﴾ عَبْدًا إِذَا صَلَّىٰٓ ﴿١٠﴾ أَرَءَيْتَ إِن كَانَ
عَلَى ٱلْهُدَىٰٓ ﴿١١﴾ أَوْ أَمَرَ بِٱلتَّقْوَىٰٓ ﴿١٢﴾

﴿١﴾ خَلَقَ Who ٱلَّذِى (of) your lord رَبِّكَ in the Name بِٱسْمِ read ٱقْرَأْ
ٱقْرَأْ a clot ﴿٢﴾ عَلَقٍ from مِنْ man ٱلْإِنسَٰنَ He created خَلَقَ created
ٱلَّذِى (is) the Most Generous ﴿٣﴾ ٱلْأَكْرَمُ and your lord وَرَبُّكَ read
ٱلْإِنسَٰنَ He has taught عَلَّمَ by the pen ﴿٤﴾ بِٱلْقَلَمِ has taught عَلَّمَ Who
verily إِنَّ nay كَلَّآ he knew ﴿٥﴾ يَعْلَمْ not لَمْ that which مَا man
he considers رَّءَاهُ because أَن does transgress ﴿٦﴾ لَيَطْغَىٰٓ man ٱلْإِنسَٰنَ
your Lord رَبِّكَ unto إِلَىٰ surely إِنَّ self-sufficient ﴿٧﴾ ٱسْتَغْنَىٰٓ himself
﴿٩﴾ يَنْهَىٰ him who ٱلَّذِى have you seen أَرَءَيْتَ (is) the return ﴿٨﴾ ٱلرُّجْعَىٰٓ
have you أَرَءَيْتَ he prays ﴿١٠﴾ صَلَّىٰٓ when إِذَا a slave عَبْدًا prevents
أَمَرَ or أَوْ the guidance ﴿١١﴾ ٱلْهُدَىٰٓ on عَلَى he is كَانَ if إِن seen
piety ﴿١٢﴾ بِٱلتَّقْوَىٰٓ enjoins

Sûrat 96. Al-'Alaq
(The Clot)

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. Read! In the Name of your Lord Who has created. **2.** He has created man from a clot. **3.** Read! And your Lord is the Most Generous. **4.** Who has taught (the writing) by the pen. **5.** He has taught man that which he knew not. **6.** Nay! Verily, man does transgress. **7.** Because he considers himself self-sufficient. **8.** Surely, unto your Lord is the return. **9.** Have you (O Muhammad ﷺ) seen him (i.e. Abû Jahl) who prevents **10.** A slave (Muhammad ﷺ) when he prays? **11.** Tell me if he (Muhammad ﷺ) is on the guidance (of Allâh) **12.** Or enjoins piety?

أَرَءَيْتَ إِن كَذَّبَ وَتَوَلَّىٰٓ ﴿١٣﴾ أَلَمْ يَعْلَم بِأَنَّ ٱللَّهَ يَرَىٰ ﴿١٤﴾ كَلَّا لَئِن لَّمْ يَنتَهِ لَنَسْفَعًۢا بِٱلنَّاصِيَةِ ﴿١٥﴾ نَاصِيَةٍ كَٰذِبَةٍ خَاطِئَةٍ ﴿١٦﴾ فَلْيَدْعُ
نَادِيَهُۥ ﴿١٧﴾ سَنَدْعُ ٱلزَّبَانِيَةَ ﴿١٨﴾ كَلَّا لَا تُطِعْهُ وَٱسْجُدْ وَٱقْتَرِب ۩ ﴿١٩﴾

and turns away (13) وَتَوَلَّىٰ he denies كَذَّبَ if إِن have you seen أَرَءَيْتَ
لَئِن nay كَلَّا sees (14) يَرَىٰ Allah ٱللَّهَ that بِأَنَّ he know يَعْلَم does not أَلَمْ
by the (15) بِٱلنَّاصِيَةِ We will catch him لَنَسْفَعًۢا he ceases يَنتَهِ not لَّمْ if
then let فَلْيَدْعُ sinful (16) خَاطِئَةٍ a lying كَٰذِبَةٍ forelock نَاصِيَةٍ forelock
(18) ٱلزَّبَانِيَةَ We will call out سَنَدْعُ his council (17) نَادِيَهُۥ him call upon
and fall وَٱسْجُدْ obey him تُطِعْهُ do not لَا nay كَلَّا the guards of Hell
and draw near (to Allah) (19) ۩ وَٱقْتَرِب prostrate

13. Tell me if he (Abû Jahl) denies (the truth, i.e. this Qur'ân) and turns away? **14.** Knows he not that Allâh does see (what he does)? **15.** Nay! If he (Abû Jahl) ceases not, We will catch him by the forelock — **16.** A lying, sinful forelock! **17.** Then let him call upon his council (of helpers). **18.** We will call out the guards of Hell (to deal with him)! **19.** Nay! (O Muhammad ﷺ)! Do not obey him (Abû Jahl). Fall prostrate and draw near to Allâh!

سُورَةُ الْقَدْرِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

إِنَّآ أَنزَلْنَٰهُ فِى لَيْلَةِ ٱلْقَدْرِ (1) وَمَآ أَدْرَىٰكَ مَا لَيْلَةُ ٱلْقَدْرِ (2) لَيْلَةُ ٱلْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ (3) تَنَزَّلُ ٱلْمَلَٰٓئِكَةُ
وَٱلرُّوحُ فِيهَا بِإِذْنِ رَبِّهِم مِّن كُلِّ أَمْرٍ (4) سَلَٰمٌ هِىَ حَتَّىٰ مَطْلَعِ ٱلْفَجْرِ (5)

(is) the night of لَيْلَةِ in فِى have sent it down أَنزَلْنَٰهُ verily We إِنَّآ
what مَا will make you know أَدْرَىٰكَ and what وَمَآ Decree (1) ٱلْقَدْرِ
(of) ٱلْقَدْرِ the night لَيْلَةُ (of) Decree (2) ٱلْقَدْرِ the night لَيْلَةُ
months (3) شَهْرٍ a thousand أَلْفِ than مِّنْ (is) better خَيْرٌ Decree
فِيهَا and the Spirit (Gabriel) وَٱلرُّوحُ the angels ٱلْمَلَٰٓئِكَةُ descend تَنَزَّلُ
all كُلِّ with مِّن (of) their Lord رَبِّهِم by permission بِإِذْنِ therein
the مَطْلَعِ until حَتَّىٰ (it) is هِىَ (there is) peace سَلَٰمٌ Decrees (4) أَمْرٍ
(of) dawn (5) ٱلْفَجْرِ appearance

Sûrat 97. Al-Qadr
(The Night of Decree)

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. Verily, We have sent it (this Qur'ân) down in the Night of *Al-Qadr* (Decree).

2. And what will make you know what the Night of *Al-Qadr* (Decree) is? **3.** The Night of *Al-Qadr* (Decree) is better than a thousand months. **4.** Therein descend the angels and the *Rûh* [Jibrîl (Gabriel)] by Allâh's Permission with all Decrees, **5.** (All that night), there is peace until the appearance of dawn

سُورَةُ ٱلْبَيِّنَةِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

لَمْ يَكُنِ ٱلَّذِينَ كَفَرُوا۟ مِنْ أَهْلِ ٱلْكِتَٰبِ وَٱلْمُشْرِكِينَ مُنفَكِّينَ حَتَّىٰ تَأْتِيَهُمُ ٱلْبَيِّنَةُ ﴿١﴾ رَسُولٌ مِّنَ ٱللَّهِ يَتْلُوا۟ صُحُفًا
مُّطَهَّرَةً ﴿٢﴾ فِيهَا كُتُبٌ قَيِّمَةٌ ﴿٣﴾ وَمَا تَفَرَّقَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ إِلَّا مِنۢ بَعْدِ مَا جَآءَتْهُمُ ٱلْبَيِّنَةُ ﴿٤﴾

from مِنْ disbelieve كَفَرُوا۟ those who ٱلَّذِينَ were يَكُنِ not لَمْ
and the وَٱلْمُشْرِكِينَ (of) the Scripture ٱلْكِتَٰبِ the people أَهْلِ among
تَأْتِيَهُمُ until حَتَّىٰ going to leave (their disbelief) مُنفَكِّينَ polytheists
from مِّنَ a Messenger رَسُولٌ clear evidence ٱلْبَيِّنَةُ ﴿١﴾ came to them
wherein فِيهَا purified مُّطَهَّرَةً ﴿٢﴾ pages صُحُفًا reciting يَتْلُوا۟ Allah ٱللَّهِ
تَفَرَّقَ and not وَمَا correct and straight قَيِّمَةٌ ﴿٣﴾ (are) laws كُتُبٌ
إِلَّا the Scripture ٱلْكِتَٰبَ were given أُوتُوا۟ those who ٱلَّذِينَ differed
clear evidence ٱلْبَيِّنَةُ ﴿٤﴾ came to them جَآءَتْهُمُ after مِنۢ بَعْدِ مَا until

Sûrat 98. *Al-Baiyyinah*
(The Clear Evidence)

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. Those who disbelieve from among the people of the Scripture (Jews and Christians) and *Al-Mushrikûn,* were not going to leave (their disbelief) until there came to them clear evidence. **2.** A Messenger (Muhammad ﷺ) from Allâh, reciting purified pages. **3.** Wherein are correct and straight laws from Allâh. **4.** And the people of the Scripture differed not until after there came to them clear evidence.

وَمَآ أُمِرُوٓا۟ إِلَّا لِيَعْبُدُوا۟ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ حُنَفَآءَ وَيُقِيمُوا۟ ٱلصَّلَوٰةَ وَيُؤْتُوا۟ ٱلزَّكَوٰةَ ۚ وَذَٰلِكَ دِينُ ٱلْقَيِّمَةِ ﴿٥﴾ إِنَّ ٱلَّذِينَ
كَفَرُوا۟ مِنْ أَهْلِ ٱلْكِتَٰبِ وَٱلْمُشْرِكِينَ فِى نَارِ جَهَنَّمَ خَٰلِدِينَ فِيهَآ ۚ أُو۟لَٰٓئِكَ هُمْ شَرُّ ٱلْبَرِيَّةِ ﴿٦﴾

that they لِيَعْبُدُوا۟ but إِلَّا they were commanded أُمِرُوٓا۟ and not وَمَآ
to Him لَهُ making sincere مُخْلِصِينَ Allah ٱللَّهَ should worship

and وَيُقِيمُوا۟ being upright حُنَفَآءَ faith, religion ٱلدِّينَ (Allah)
and that وَذَٰلِكَ Zakat ٱلزَّكَوٰةَ and give وَيُؤْتُوا۟ prayer ٱلصَّلَوٰةَ perform
those ٱلَّذِينَ verily إِنَّ (of) rightness ٱلْقَيِّمَةِ ﴿٥﴾ (is) the religion دِينُ
(of) ٱلْكِتَٰبِ the people أَهْلِ from among مِنْ who disbelieve كَفَرُوا۟
the نَارِ (will be) in فِى and the polytheists وَٱلْمُشْرِكِينَ the Scripture
they أُو۟لَٰٓئِكَ therein فِيهَآ they will abide خَٰلِدِينَ (of) Hell جَهَنَّمَ Fire
(of) creatures ٱلْبَرِيَّةِ ﴿٦﴾ the worst شَرُّ (they) are هُمْ

5. And they were commanded not, but that they should worship Allâh, and worship none but Him Alone, and perform *As-Salât* and give *Zakât*, and that is the right religion. **6.** Verily, those who disbelieve from among the people of the Scripture (Jews and Christians) and *Al-Mushrikûn* will abide in the fire of Hell. They are the worst of creatures.

إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ أُو۟لَٰٓئِكَ هُمْ خَيْرُ ٱلْبَرِيَّةِ ﴿٧﴾ جَزَآؤُهُمْ عِندَ رَبِّهِمْ جَنَّٰتُ عَدْنٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ
خَٰلِدِينَ فِيهَآ أَبَدًا ۖ رَّضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ ۚ ذَٰلِكَ لِمَنْ خَشِىَ رَبَّهُۥ ﴿٨﴾

ٱلصَّٰلِحَٰتِ and do وَعَمِلُوا۟ who believe ءَامَنُوا۟ those ٱلَّذِينَ verily إِنَّ
the best خَيْرُ (they) are هُمْ they أُو۟لَٰٓئِكَ righteous good deeds
their رَبِّهِمْ with عِندَ their reward جَزَآؤُهُمْ (of) creatures ٱلْبَرِيَّةِ ﴿٧﴾
مِن تَحْتِهَا flowing تَجْرِى (of) (Eden) Eternity عَدْنٍ (is) Gardens جَنَّٰتُ Lord
أَبَدًا therein فِيهَآ they will abide خَٰلِدِينَ rivers ٱلْأَنْهَٰرُ under which
and وَرَضُوا۟ with them عَنْهُمْ Allah ٱللَّهُ will be pleased رَّضِىَ forever
(is) for him who لِمَنْ that ذَٰلِكَ with Him عَنْهُ they will be pleased
his Lord رَبَّهُۥ ﴿٨﴾ fears خَشِىَ

7. Verily, those who believe and do righteous good deeds, they are the best of creatures. **8.** Their reward with their Lord is *'Adn* (Eden) Paradise (Gardens of Eternity), underneath which rivers flow. They will abide therein forever, Allâh will be pleased with them, and they with Him. That is for him who fears his Lord.

سُورَةُ الزَّلْزَلَةِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

إِذَا زُلْزِلَتِ ٱلْأَرْضُ زِلْزَالَهَا ﴿١﴾ وَأَخْرَجَتِ ٱلْأَرْضُ أَثْقَالَهَا ﴿٢﴾ وَقَالَ ٱلْإِنسَٰنُ مَا لَهَا ﴿٣﴾ يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ﴿٤﴾
بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا ﴿٥﴾ يَوْمَئِذٍ يَصْدُرُ ٱلنَّاسُ أَشْتَاتًا لِّيُرَوْا أَعْمَٰلَهُمْ ﴿٦﴾ فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا
يَرَهُۥ ﴿٧﴾ وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُۥ ﴿٨﴾

(with) its زِلْزَالَهَا ﴿١﴾ the earth ٱلْأَرْضُ is shaken زُلْزِلَتِ when إِذَا
its أَثْقَالَهَا ﴿٢﴾ the earth ٱلْأَرْضُ and throws out وَأَخْرَجَتِ earthquake
لَهَا ﴿٣﴾ what is the matter مَا man ٱلْإِنسَٰنُ and will say وَقَالَ burdens
its أَخْبَارَهَا ﴿٤﴾ it will declare تُحَدِّثُ that Day يَوْمَئِذٍ with it
لَهَا ﴿٥﴾ will inspire أَوْحَىٰ your Lord رَبَّكَ because بِأَنَّ information
أَشْتَاتًا mankind ٱلنَّاسُ will proceed يَصْدُرُ that day يَوْمَئِذٍ (for) it
their أَعْمَٰلَهُمْ ﴿٦﴾ that they may be shown لِّيُرَوْا in scattered groups
equal to the مِثْقَالَ does يَعْمَلْ so whomsoever فَمَن deeds
and وَمَن shall see it يَرَهُۥ ﴿٧﴾ good خَيْرًا (of) an atom ذَرَّةٍ weight
(of) an ذَرَّةٍ equal to the weight مِثْقَالَ does يَعْمَلْ whomsoever
shall see it يَرَهُۥ ﴿٨﴾ evil شَرًّا atom

Sûrat 99. *Az-Zalzalah*
(The Earthquake) XCIX

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. When the earth is shaken with its (final) earthquake. **2.** And when the earth throws out its burdens. **3.** And man will say: "What is the matter with it?" **4.** That Day it will declare its information. **5.** Because your Lord will inspire it. **6.** That Day mankind will proceed in scattered groups that they may be shown their deeds. **7.** So whosoever does good equal to the weight of an atom (or a small ant) shall see it. **8.** And whosoever does evil equal to the weight of an atom (or a small ant) shall see it.

سُورَةُ العَادِيَاتِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَٱلْعَٰدِيَٰتِ ضَبْحًا ١ فَٱلْمُورِيَٰتِ قَدْحًا ٢ فَٱلْمُغِيرَٰتِ صُبْحًا ٣ فَأَثَرْنَ بِهِۦ نَقْعًا ٤ فَوَسَطْنَ بِهِۦ جَمْعًا ٥ إِنَّ
ٱلْإِنسَٰنَ لِرَبِّهِۦ لَكَنُودٌ ٦ وَإِنَّهُۥ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ٧ وَإِنَّهُۥ لِحُبِّ ٱلْخَيْرِ لَشَدِيدٌ ٨ ۞ أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِى
ٱلْقُبُورِ ٩ وَحُصِّلَ مَا فِى ٱلصُّدُورِ ١٠ إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌۢ ١١

فَٱلْمُورِيَٰتِ with panting ضَبْحًا ١ by the (steeds) that run وَٱلْعَٰدِيَٰتِ
and scouring فَٱلْمُغِيرَٰتِ (with) a flint قَدْحًا ٢ striking sparks of fire
نَقْعًا ٤ in it بِهِۦ and they raise فَأَثَرْنَ at dawn صُبْحًا ٣ to the raid
into the جَمْعًا ٥ (with it) بِهِۦ and penetrate forthwith فَوَسَطْنَ dust
to his Lord لِرَبِّهِۦ man ٱلْإِنسَٰنَ verily إِنَّ midst (of the foe)
that ذَٰلِكَ to عَلَىٰ and verily he وَإِنَّهُۥ (is) ungrateful لَكَنُودٌ ٦
ٱلْخَيْرِ in the love لِحُبِّ and verily he وَإِنَّهُۥ (is) witness لَشَهِيدٌ ٧
إِذَا he know يَعْلَمُ does not أَفَلَا ۞ (is) violent لَشَدِيدٌ ٨ (of) wealth
ٱلْقُبُورِ ٩ (is) in فِى what/that مَا will be brought out بُعْثِرَ when
in فِى which/that مَا and shall be made known وَحُصِّلَ the graves
with them بِهِمْ their Lord رَبَّهُم verily إِنَّ the breasts ٱلصُّدُورِ ١٠
(will be) Well-Acquainted لَّخَبِيرٌ ١١ that Day يَوْمَئِذٍ

Sûrat 100. *Al-'Âdiyât*
(Those that run)

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. By the (steeds) that run, with panting. **2.** Striking sparks of fire (by their hooves). **3.** And scouring to the raid at dawn. **4.** And raise the dust in clouds the while. **5.** And penetrating forthwith as one into the midst (of the foe). **6.** Verily, man (disbeliever) is ungrateful to his Lord. **7.** And to that he bears witness (by his deeds). **8.** And verily, he is violent in the love of wealth. **9.** Knows he not that when the contents of the graves are poured forth (all mankind is resurrected)? **10.** And that which is in the breasts (of men) shall be made known? **11.** Verily, that Day their Lord will be Well-Acquainted with them.

سُورَةُ القَارِعَةِ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

ٱلۡقَارِعَةُ ﴿١﴾ مَا ٱلۡقَارِعَةُ ﴿٢﴾ وَمَآ أَدۡرَىٰكَ مَا ٱلۡقَارِعَةُ ﴿٣﴾ يَوۡمَ يَكُونُ ٱلنَّاسُ كَٱلۡفَرَاشِ ٱلۡمَبۡثُوثِ ﴿٤﴾
وَتَكُونُ ٱلۡجِبَالُ كَٱلۡعِهۡنِ ٱلۡمَنفُوشِ ﴿٥﴾ فَأَمَّا مَن ثَقُلَتۡ مَوَٰزِينُهُۥ ﴿٦﴾ فَهُوَ فِي عِيشَةٖ
رَّاضِيَةٖ ﴿٧﴾ وَأَمَّا مَنۡ خَفَّتۡ مَوَٰزِينُهُۥ ﴿٨﴾ فَأُمُّهُۥ هَاوِيَةٞ ﴿٩﴾ وَمَآ أَدۡرَىٰكَ مَا هِيَهۡ ﴿١٠﴾ نَارٌ حَامِيَةُۢ ﴿١١﴾

(is) the striking ﴿٢﴾ ٱلۡقَارِعَةُ what مَا the striking (Hour) ﴿١﴾ ٱلۡقَارِعَةُ
what مَا will make you know أَدۡرَىٰكَ and what وَمَآ (Hour)
يَكُونُ (it is) the Day (when) يَوۡمَ the striking (Hour) (is) ﴿٣﴾ ٱلۡقَارِعَةُ
scattered ﴿٤﴾ ٱلۡمَبۡثُوثِ like moths كَٱلۡفَرَاشِ mankind ٱلنَّاسُ will be
like كَٱلۡعِهۡنِ the mountains ٱلۡجِبَالُ and will be وَتَكُونُ about
will be ثَقُلَتۡ him مَن then as for فَأَمَّا carded ﴿٥﴾ ٱلۡمَنفُوشِ wool
(will be) in فِي then he فَهُوَ whose balance ﴿٦﴾ مَوَٰزِينُهُۥ heavy
خَفَّتۡ him مَنۡ but as for وَأَمَّا pleasant ﴿٧﴾ رَّاضِيَةٖ a life عِيشَةٖ
his abode فَأُمُّهُۥ whose balance ﴿٨﴾ مَوَٰزِينُهُۥ will be light
will make you know أَدۡرَىٰكَ and what وَمَآ (will be) Hell ﴿٩﴾ هَاوِيَةٞ
blazing fiercely ﴿١١﴾ حَامِيَةُۢ (it is) a Fire نَارٌ it is ﴿١٠﴾ هِيَهۡ what مَا

Sûrat 101. *Al-Qâri'ah*
(The Striking Hour)

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. *Al-Qâri'ah.* **2.** What is the striking (Hour)? **3.** And what will make you know what the striking (Hour) is? **4.** It is a Day whereon mankind will be like moths scattered about. **5.** And the mountains will be like carded wool. **6.** Then as for him whose Balance (of good deeds) will be heavy, **7.** He will live a pleasant life (in Paradise). **8.** But as for him whose Balance (of good deeds) will be light, **9.** He will have his home in *Hâwiyah* (pit, i.e. Hell). **10.** And what will make you know what it is? **11.** (It is) a fiercely blazing Fire!

سُورَةُ التَّكَاثُرِ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

أَلۡهَىٰكُمُ ٱلتَّكَاثُرُ ﴿١﴾ حَتَّىٰ زُرۡتُمُ ٱلۡمَقَابِرَ ﴿٢﴾ كَلَّا سَوۡفَ تَعۡلَمُونَ ﴿٣﴾ ثُمَّ كَلَّا سَوۡفَ تَعۡلَمُونَ ﴿٤﴾ كَلَّا لَوۡ تَعۡلَمُونَ

عِلْمَ ٱلْيَقِينِ ﴿٥﴾ لَتَرَوُنَّ ٱلْجَحِيمَ ﴿٦﴾ ثُمَّ لَتَرَوُنَّهَا عَيْنَ ٱلْيَقِينِ ﴿٧﴾ ثُمَّ لَتُسْـَٔلُنَّ يَوْمَئِذٍ عَنِ ٱلنَّعِيمِ ﴿٨﴾

the mutual rivalry (for piling up of ٱلتَّكَاثُرُ ﴿١﴾ diverts you أَلْهَىٰكُمُ
كَلَّا the graves ٱلْمَقَابِرَ ﴿٢﴾ you visit زُرْتُمُ until حَتَّىٰ worldly things)
كَلَّا then ثُمَّ you come to know تَعْلَمُونَ ﴿٣﴾ shall soon سَوْفَ nay
if لَوْ nay كَلَّا you come to know تَعْلَمُونَ ﴿٤﴾ shall soon سَوْفَ nay
لَتَرَوُنَّ sure ٱلْيَقِينِ ﴿٥﴾ (with) knowledge عِلْمَ you know تَعْلَمُونَ
you ثُمَّ the blazing Fire (Hell) ٱلْجَحِيمَ ﴿٦﴾ verily you shall see
with certainty of عَيْنَ ٱلْيَقِينِ ﴿٧﴾ (of) sight لَتَرَوُنَّهَا shall see it again
عَنِ on that Day يَوْمَئِذٍ you shall be asked لَتُسْـَٔلُنَّ then ثُمَّ sight
the delight (of the world) ٱلنَّعِيمِ ﴿٨﴾ about

Sûrat 102. *At-Takâthur*
(The piling up — The Emulous Desire)

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. The mutual rivalry (for piling up of worldly things) diverts you, **2.** Until you visit the graves (i.e. till you die). **3.** Nay! You shall come to know! **4.** Again nay! You shall come to know! **5.** Nay! If you knew with a sure knowledge. **6.** Verily, you shall see the blazing Fire (Hell)! **7.** And again, you shall see it with certainty of sight! **8.** Then on that Day you shall be asked about the delights (you indulged in, in this world)!

سُورَةُ ٱلْعَصْرِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَٱلْعَصْرِ ﴿١﴾ إِنَّ ٱلْإِنسَٰنَ لَفِى خُسْرٍ ﴿٢﴾ إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَتَوَاصَوْا۟ بِٱلْحَقِّ وَتَوَاصَوْا۟ بِٱلصَّبْرِ ﴿٣﴾

خُسْرٍ ﴿٢﴾ (is) in لَفِى man ٱلْإِنسَٰنَ verily إِنَّ by the time وَٱلْعَصْرِ ﴿١﴾
and do وَعَمِلُوا۟ believe ءَامَنُوا۟ those who ٱلَّذِينَ except إِلَّا loss
and recommend one another وَتَوَاصَوْا۟ righteous deeds ٱلصَّٰلِحَٰتِ
بِٱلصَّبْرِ ﴿٣﴾ and recommend one another وَتَوَاصَوْا۟ to the truth بِٱلْحَقِّ
to patience

Sûrat 103. *Al-'Asr* (The Time)

In the Name of Allâh the Most Gracious, the Most Merciful.

1. By *Al-'Asr* (the time). **2.** Verily, man is in loss, **3.** Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth, and recommend one another to patience.

سُورَةُ الهُمَزَةِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ﴿١﴾ ٱلَّذِى جَمَعَ مَالًا وَعَدَّدَهُۥ ﴿٢﴾ يَحْسَبُ أَنَّ مَالَهُۥٓ أَخْلَدَهُۥ ﴿٣﴾ كَلَّا لَيُنۢبَذَنَّ فِى ٱلْحُطَمَةِ ﴿٤﴾
وَمَآ أَدْرَىٰكَ مَا ٱلْحُطَمَةُ ﴿٥﴾ نَارُ ٱللَّهِ ٱلْمُوقَدَةُ ﴿٦﴾ ٱلَّتِى تَطَّلِعُ عَلَى ٱلْأَفْـِٔدَةِ ﴿٧﴾ إِنَّهَا عَلَيْهِم مُّؤْصَدَةٌ ﴿٨﴾ فِى عَمَدٍ
مُّمَدَّدَةٍۭ ﴿٩﴾

woe وَيْلٌ to every لِّكُلِّ slanderer هُمَزَةٍ backbiter لُّمَزَةٍ ﴿١﴾ who ٱلَّذِى
has gathered جَمَعَ wealth مَالًا and counted it وَعَدَّدَهُۥ ﴿٢﴾ he thinks يَحْسَبُ
that أَنَّ his wealth مَالَهُۥٓ will make him last أَخْلَدَهُۥ ﴿٣﴾ forever
nay كَلَّا verily he will be thrown لَيُنۢبَذَنَّ into فِى ٱلْحُطَمَةِ ﴿٤﴾ the crushing Fire
and what وَمَآ will make you know أَدْرَىٰكَ what مَا the crushing Fire (is) ٱلْحُطَمَةُ ﴿٥﴾
fire نَارُ (of) Allah ٱللَّهِ kindled ٱلْمُوقَدَةُ ﴿٦﴾ which ٱلَّتِى leaps up تَطَّلِعُ
over عَلَى the hearts ٱلْأَفْـِٔدَةِ ﴿٧﴾ verily it إِنَّهَا on them عَلَيْهِم shall be closed مُّؤْصَدَةٌ ﴿٨﴾
in فِى pillars عَمَدٍ stretched forth مُّمَدَّدَةٍۭ ﴿٩﴾

Sûrat 104. *Al-Humazah* (The Slanderer)

In the Name of Allâh the Most Gracious, the Most Merciful.

1. Woe to every slanderer and backbiter. **2.** Who has gathered wealth and counted it. **3.** He thinks that his wealth will make him last forever! **4.** Nay! Verily, he will be thrown into the crushing Fire. **5.** And what will make you know what the crushing Fire is? **6.** The fire of Allâh kindled, **7.** Which leaps up over the hearts, **8.** Verily, it shall be closed upon them, **9.** In pillars stretched forth.

سُورَةُ الْفِيلِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَٰبِ ٱلْفِيلِ ﴿١﴾ أَلَمْ يَجْعَلْ كَيْدَهُمْ فِى تَضْلِيلٍ ﴿٢﴾ وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ﴿٣﴾ تَرْمِيهِم
بِحِجَارَةٍ مِّن سِجِّيلٍ ﴿٤﴾ فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍۭ ﴿٥﴾

your Lord رَبُّكَ dealt فَعَلَ how كَيْفَ you seen تَرَ have not أَلَمْ
يَجْعَلْ did not أَلَمْ (of) the elephant ﴿١﴾ ٱلْفِيلِ with the owners بِأَصْحَٰبِ
and وَأَرْسَلَ go astray ﴿٢﴾ تَضْلِيلٍ (in) فِى their plot كَيْدَهُمْ He make
تَرْمِيهِم in flocks ﴿٣﴾ أَبَابِيلَ birds طَيْرًا against them عَلَيْهِمْ He sent
فَجَعَلَهُمْ baked clay ﴿٤﴾ سِجِّيلٍ of مِّن with stones بِحِجَارَةٍ striking them
(eaten up) ﴿٥﴾ مَّأْكُولٍۭ like stubble, stalks كَعَصْفٍ and made them
devoured

Sûrat 105. *Al-Fîl*
(The Elephant)

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. Have you (O Muhammad ﷺ) not seen how your Lord dealt with the Owners of the Elephant? **2.** Did He not make their plot go astray? **3.** And He sent against them birds, in flocks, **4.** Striking them with stones of *Sijjîl* (baked clay). **5.** And He made them like (an empty field of) stalks (of which the corn has been eaten up by cattle).

سُورَةُ قُرَيْشٍ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

لِإِيلَٰفِ قُرَيْشٍ ﴿١﴾ إِۦلَٰفِهِمْ رِحْلَةَ ٱلشِّتَآءِ وَٱلصَّيْفِ ﴿٢﴾ فَلْيَعْبُدُوا۟ رَبَّ هَٰذَا ٱلْبَيْتِ ﴿٣﴾ ٱلَّذِىٓ أَطْعَمَهُم مِّن
جُوعٍ وَءَامَنَهُم مِّنْ خَوْفٍۭ ﴿٤﴾

(for) their إِۦلَٰفِهِمْ (of) Quraish ﴿١﴾ قُرَيْشٍ for the safety لِإِيلَٰفِ
(of) ٱلشِّتَآءِ the journeying رِحْلَةَ Safety
رَبَّ so let them worship فَلْيَعْبُدُوا۟ and summer ﴿٢﴾ وَٱلصَّيْفِ winter
(He) ٱلَّذِىٓ House (the Ka`bah) ﴿٣﴾ ٱلْبَيْتِ (of) this هَٰذَا the Lord
and وَءَامَنَهُم hunger جُوعٍ against مِّن has fed them أَطْعَمَهُم Who
fear ﴿٤﴾ خَوْفٍۭ from مِّنْ has made them safe

Sûrat 106. *Quraish*
(Quraish) CVI

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. (It is a great Grace from Allâh) for the Protection of the Quraish, 2. (And with all those Allâh's Grace and Protections, We cause) the (Quraish) caravans to set forth safe in winter (to the south) and in summer (to the north without any fear), 3. So let them worship (Allâh) the Lord of this House (the Ka'bah in Makkah), 4. (He) Who has fed them against hunger, and has made them safe from fear.

سُورَةُ الْمَاعُونِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

أَرَءَيْتَ ٱلَّذِى يُكَذِّبُ بِٱلدِّينِ ﴿١﴾ فَذَٰلِكَ ٱلَّذِى يَدُعُّ ٱلْيَتِيمَ ﴿٢﴾ وَلَا يَحُضُّ عَلَىٰ طَعَامِ ٱلْمِسْكِينِ ﴿٣﴾
فَوَيْلٌ لِّلْمُصَلِّينَ ﴿٤﴾ ٱلَّذِينَ هُمْ عَن صَلَاتِهِمْ سَاهُونَ ﴿٥﴾ ٱلَّذِينَ هُمْ يُرَآءُونَ ﴿٦﴾ وَيَمْنَعُونَ ٱلْمَاعُونَ ﴿٧﴾

the بِٱلدِّينِ ﴿١﴾ denies يُكَذِّبُ him who ٱلَّذِى have you seen أَرَءَيْتَ
repulses يَدُعُّ (he) who ٱلَّذِى that is فَذَٰلِكَ Recompense
طَعَامِ on عَلَىٰ urges يَحُضُّ and not وَلَا the orphan ﴿٢﴾ ٱلْيَتِيمَ
unto ﴿٤﴾ لِّلْمُصَلِّينَ so woe فَوَيْلٌ (of) the poor ﴿٣﴾ ٱلْمِسْكِينِ feeding
of عَن (they) هُمْ those who ٱلَّذِينَ those performers of prayers
هُمْ those who ٱلَّذِينَ (are) heedless ﴿٥﴾ سَاهُونَ their prayer صَلَاتِهِمْ
and they وَيَمْنَعُونَ (do good deeds) to be seen ﴿٦﴾ يُرَآءُونَ (they)
small kindness (utensils) ﴿٧﴾ ٱلْمَاعُونَ withold

Sûrat 107. *Al-Mâ'ûn*
(The Small Kindnesses)

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. Have you seen him who denies the Recompense? 2. That is he who repulses the orphan (harshly), 3. And urges not on the feeding of *Al-Miskîn* (the poor), 4. So woe unto those performers of *Salât* (prayers) (hypocrites), 5. Those who delay their *Salât* (prayer from their stated fixed times). 6. Those who do good deeds only to be seen (of men), 7. And withhold *Al-Mâ'ûn* (small kindnesses like salt, sugar, water).

سُورَةُ الكَوْثَر

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

إِنَّآ أَعْطَيْنَٰكَ ٱلْكَوْثَرَ ﴿١﴾ فَصَلِّ لِرَبِّكَ وَٱنْحَرْ ﴿٢﴾ إِنَّ شَانِئَكَ هُوَ ٱلْأَبْتَرُ ﴿٣﴾

Al-Kauthar ٱلْكَوْثَرَ ﴿١﴾ have granted you أَعْطَيْنَٰكَ verily We إِنَّآ
to your لِرَبِّكَ therefore turn in prayer فَصَلِّ (a river in Paradise)
your شَانِئَكَ for/verily إِنَّ and sacrifice ﴿٢﴾ وَٱنْحَرْ Lord
cut off/ childless ﴿٣﴾ ٱلْأَبْتَرُ (he) هُوَ traducer

Sûrat 108. *Al-Kauthar*
(A River in Paradise)

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. Verily, We have granted you (O Muhammad ﷺ) *Al-Kauthar* (a river in Paradise). 2. Therefore turn in prayer to your Lord and sacrifice (to Him only). 3. For he who hates you (O Muhammad ﷺ), he will be cut off (from posterity and every good thing in this world and in the Hereafter).

سُورَةُ الكَافِرُون

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ ﴿١﴾ لَآ أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾ وَلَآ أَنتُمْ عَٰبِدُونَ مَآ أَعْبُدُ ﴿٣﴾ وَلَآ أَنَا۠ عَابِدٌ مَّا عَبَدتُّمْ ﴿٤﴾
وَلَآ أَنتُمْ عَٰبِدُونَ مَآ أَعْبُدُ ﴿٥﴾ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿٦﴾

I shall أَعْبُدُ not لَآ disbelievers ﴿١﴾ ٱلْكَٰفِرُونَ O يَٰٓأَيُّهَا say قُلْ
you أَنتُمْ nor وَلَآ you worship ﴿٢﴾ تَعْبُدُونَ that which مَا worship
and not وَلَآ I worship ﴿٣﴾ أَعْبُدُ that which مَآ will worship عَٰبِدُونَ
you are ﴿٤﴾ عَبَدتُّمْ that which مَّا shall worship عَابِدٌ I أَنَا۠
that which مَآ will worship عَٰبِدُونَ you أَنتُمْ nor وَلَآ worshipping
and to وَلِيَ (be) your religion دِينُكُمْ to you لَكُمْ I worship ﴿٥﴾ أَعْبُدُ
my religion ﴿٦﴾ دِينِ me

Sûrat 109. *Al-Kâfirûn* (The Disbelievers)

In the Name of Allâh the Most Gracious, the Most Merciful.

1. Say (O Muhammad ﷺ to these *Mushrikûn* and *Kâfirûn*): "O *Al-Kâfirûn*! **2.** "I worship not that which you worship, **3.** "Nor will you worship that which I worship. **4.** "And I shall not worship that which you are worshipping. **5.** "Nor will you worship that which I worship. **6.** "To you be your religion, and to me my religion (Islâmic Monotheism)."

سُورَةُ النَّصۡرِ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

إِذَا جَآءَ نَصۡرُ ٱللَّهِ وَٱلۡفَتۡحُ ﴿١﴾ وَرَأَيۡتَ ٱلنَّاسَ يَدۡخُلُونَ فِي دِينِ ٱللَّهِ أَفۡوَاجٗا ﴿٢﴾ فَسَبِّحۡ بِحَمۡدِ رَبِّكَ
وَٱسۡتَغۡفِرۡهُۚ إِنَّهُۥ كَانَ تَوَّابَۢا ﴿٣﴾

وَٱلۡفَتۡحُ ﴿١﴾ (of) Allah ٱللَّهِ the Help نَصۡرُ comes جَآءَ when إِذَا the people ٱلنَّاسَ and you see وَرَأَيۡتَ and the triumph/victory in أَفۡوَاجٗا ﴿٢﴾ (of) Allah ٱللَّهِ religion دِينِ (in) فِي entering يَدۡخُلُونَ (of) your Lord رَبِّكَ the Praises بِحَمۡدِ so glorify فَسَبِّحۡ crowds تَوَّابَۢا ﴿٣﴾ is كَانَ verily He إِنَّهُۥ and ask His Forgiveness وَٱسۡتَغۡفِرۡهُۚ Oft-Forgiving

Sûrat 110. *An-Nasr* (The Help)

In the Name of Allâh the Most Gracious, the Most Merciful.

1. When there comes the Help of Allâh (to you, O Muhammad ﷺ against your enemies) and the Conquest (of Makkah). **2.** And you see that the people enter Allâh's religion (Islâm) in crowds. **3.** So glorify the Praises of your Lord, and ask His forgiveness. Verily, He is the One Who accepts the repentance and Who forgives.

سُورَةُ المَسَدِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ﴿١﴾ مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ﴿٢﴾ سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ﴿٣﴾ وَامْرَأَتُهُ
حَمَّالَةَ الْحَطَبِ ﴿٤﴾ فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ﴿٥﴾

perish تَبَّتْ the two hands يَدَا (of) Abu أَبِي Lahab لَهَبٍ وَتَبَّ ﴿١﴾ and perish he
not مَا will benefit أَغْنَىٰ him عَنْهُ his wealth مَالُهُ
and what وَمَا he earned كَسَبَ ﴿٢﴾ he will be burnt سَيَصْلَىٰ نَارًا
in a Fire of ذَاتَ لَهَبٍ ﴿٣﴾ blazing flames وَامْرَأَتُهُ and his wife
حَمَّالَةَ (who is) carrier الْحَطَبِ ﴿٤﴾ (of) wood فِي in جِيدِهَا her
neck حَبْلٌ (will be) twisted rope مِّن of مَّسَدٍ ﴿٥﴾ palm fibre

Sûrat 111. *Al-Masad*
(The Palm Fiber)

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. Perish the two hands of Abû Lahab (an uncle of the Prophet) and perish he! **2.** His wealth and his children will not benefit him! **3.** He will be burnt in a Fire of blazing flames! **4.** And his wife, too, who carries wood (thorns of *Sa'dân* which she used to put on the way of the Prophet, or use to slander him). **5.** In her neck is a twisted rope of *Masad* (palm fiber).

سُورَةُ الإِخْلَاصِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾ اللَّهُ الصَّمَدُ ﴿٢﴾ لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿٣﴾ وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ ﴿٤﴾

say قُلْ He هُوَ (is) Allah اللَّهُ that One أَحَدٌ ﴿١﴾ Allah اللَّهُ
الصَّمَدُ ﴿٢﴾ the Self-Sufficient لَمْ not يَلِدْ He begets وَلَمْ nor
يُولَدْ ﴿٣﴾ He was begotten وَلَمْ يَكُن and (there) is not لَّهُ unto Him
كُفُوًا co-equal or comparable أَحَدٌ ﴿٤﴾ anyone

Sûrat 112. *Al-Ikhlâs* or *At-Tauhîd* (The Purity)

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. Say (O Muhammad ﷺ): "He is Allâh, (the) One. **2.** "*Allâh-us-Samad* (السيد الذي يصمد إليه في الحاجات) [Allâh — the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)]. **3.** "He begets not, nor was He begotten. **4.** "And there is none co-equal or comparable unto Him."

سُورَةُ الفَلَقِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ ۝١ مِن شَرِّ مَا خَلَقَ ۝٢ وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝٣ وَمِن شَرِّ ٱلنَّفَّٰثَٰتِ فِى
ٱلْعُقَدِ ۝٤ وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ ۝٥

(of) the ٱلْفَلَقِ ۝١ with the Lord بِرَبِّ I seek refuge أَعُوذُ say قُلْ
He has خَلَقَ ۝٢ (of) what مَا the evil شَرِّ from مِن day-break
إِذَا (of) darkness غَاسِقٍ the evil شَرِّ and from وَمِن created
the evil شَرِّ and from وَمِن it is intense وَقَبَ ۝٣ as/when
the knots ٱلْعُقَدِ ۝٤ in فِى (of) the witches who blow ٱلنَّفَّٰثَٰتِ
حَسَدَ ۝٥ when إِذَا (of) envier حَاسِدٍ the evil شَرِّ and from وَمِن
he envies

Sûrat 113. *Al-Falaq* (The Daybreak)

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. Say: "I seek refuge with (Allâh), the Lord of the daybreak, **2.** "From the evil of what He has created, **3.** "And from the evil of the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away), **4.** "And from the evil of those who practise witchcraft when they blow in the knots, **5.** "And from the evil of the envier when he envies."

سُورَةُ النَّاسِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ ۝١ مَلِكِ ٱلنَّاسِ ۝٢ إِلَٰهِ ٱلنَّاسِ ۝٣ مِن شَرِّ ٱلْوَسْوَاسِ ٱلْخَنَّاسِ ۝٤ ٱلَّذِى
يُوَسْوِسُ فِى صُدُورِ ٱلنَّاسِ ۝٥ مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ ۝٦

(of) ٱلنَّاسِ ۝١ with the Lord بِرَبِّ I seek refuge أَعُوذُ say قُلْ
the Ilah إِلَٰهِ (of) mankind ٱلنَّاسِ ۝٢ the King مَلِكِ mankind
(of) ٱلْوَسْوَاسِ the evil شَرِّ from مِن (of) mankind ٱلنَّاسِ ۝٣ (God)
whispers يُوَسْوِسُ who ٱلَّذِى sneaking ٱلْخَنَّاسِ ۝٤ the whisperer
of/from مِنَ (of) mankind ٱلنَّاسِ ۝٥ the breasts صُدُورِ in فِى
and men وَٱلنَّاسِ ۝٦ jinn ٱلْجِنَّةِ

Sûrat 114. *An-Nâs*
(Mankind)

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. Say: "I seek refuge with (Allâh) the Lord of mankind, **2.** "The King of mankind — **3.** "The *Ilâh* (God) of mankind, **4.** "From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one's heart after one remembers Allâh). **5.** "Who whispers in the breasts of mankind. **6.** "Of jinn and men."